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THE

BRITISH CRITIC,

FOR

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MDCCCXI.



VOLUME XXXVII.

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P R E F A C E.

A FEW words seem at present to be necessary, on the general subject of REVIEWS. A new kind of publication has of late arisen, bearing the same name, but in its nature, very different. Such we mean, as the Edinburgh Review, and others, since published, in imitation or emulation of that work *. We wish not, in the least, to censure these publications. We allow them all to have displayed, in turn, distinguished abilities; and to have been often useful, entertaining, and instructive to the public. We feel no surprise at the attraction which they have possessed. Our object is only to distinguish, and to show that, however these books may deserve patronage, they are not in fact Reviews, as to their principal design and contents. Whoever knows the influence of names will allow, that to point out this distinction, if it be real, is no superfluous effort on our parts, but an act of just and necessary self-defence.

We observed, on a former occasion, that Reviews ought to be, so far as is practicable, complete histories of contemporary literature. In repeating which, we mean not to assert that so much is strictly implied

* It is whimsical enough that they all so exactly copy the form and appearance of that work as to be liable to be mistaken for it, *without reading*.

in the name, but that such has generally been the design and attempt of persons who wrote Reviews in this country; and that such a record, under whatever name, is in itself desirable, will not we think be denied. Such it has been our uniform attempt to render the *BRITISH CRITIC*; and to make it in that respect still more useful, we first struck out the plan of these half-yearly prefaces, in which we briefly recapitulate the works which best deserve attention; adding references to our larger criticisms, for the more detailed account of each. This plan has given satisfaction, and has in some instances been imitated.

Many books after all, as happens to every such Review, we are conscious of having past by or overlooked; but it has seldom been by design; and the accidents that have occasioned such omissions may be as easily imagined as repeated. Sometimes the illness or even death of a coadjutor; sometimes disapprobation of what was offered to us; and sometimes, because we have fairly had doubts respecting the subject of the work. Once or twice we have passed by a book, in consideration of the peculiar circumstances of the author, whom censure might have injured, and to whom we could not give approbation. Whatever cause produces long delay, is likely, in a periodical work, to produce entire omission; since new objects are continually arising, with more urgent demands, and more interest attached to them in the eye of the public, than belongs to such as are less recent.

We are far from uniting in opinion with those who think that a Review should be a selection; and that there is little use in noticing bad or trifling works.—The vanity and presumption of foolish writers ought to be repressed, for the sake of the writers themselves, as well as for the sake of the public: and the mischievous are too indulgently treated if they are only passed over in silence. Much more than the cost
of

of a Review may be saved to many persons, by being told what they ought not to buy; and the extreme ignorance of some pretenders to authorship, is even a curious circumstance in the history of the human mind; as may very often be seen in our Monthly Catalogue, particularly under the head of Poetry.

If then a service of this nature be essential to the public; if it be desirable that a complete history of the publications of any period should be at all attainable*, we say, without fear of contradiction, that these objects cannot be effected by any one or even all of those publications which notice only eight or ten books in a quarter of a year. The average number of works mentioned, more or less explicitly, in each monthly publication of the *BRITISH CRITIC*, is about thirty-five, which gives, in the whole year, the number of four hundred and twenty; and even this amount is usually, as we have candidly stated, deficient. What progress then can critics make who notice only forty, at the most, in the same period, and several of those perhaps not connected with British literature? We desire not to contend about a name, or we might contend, that, in a *REVIEW*, books ought to be reviewed, whereas, in the publications here alluded to, the title of a book (or even of several together) serves frequently as a mere introduction to an original dissertation, of great extent, in which the contents, the merits, or demerits of the introducing work are not even mentioned or alluded to. This then is evidently not a critique but a new pamphlet on the same subject, and requiring to be reviewed as much as that or those which gave occasion to it. But waving this, as bearing chiefly upon the name of Review, we hasten to conclude this introduction.

* What cannot be done by means of any one Review, even on the old plan, may be effected by a comparison of three or four, since very few books are omitted by all of those who undertake to notice all.

What, it may be asked, is our design? Is it to diminish the sale of the works herein described? Far otherwise. We read them ourselves, and were they considered as books, not journals, would review, and often recommend them. They are in truth collections of essays or dissertations, sometimes critical, but more frequently political; generally very able, often learned, and sometimes calculated to be highly useful. Yet though we could not perhaps always do what they have done, and sometimes certainly would not if we could, yet most clearly what we profess and perform, with whatever success, the production of a regular record of British literature, **THEY** do not even attempt, and therefore should not be considered as occupying the same ground.

Let it not then be said that there are at present so many **REVIEWS**; when in fact there are none, according to the original acceptation of the word, excepting those which proceed upon the old plan. We plead not for preference. Let the public prefer, if they be really preferable, dissertations on a very few works, to a general account of many. But let things at least be rightly understood; and let those who wish for a Review, that they may know what passes in the literary world, be aware how little progress they can make, in that object, with the best conducted selections. The Preface, which we are now about to begin, will contain more literary facts than several volumes of quarterly essays, however ingenious, able, or amusing.

DIVINITY.

It has happened sometimes, that we have forbore to speak of a work in the preface, because the account of it was hitherto incomplete in our volume. There

can be no occasion for this caution respecting the *Bishop of Lincoln's* truly excellent *Refutation of Calvinism**. Our opinion of it was fixed soon after its appearance, and it will be seen, in the number which appears with this preface, that we have found no reason to waver in it, or to vary from it, to the very close of our abridgement or analysis. It is altogether such a work as the church must welcome with exultation; and, could prejudice ever be conquered by argument, would finally extinguish the controversy. The heresy, however, which may linger for a time, must at length expire, and the justice of heaven be established. So skilfully has this able prelate been employed,

“ To vindicate the ways of God to man.”

That we should be prepared to follow this work, with the mention of others equally important, cannot be expected. No history can be composed entirely of great events; and affairs of less comparative moment may well deserve to be recorded. We proceed, therefore, to our friend *Dr. Hales*, in whom we readily acknowledge a staunch friend to religion and the church, though, in his *Dissertations* † on certain Prophecies, there are several passages intended to be severe upon us. We have no scruple, however, cordially to recommend those dissertations. The *disjectimembra Palæi*, *Paley's Sermons* and *Traëts* ‡, must also be distinguished; though the spirit of trade may have involved them with superfluous additions. Like *Æneas* emerging from the cloud, *Paley* appears with dignity, whenever he appears at all; and a volume that completes his works will rise with its own buoyancy, however loaded by the publisher. *Mr.*

* No. V. p. 433. VI. 578. † No. I. p. 55. ‡ No. II. 185.

Carwithen's Bampton Lectures * carry us to Hindostan for some confirmations of true religion; and that preacher's views of the Brahminical doctrines, if not new, are useful and well arranged. In *Smith's Essays on the first Principles of Religion* †, as well as in the former volume long ago noticed ‡, are many things extremely sound and valuable, so many as by far to outweigh the less sterling materials, and to form a work, on the whole well deserving our recommendation. Another second volume also received our praises, as equal at least to the first, if not superior; we speak of the *Practical Sermons of Mr. Theophilus St. John*, discourses of much persuasive eloquence, and of principles truly sound §. The *Practical Sermons of Dr. Rees* ||, though not deficient in merit, are by no means equally to our taste; practice being there, in our opinion, rather too much disunited from doctrine. Of a *Christian's Survey of the Events and Periods of the World* ¶, we spoke strongly, though briefly, because it is one of those few books in which the value bears the best proportion to the size, that of excess; compressing more instructive matter, and the result of more reading and thought, within a few small pages, than can be found in many bulky folios. As an introduction to more profound and important works, we cannot but speak well of *Mr. Wilson's Letters on the truth, &c. of Religion* **. A book that serves as a step to Butler's admirable analogy, may be less thumbed, probably, than the school-boy's book that professes to lead to Parnassus, but it conducts to a better hill, and a more essential knowledge. The excellent Liturgy of our church has been translated, as it ought, into almost every principal language, but it has not always met with justice, and the old French

* No. II. p. 181. † No. IV. p. 386. ‡ Vol. xxxi. p. 627.
 § See Vol. xxii. p. 248, and No. III. p. 257 of this. || No. VI. p. 618. ¶ No. VI. p. 638. ** No. III. p. 306.
 translation

translation was perhaps, of all others, the most deficient in neatness and propriety. We feel therefore particular satisfaction in recommending the new translation by *Mr. Abauzet**, which gives not only a faithful, but an elegant view of the original; and, in general, the best French version of the scriptural parts, instead of one that was disgracefully imperfect.

We have seldom, in these recapitulations, mingled the accounts of Charges and Sermons, with those of larger volumes, though well aware that they may occasionally have even superior value and importance. Still they have different characteristics, and form most properly a separate class. In this enumeration, the *Charges* of the Bishops of *London* and *Durham*, first demand our attention; the *former* † comprising a masterly view of the errors and exigencies of the times, mingled with other matter, of primary importance to the church; the *latter* ‡ completing the consideration of the great catholic controversy, which the venerable author had long ago taken up §, and showing on what terms the two chief communities of Christians might possibly be reunited, after a schism of more than two centuries. That such an event is yet probable, we are not prepared to say, but, that the probabilities are gradually increasing, is what we delight to think and hope. In the *Bishop of Lichfield's Sermon* || before the House of Lords we have found historical observations on the nature of political revolutions: with a true and important remark that their character depends much more on the religious sentiments and feelings of a people, than on that to which it has generally been ascribed, their progress in general civilization. Some valuable remarks on education occur in the *Bishop of Hereford's Sermon* ¶,

* No. V. p. 530. † No. I. p. 46. ‡ No. II. p. 149.
§ See Vol. xxxiii. p. 369. || No. V. p. 512. ¶ No. V. p. 527.

at Bow Church; and particularly the benevolent idea of extending its benefits to the negroes, demands our observation and praise. In *Mr. Cockburn's Fast Sermon* *, the causes of the late political visitations of Europe are examined with a scrutinizing eye; and in that of *Mr. Nares* †, the one great cause of our providential preservation, our soundness in the PROTESTANT FAITH, is distinctly and strongly marked. *Mr. W. Vansittart's* discourse on the 149th Psalm ‡, is critical and learned, as are his subjoined remarks on the Leviathan of Job. *Mr. Gisborne* and *Mr. Cooper* have both given their ideas of a truly faithful minister, in their pictures of their friend *Mr. Stubbs* §, whose example might have been in some degree lost, had it been stated with less ability and knowledge. The importance of the great sacrifice of the eucharist is most clearly and accurately shown by *Dr. Pearson*, in a *Sermon* || preached at Cambridge, to which place its circulation will by no means be confined, if our recommendation can have any effect. The sufferings occasioned at Boston and the neighbouring parts of Lincolnshire, by the extraordinary tide and inundation of November 1810, have called forth many efforts of christian zeal and benevolence to counteract, in some degree, the magnitude of the evil; and to contribute something further on our parts towards this desirable end, we here recommend once more the discourse of *Dr. Hutton* ¶, in which the whole is ably stated and explained; with suitable exhortations to awaken sympathy and charity.

METAPHYSICS.

The philosophy of the human mind, the most useful part of Metaphysics, approaches to divinity in

* No. I. p. 84. † No. V. p. 475. ‡ No. II. p. 196.
§ No. III. p. 309, and V. p. 528. || No. V. p. 529. ¶ No.
II. p. 197. See also the good vicar of Boston's account of the
same calamity, No. IV. p. 415.

many points of reference, or is unnaturally disjoined from it, by combining with sceptical speculation.—*Mr. Dugald Stewart*, however, in the part of his *Metaphysical Essays* *, which we have hitherto examined, is employed principally in ascertaining the sources of human knowledge; and in discussing the opinions of Locke, Berkeley, Hartley, and others. The work appears so far not unworthy of the established fame of the author, but we shall further characterize it in our next preface, as our account of it is not yet concluded. Concerning the work of *Professor R. Scott*, on *Physical and Metaphysical Science* †, we did not, on the whole, think quite so favourably, but it is at the same time not without merit, and as the ingenious author is now no more to remonstrate would be useless. Two works founded on Locke's Essay were announced by us at once, the one an abridgment, the other an analysis. The former ‡, which is anonymous, exhibits a very faithful summary of the doctrines of the original; the latter, by the *Rev. Dr. Oliver* §, contains a series of very useful instructions for studying Locke's essay with advantage. It may happen, not improbably, that some minds will derive more benefit from the one, and some from the other; but both may safely be commended as valuable introductions to this branch of science.

EDUCATION.

The *Strictures* of *Mr. Cockburn* || on Clerical Education at Cambridge, and the improvements which he wishes to introduce, well deserve consideration; and the more so, as they are written with a temper and prudence, which have no tendency to give pain,

* No. VI. p. 537. † No. II. p. 138. ‡ No. I. p. 51.
§ Ibid. || No. IV. p. 416.

or to provoke opposition. Utility is clearly the object of the author, and that sort of utility, if we may be allowed the expression, which is most useful. On the particular *study of the law* *, we have an anonymous tract of considerable utility, and though addressed particularly to clerks, in an inferior branch of the profession, fit rather to be applied to the higher: On the *studies* important to the *female sex*, Mrs. Cottle † writes with ability, improved by practice and experience; and Mr. Crabb, with more of scholastic learning, compiles very useful books for pupils of all kinds ‡. Mr. Le Vasseur § and Mr. Keegan ||, take different methods of improving their pupils in French, and both may probably be successful; while Mr. Hassell very clearly exhibits the whole process of forming a water-coloured drawing, in a tract which he calls *The Speculum* ¶. All these works have merit, in their various ways, and may be used with advantage to the students.

LITERATURE.

We rise, however, to a higher class of instructions, when we employ the title here prefixed. Dr. Burney's very learned and laborious work on the metres of Æschylus **, is an effort, such as few scholars are capable of making, towards illustrating a very obscure branch of literature. If ever we are to be made acquainted with the choral measures of antiquity, it must be by similar labour bestowed upon the other tragic writers. Connected both with Greek and Roman literature, though with a very different branch of them, is Mr. Combe's account of the *Terra Cottas in the British Museum* ††; the merits of ancient

* No. IV. p. 418. † No. III. p. 303. ‡ See his *Preceptor and Pupils*, No. III. p. 304. § No. I. p. 84. || No. III. p. 203. ¶ No. I. p. 89. ** Tentamen de Metris Æschyli. No. I. p. 14. †† No. VI. p. 564.

artists, with many points in the mythology which they employed, are there pointed out, with clearness and propriety. The variety of literary entertainment provided in the *Classical Journal**, must, we should think, secure its popularity, if any thing like popularity can belong to a publication so far above the taste and comprehension of the multitude. But a very extensive class of readers will certainly welcome *Mr. Dibdin's* most amusing and ingenious *Bibliomania*†; seldom have we seen in a single volume, so much gratification of literary curiosity, conveyed in a style as lively as this book is ingenious. We trust that our recommendation will here entirely coincide with the feelings of the public.

PHILOSOPHY.

We are almost tempted to add to the preceding head, the books we had noted down for this, since the greater part of them are particularly calculated to assist the learner in his progress to the sciences to which they belong. This may, with the greatest truth, be said of the two works by *Mr. Parkes*, his *Chemical Catechism*‡, and his *Rudiments of Chemistry*§: the latter, in particular, is such an introduction, in point of clearness and precision, as very seldom has been produced in any science. The other, which was first published, has the same general characteristics, but being more extensive in detail and experiments, is calculated rather for the more advanced student. Very much of this nature is *Captain Williamson's* book, entitled *Mathematics simplified*||, except that instead of teaching the science, it is rather intended to enable the unmathematical operator to do without it. It may, however, convey much beneficial information. *Mr. Dealtry's* work, entitled,

* No. III. p. 276. † No. VI. p. 601. ‡ No. IV. p. 401. § No. VI. p. 632. || No. III. p. 300.

Principles of Fluxions *, is, on the contrary, expressly prepared for academical students, and is so prepared, as to form one of the best elementary works that we have seen. On the *Economy of Fuel*, Mr. Buchanan † lays down principles, and proposes expedients which promise greatly to enlighten the minds of those who are interested in it; nor can it be denied that the public at large is much interested in every thing that tends to abridge the general consumption of that most necessary article. Mr. *Crossfield's Calendar of Flora* ‡, is an excellent manual for students in botany, though not exclusively prepared for them, but likely to be generally acceptable to English botanists.

HISTORY.

When we speak of History, on the present occasion, we are conscious that we have no great historical work before us, to which we can call the attention of our readers; we must be content with one or two that are illustrative. Of this kind are the *State Papers* of Sir R. Sadler, a statesman employed in many offices of trust under Henry the VIIIth. and Elizabeth §.—These papers, edited by Mr. Walter Scott, contain many original documents, and are ably illustrated, when necessary, by the editor. *Cromwelliana* ||, collected chiefly from the newspapers of Cromwell's time, by the editor, Mr. Stace, answer the purpose of bringing together many forgotten facts, and will be consulted with pleasure by the curious. *Stockdale's History of Inquisitions* ¶, partly compiled from a French work, contains a melancholy picture of human sufferings, and the triumphs of the most furious bigotry. To read such works for warning may be useful and even necessary; for pleasure they cannot be read. One

* No. V. p. 486. † No. VI. p. 634. ‡ No. I. p. 80.
 § No. III. p. 209, and V. p. 478. || No. III. p. 302,
 ¶ No. III. p. 280.

or two histories lately noticed are almost entirely military. Such are, the *Sketch of the Campaigns in Portugal*, by Sir Robert Wilson *, and the *Sketch of the Campaign in Portugal* †, a short but sensible pamphlet.

BIOGRAPHY.

The *Memoirs of Prince Eugene* ‡, though closely connected with the preceding works, belong more properly to the present class. The warrior relates his adventures with liveliness; and is probably well worthy of credit, in all that he positively asserts. Biography never approaches so near to history, as when it takes up the life of a great and eminent statesman, whose acts were those of the public, and whose plans influenced the destiny of nations. Such was the *Life of Mr. Pitt* §; and if Mr. Gifford's account of it did not in all respects meet our ideas of excellence, it is yet too important to be passed in silence. The *Life of Paley* would have been more instructive, had not Mr. Meadley ||, the author of it, been rather too anxious to make his hero the supporter of his prepossessions. Dr. Beddoes was also a man of lively and original genius, and his life, by Dr. Stock ¶, is in many respects instructive as well as curious. That it is in general accurate, and calculated to give a correct view of the subject, accident enables us to testify.

TRAVELS.

In this copious class, we have less, perhaps, than usual, to bring forward, yet much that is meritorious. The remarks on Turkey and Egypt, published by

* No. IV. p. 362. † No. I. p. 79. ‡ No. III. p. 315.
 § No. I. p. 1. II. p. 110. || No. IV. p. 321. ¶ No.
 VI. p. 568.

Mr. Hamilton, under the title of *Ægyptiaca* *, have a strong and primary claim to our attention. Of this valuable work, only a first part has yet appeared, but a part much more important than many complete works, and we wait, with earnest expectation, for the continuation of a work, which promises to throw more light upon the subject than any which has hitherto appeared, either here or on the continent. The *View of Spain*, published by *Alexander Laborde*, and noticed by us in an English translation †, may be considered as an official work, published under the sanction of the French government. The author was evidently supplied with money and other means for carrying on all necessary enquiries; and as the object was then to conciliate Spain, it seems not with those misrepresentations, which, under opposite circumstances, would probably have disgraced it. The view taken by our countryman, *Mr. Jacob*, is much less extensive; his *Travels* ‡ consist of letters, written by him during a residence of six months in Spain, the matter of which is drawn in part from books, and in part only from personal observation. A smaller account of the same country, by *Mr. Semple*, which he call his *Second Journey in Spain* §, has liveliness and originality to recommend it, with some characteristic prints. On the *Island of Madeira*, *Dr. Gourlay* || writes with the intelligence of a physician and a naturalist, and has produced an instructive, though not an extensive volume. *Lord Elgin's* thin volume on his *Pursuits in Greece* ¶ offers little more than a narrative of the means employed by him to obtain his noble collection of Greek sculpture now in London. The republication of *Lord Valentia's* interesting volumes **, in a smaller size, and with some judicious retrenchments, will be acceptable beyond doubt, to many

* No. I. p. 27.

† No. III. p. 284.

‡ No. V. p. 514.

§ No. I. p. 71.

|| No. VI. p. 558.

¶ No. V. p. 457.

** No. V. p. 523.

purchasers. *Mr. De Luc's Geological Travels* *, in the north of Europe, are confined almost entirely to the philosophical objects of his pursuit, and will be followed before long by more researches of the same kind. The enlightened zeal of that veteran philosopher for obtaining by observation the true natural history of our globe, deserves the highest commendation, and will rank him always among the most accurate and useful observers of his time; but his very advanced age keeps us always in some apprehension of an abrupt termination of his labours, which however Providence seems to defer, because to live, and to labour for the best purposes, are with him synonymous.

TOPOGRAPHY.

We can give no more appropriate designation to *Mr. Chatfield's* work on *Hindostan*, which he calls an *Historical Review* †. Its objects are so numerous and so ably pursued. We should not, however, omit to say, that the chief points to which his attention is directed are Commerce, Politics, Morals, and Religion. Among other works lately noticed in this branch of *Literature*, we must mention particularly the continuation of *Magna Britannia* by Messrs. *Lysons* ‡, containing the topography of Cambridge-shire and Cheshire: and conducted with the same sagacity and fidelity which have marked their former accounts. This part completes their second volume. The local history of *Oxford*, by *Mr. A. Chalmers* §, is distinguished no less for elegance than accuracy; and is accompanied by prints which speak no less eloquently to the eye than the author to the mind. It is already, as it could not fail to be, a very popular work. A short account of the *Isle of Man*, by *Mr.*

* No. I. p. 43.

† No. III. p. 227.

‡ No. II. p. 97, and IV. 333.

§ No. II. p. 127.

G. Woods *, is rather a guide for travellers than a regular topography. It may, however, be found useful; and of a similar description is the short account of *Shrewsbury* †, at present anonymous, but which we hope to see hereafter, both enlarged and distinguished by the name of its evidently sagacious compiler.

POLITICS.

From the endless tracts of this class we shall select only a very small number; and among them, with distinguished commendation, *Mr. Courtenay's View of the State of the Nation* ‡. We say, with pride, that our opinions exactly coincide with those of this able writer. A tract entitled, *a Regent not a King* §, demands attention, though anonymous, and well explains a subject which has been, in general, but imperfectly considered. In the *Offrandes à Bonaparte* ¶, several very curious pictures are given, of what may be called the PSEUDOCRACY of France; the novel phenomenon of a government supported altogether by systematic lying. *Mr. Faber's* tract, which made a conspicuous part of this interesting collection, has since been published in English ¶, as the others had before. *Dr. Duigenan*, though always violent, is always worthy of attention on the subject of the Irish Catholics**; but, what is more extraordinary, *Dr. O'Connor*, himself a zealous Catholic, has published a collection of tracts, which both persuasions ought equally to respect and consider ††. *Admiral Patten*, on the subject of national defence ‡‡, is able, though by no means impartial. It is, however, extremely advisable, that his views should receive a due consideration.

* No. III. p. 315. † No. I. p. 80. ‡ No. V. p. 469.
 § No. V. p. 521. ¶ No. V. p. 488. ¶ See our present
 Number. ** No. I. p. 77. †† No. VI. p. 613. ‡‡ No. III.
 p. 267.

M E D I C I N E.

We shall briefly touch this subject, and pass on.—*Dr. Cheyne's* volume on the *Larynx* *, *Mr. Bell's* continuation of his great work on *Surgery* †, *Mr. Lawrence's* translation of *Blumenbach's System of Comparative Anatomy* ‡, and *Dr. Reid's* short tract on the *Study of Medicine* §, are all the works that we can at present bring forward for distinction; and to some of these objections may be made, which we shall not here repeat. They are noticed in this place on the score of their general utility. On the controverted subject of the *Eau Medicinale*, recommended in *Dr. Jones's* || tract, it is not yet safe to pronounce a decided opinion. We have been censured by some for what we did venture to say; yet we still maintain that extreme caution is necessary in the use of a nostrum so very violent, and so little understood ¶.

P O E T R Y.

In this class, we must select even from our own selections, lest we fatigue our readers by too copious a list. We shall mention therefore only the most remarkable. These are, *Wallace*, by *Miss Holford* **, an historical poem, of singular merit: *The Borough*, by *Mr. Crabbe* ††, a work of such poetical power, as is very rarely produced: *The Goblin Groom* ‡‡, by *Mr. Fenwick*, a *jeu d'esprit* above the common class; and the *Associate Minstrels* §§, an anonymous collection of small poems, but marked with talent and poetical feeling sufficient to distinguish every coadjutor. A

* No. II. p. 174. † No. V. p. 503. ‡ No. III. p. 321.
 § No. VI. p. 656. || No. IV. p. 374. ¶ It is now
 reported that the ingredients of it are found to be *opium* and the
veratrum album. ** No. I. p. 37. †† No. III. p. 236.
 ‡‡ No. III. p. 293. §§ No. IV. p. 404.

dozen, at least, of smaller works, which we have more or less commended, we now pass by for the sake of hastening to our conclusion. But we must not omit to mention *Miss Seward's* works, republished by *Mr. W. Scott* *, in which the judgment and good taste of the editor are at least as conspicuous as the genius of the poetess.

MISCELLANIES.

Here also we shall by choice compress rather than dilate. *Mr. Hatchard's* edition and translation of *Richard of Cirencester* † is a valuable accession to British antiquities, but we had in this preface no head of ANTIQUITIES. The tracts on the subject of the *Oxford Controversy* ‡, are most highly worthy of notice. Several republications of merit have also attracted our attention. Such as *Evans's Ancient Ballads* §, *Dr. Clarke's Edition of Harmer* ||, *Mr. Bliss's Edition of Earle's Microcosmographia* ¶, and, if we may be allowed to say it, *Mr. Nares's Essays and Tracts* **.—For other works, more or less commended, we must refer to our general pages, to which we now dismiss our readers, for the thirty-seventh time.

* No. V. p. 493. † No. II. p. 176. ‡ No. IV. p. 346.
 § No. II. p. 105. || No. II. p. 171. ¶ No. VI. p. 642.
 ** No. II. p. 154.

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THE
BRITISH CRITIC,

For JANUARY, 1811.

“ There’s something previous ev’n to Taste—’tis Sense :
“ Good Sense, which only is the gift of Heav’n,
“ And tho’ no Science, fairly worth the seven.”

POP2.

ART. I. *A History of the Political Life of the Right Hon. William Pitt; including some Account of the Times in which he lived. By John Gifford, Esq.* 3 Vols. 4to. 8l. 8s.
• 6 Vols. 8vo. 4l. 4s. Cadell and Davies. 1809.

THE consideration of this ponderous work involves the reviewer in many difficulties. He feels that the great man, who is the subject of it, is intitled, perhaps more than any minister that ever lived, to have his life recorded, his talents illustrated, and his general merits emblazoned. He entertains opinions congenial with those of Mr. Gifford, on the virtues and character of this illustrious individual, but yet cannot, on the whole, compliment him on the selection of his materials, on the judgment, or on the felicity with which he has employed them.

In his Dedication to Lord Spencer, Mr. Gifford regrets, deeply and seriously, that this task had not devolved on some one more competent, in many respects, than himself, to do justice to the subject. The regret which Mr. Gifford expresses, the purchasers of his work, the friends, and even

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the

the enemies of Mr. Pitt, if they are not also enemies to truth, justice, and liberality, have a right to feel. How this task devolved on Mr. Gifford, he and his bookseller alone can explain, but that he was not happily gifted for the undertaking, every man acquainted with his past pursuits and present situation would readily perceive. Historical biography, more than any other species of writing, requires an union of the highest attainments with the choicest gifts of nature and of temper. The biographer is the officer in the Temple of Fame, who ulthens his hero into the seats of immortality; and from his manner and powers, much of the opinion of after-ages must be derived. If his composition be inelegant, slovenly, and inrudite, a great risque is incurred that the reader will transfer some portion of contempt to his subject; if his style be coarse, and his *invective* boisterous, illiberal, and virulent, the disgust excited in the mind of the reader of taste and judgment is too apt to extend itself to the individual, about whom the writer has been employed. The interests of literature required that the commemoration of Mr. Pitt should be confided to a vigorous but delicate hand, and in the Volumes dedicated to his memory, every page should have been, if not resplendent with the glow of genius, at least exempt from the charge of slovenliness and vulgarity.

One great fault, which must strike every reader of these diffuse volumes is, the want of appropriation of much of the matter to the personal conduct of Mr. Pitt. The author, with the caution of a special pleader, has drawn up a title page, which promises "the *political* life of Mr. Pitt" with "*some* account of the times in which he lived;" but such a title will prove only an inadequate excuse for a biography in which whole chapters are to be found with no relation to the acts or motives of the subject, further than as they have relation to those of every other public man in Europe; and in which the history is so imperfect as to afford no sure foundation for the assertion of any fact, or the formation of any opinion. The greater portion of the matter contained in these volumes might, with equal propriety, have been introduced into a life of Mr. Burke, Mr. Fox, or even of any General or Statesman on the Continent, whose date of exertion had been nearly contemporary with that of Mr. Pitt. The author of such a work cannot be supposed to have intended to produce either a biography or a history; his whole aim evidently has been, to make a book.

Such a mixed production is, in another respect, most injudicious, in an author who has not his temper under the most perfect

perfect controul. Truth is the sacred duty of every writer, but, to a certain extent, the biographer has had, by courtesy, the privilege of being an apologist. This licence was never extended to the historian, and he who in writing, even what may be called *some* account of public affairs, renders his partiality toward one side, and his enmity to another, conspicuous on every occasion, forfeits, at once, all claim to credit and to respect.

Mr. Gifford seems to have anticipated that some of these objections would be made to his work, and in his dedication to Lord Spencer, has given a defence, of the truth and cogency of which the reader must judge.

"If, in this work," says he, "I have expressed strong sentiments, the subject will be found to have called for, and consequently, to have justified them.—If I have spoken with freedom of public characters, I have only asserted that liberty which they exercised themselves,—with this difference, that I have never used it but for public purposes, whereas they often employed it for personal objects; and I have carefully confined it within legitimate bounds, while they carried it to an unwarrantable and dangerous excess.—If I have inferred *motives* from *conduct*, I have adopted the only criterion by which the intentions of men can be tried, and the only means of deriving those instructive lessons, which it is the main object of history to communicate, and its peculiar province to impress.—I have endeavoured to state facts with fidelity; and, if I have drawn deductions from them illogical, inconclusive, or false, they must have proceeded from an error in judgment, which, with the premises before him, the reader will have no difficulty to correct. Anxious, above all things, for the establishment of truth, I have pleaded her cause with earnest zeal and sincere devotion; nor have I been deterred from enforcing her precepts by any motives of a personal nature, by the desire of conciliating favour, on the one hand, or by the fear of giving offence, on the other." Vol. VI. p. ix.

The manner in which the work is commenced, augurs most unfavourably of its execution. Every reader, entering on a life of Mr. Pitt, must expect some details from which he can derive the probable causes of some portion of his subsequent conduct. The political situation and opinions of his father; the scope of his mind; the virtues and defects of his public character; the means by which he obtained his great popularity; the points of contrast in which he stood, with respect to other statesmen; and the contests and scenes in which he was successively engaged during the minority of his son; all these things, judiciously, though slightly touched,

would have elucidated many parts of Mr. Pitt's subsequent conduct, which, in Mr. Gifford's narrative, are left unexplained, and are, by a reference to that alone, inexplicable. The declaration of Lord Chatham, that he would not, as a minister, sanction measures which he was not allowed to guide; his subsequent refusal, even at the request of his Sovereign, to assist in a cabinet, the foundation of which was not left entirely to himself; his quarrel with one of the nearest and most endeared of his relatives, because he was not allowed the uncontroled ascendancy to which he aspired; his conduct and expressions during the American war; his influence over the party which opposed government in the city; his sentiments on the impressing of seamen, the reform of parliament, the repeal of the test-laws, and many other great political questions, all of which occurred under the observation of his favourite son, certainly claimed some notice from the biographer of that son, and were certainly to have been expected by a reader who wished to gain some insight into the causes as well as the course of his conduct. But, more than even this, Mr. Gifford omits to notice, that which is always interesting to the reader of a biographical work; the first public display which his subject made of his character. He does not even mention the interesting correspondence which took place soon after the death of Lord Chatham, respecting the intention of that statesman to join with Lord Bute in composing an administration, in the course of which correspondence Mr. Pitt published a letter, equally honourable to his talents and his feelings. Mr. Gifford loosely informs us, that Mr. Pitt went the western circuit *once**; even from that meagre incident some light might have been thrown on the sources of Mr. Pitt's subsequent conduct, if Mr. Gifford had used only so much industry as would have enabled him to collect from printed documents, well known, and by no means scarce, that Mr. Pitt was retained, and distinguished himself in the celebrated Cricklade case; where a scene of corruption was unfolded, which was well calculated to inflame the warmth communicated to his mind by his father, on the subject of parliamentary reform.

Although this work professes to exhibit merely the political life of Mr. Pitt, surely a few pages of these very large volumes might have been allotted to the narrative of some, and

* The assertion is not quite correct, for Mr. Pitt went the circuit *twice* at least. He held briefs in the Cricklade causes, in the summer assizes 1781, and the spring assizes 1782:

investigation

investigation of others of the topics alluded to. The author, however, seems impatient to place his hero in parliament, and after occupying a few paragraphs (we shall not often censure him for brevity) in giving a jejune and confused outline of the state of the war in which Great Britain was then engaged, he notices his being returned for the borough of Appleby, and without affording the slightest view of the state of parties in parliament, or even intimating what were his family or political connections, he drily informs us, that on the 26th of February, he made his first speech on Mr. Burke's motion for an economical reform in the civil list.

It is always fair, in making objections to the manner in which an author treats his subject, to imagine what answers he might probably give, if called upon to vindicate himself against the charges alledged. Perhaps, on the subject of these omissions it might be said, that some of the matters were not so intimately connected with the narrative as to require insertion, and others were too well known to deserve it. If the characteristic of these volumes had been a desire to abridge unnecessary narration, and to avoid frivolous and useless discussion, the excuse, bad as it is, might have had some weight; but the topics to which we have alluded, were by far too important to the right understanding of Mr. Pitt's political character to be omitted; and if brevity were the author's pretence, he would have consulted that object more wisely and more effectually, by omitting many drawling narratives in which he has afterward indulged, when treating of the most hacknied and trivial incidents of the last twenty years. The pains and good taste which would have been requisite to make a vigorous and judicious commencement, Mr. Gifford did not bring to the task, but where he could be supplied, for many successive sheets, with materials which cost barely the trouble of selection, from the Parliamentary and Annual Registers, and the pamphlets and narratives, which in the course of his literary life he has written, translated, or compiled, or been obliged to resort to while engaged on those employments, no bounds are set to his copiousness, and no compassion shown to the fatigue of the reader.

The first essays of a great man are generally considered by his biographer, as peculiarly worthy of commemoration, and they are regarded with great interest by all judicious readers. What then must be the surprise of those who look into this work for genuine information, to find the events of the first two sessions in which Mr. Pitt was a senator, comprised in two octavo pages, and not one of his parliamentary

efforts, during that period, at all specified. Of his first, or as it is called, maiden speech, a slight and general character is given, but of its contents not a word. No notice is taken of his noble vindication of his father, which occurred in the same session, nor of his animated reprobation of the American war, in more debates than one. In the ensuing session, Mr. Pitt began by a furious attack on the address, and by many poignant invectives against Lord North's administration; he also made his first motion for a Reform in Parliament, but of all this, the biographer leaves his reader in perfect ignorance. He contents himself with letting us know, that Lord North and his friends

“ Wisely making a virtue of necessity, resigned their offices in the month of March; when Lord Rockingham was appointed prime minister, and Lord Shelburne and Mr. Fox secretaries of state; while Lord Thurlow, though generally disliked by both parties, was suffered to retain his situation as chancellor. An offer was made to Mr. Pitt to include him in the new arrangements; but, by the exercise of a sound discretion, operating on an acute and penetrating judgment, he refused the proffered honours, so flattering to his youth; justly conceiving, that the discordant materials of which the new ministry was composed, afforded but little hopes of its permanency; and still less room for useful exertion, to one who was the tool of no party, but whose ambition had, for its ruling principle, and for its grand object, the service of his country. The event fully verified the fears, and justified the expectations of the youthful statesman. In little more than four months, the death of the premier dissolved the ministry; when those obstacles to his acceptance of an important situation, which had influenced his rejection of the former offer, being removed, Mr. Pitt was, on the 10th of July, appointed chancellor of the exchequer; Lord Shelburne being first lord of the treasury; and Mr. Fox, Mr. Burke, and Lord John Cavendish, with other subordinate members of the Rockingham party, having again returned to their former stations in the ranks of opposition.” Vol. I. p. 13.

For this extraordinary abandonment of his duty the author can assign no satisfactory reason. That he disapproves many of the acts and expressions of Mr. Pitt, during this period, may be collected from every part of the work before us, but that affords no just reason for suppressing them. A writer of judgment and sagacity would have found in Mr. Pitt's political tuition and early impressions, abundant sources from which he might derive a defence of that which he might deem censurable in his first parliamentary essays, and would have discovered great cause for commending the discernment, fortitude,

fortitude, and integrity which, at a more mature period, could renounce erroneous opinions, however dearly recommended, or ardently embraced; but when Mr. Gifford, whose partiality to Mr. Pitt is avowed, and triumphantly displayed, withdraws from public notice two very important years of his political life, he furnishes the enemies of that illustrious person with an argument, irresistible, if used against Mr. Gifford, that those two years at least present nothing to applaud, but much to condemn.

The minuteness of observation which has been hitherto considered proper, will no longer be pursued. We have made the reader sufficiently acquainted with the characteristics of this work, and shall not, in pursuing the investigation, lead him through all the events which occurred from the year 1788 till Mr. Pitt's decease. It will be better to select occasional subjects, and give our opinion on the manner in which they are treated.

The account of the struggle which Mr. Pitt maintained from the commencement of *his* administration, till the dissolution of parliament in 1784 is interesting, and in general, well narrated; but it has the fault which too commonly occurs throughout these volumes; the perpetual intrusion of the writer's own crude and partial glosses on the speeches in a debate, leaving it always to be inferred, that if Mr. Pitt and his party had possessed one adherent, as wise and acute as Mr. Gifford, their opponents would have been much better answered than they were.

In 1787, Mr. Gifford gives an account of Mr. Beanfoy's motion for the repeal of the Test Acts, introducing it by some observations, which, though not altogether new, are entitled to attention.

"During this session of Parliament," he says, "a question of civil polity arose, which became the subject of frequent discussions, during the administration of Mr. Pitt. This was the repeal of the Corporation and Test Acts, which had been framed for the express purpose of securing the civil and ecclesiastical constitution of the kingdom from those dangers, which had, previous to their existence, reduced it to the brink of destruction. With the history of these salutary, and most necessary, laws, no Englishman can be supposed to be unacquainted, since they have engaged the attention of some of the most able and learned writers of the last and present century. Had they been enacted in the reign of Elizabeth, or in that of her successor, it is most probable, that the bloody event which disgraced the annals of the seventeenth century, and for which a national atonement, as it were, is still annually offered, had never oc-

curred. They were laws, not of a speculative nature, but which arose out of a conviction of their necessity, founded on the experience of the evil consequences which had resulted from the want of them. They were dictated, not by selfishness, revenge, or tyranny, but by self-preservation, by a sense of the blessings which our Constitution imparts, and by a natural desire to ensure them from a repetition of those attacks, which had once wrested them from us for years, and which had even threatened them with annihilation. But though no one could be ignorant of the history of these laws, many were found who misrepresented both their nature and their tendency. These men never considered, that they did not inflict *punishment*, but merely adopted *precautions*; that their operation was not to deprive any description of individuals of the *capacity* to obtain political power, but to impose on all, indiscriminately, the *same* necessary *condition* or *qualification*, for the enjoyment of it. If there were persons who did not chuse to submit to this condition, their consequent exclusion was the effect of their own voluntary act; and it could no more be imputed to the tyranny of the government, than the inability of those to vote for representatives, or to hold various situations, who have not the qualification which the law requires.

“As to the right of a government to enact such laws, that has been so amply and so ably discussed by the most eminent writers, but more particularly by Sherlock and Warburton, as to remove every doubt on the subject. It was a right acknowledged and exercised by the freest states of antiquity. Athens, at a period when her liberty was the most rational, and the best secured, imposed a rigid test on all her citizens, who held any place of trust or importance, for the security of her established religion. They were obliged to take the following oath, which Stobæus extracted from the writings of the Pythagoreans. ‘I will not dishonour the sacred arms, nor desert my comrade in battle. I WILL DEFEND AND PROTECT MY COUNTRY AND MY RELIGION, whether alone, or in conjunction with others: I will not leave the public in a worse condition than that in which I found it, but in a better; I will be always ready to obey the supreme magistrate, with prudence, and to submit to the established laws, and to all such as shall be hereafter established by the full consent of the people: and I will never connive at any other who shall presume to despise or disobey them; but will revenge all such attempts on the sanctity of the republic, either alone, or in conjunction with the people; and, lastly, I WILL CONFORM TO THE NATIONAL RELIGION. So help me those Gods who are the avengers of perjury.’ But if there had been no example to sanction these laws, the necessity which gave birth to them would have afforded a sufficient sanction.” Vol. I. p. 375.

On this question, Lord North, deserting the side of his political associate, Mr. Fox, advocated with wisdom and energy the cause of the establishment, and was supported by Mr. Pitt, who disdained to court factious popularity, even where it had been sought by his father.

In 1787, and more in 1788, Mr. Gifford begins to descant on the affairs of France, as tending toward the revolution; and on this subject his diffuseness throughout his work is intolerable. He accompanies the first mention of the revolution with an advertisement of his "determination to write a full and complete history," for which purpose he has collected (mercy on us!) an immense mass of materials. These materials have often been so largely intruded into the present work as to keep, for whole chapters, the subject of it completely out of view; and as the sum of all that Mr. Gifford has said on the subject may be collected from the authors we have reviewed from time to time, since the commencement of our Work, we shall turn from the subject with one slight and general observation. We do not deny the correctness and authenticity of the facts related, nor do we differ materially from the author in any of the observations he has made, but we censure the extensive introduction of narrative foreign from the main subject, recommended by no novelty, either in disclosure or diction, and reflections which have been advanced, examined, and established, or as some will say overthrown, till all parties are grown tired of them.

The narrative of the proceedings on the King's malady in 1788 and 1789, is given at length, which cannot justly be censured; because in every part of the transactions arising out of that event, Mr. Pitt was most active, and most gloriously conspicuous. The subject is introduced in these appropriate terms:

"While the kingdom of France was exposed to these visitations of Providence, and to these convulsions of party, the people of England were thrown into a state of alarm, by a calamity which threatened to deprive them of a Sovereign, whose signal virtues, uniformly displayed during a reign of twenty-eight years, had endeared him to every class of his subjects. Early in October, the King's health appeared to be sensibly impaired, and though he was sufficiently recovered to hold a levee on the 24th of that month, before its conclusion, his disorder assumed a marked character, and most serious aspect. Early in November, it became generally known that it had settled in the brain, and had, consequently, rendered his Majesty incapable of exercising the royal functions. A prayer

was composed on the occasion by the Heads of the Church, and a general gloom and consternation pervaded the country. Parliament having been prorogued to the 20th of November, it became necessary that it should meet on that day, as the Sovereign, by whom only it could be further prorogued, was not in a situation to assert his prerogative. In the mean time, the leaders of the different parties, who were materially interested in the event, assembled in the capital; and an express was dispatched to Mr. Fox, then absent on the continent, to accelerate his return." Vol. II. p. 21.

The following reflections on the conduct of Mr. Pitt, at this period, are also extremely just, and, except for the bad taste displayed in a hacknied simile toward the conclusion, well-expressed.

"The part which Mr. Pitt had to sustain, at this important period, was a part of extreme difficulty; every step he took, exposed him to suspicions the most grating to a generous and noble mind, and to reproaches which he would have shuddered to deserve. Every measure which a sense of duty led him to adopt, subjected him to imputations of interested motives, which his soul abhorred, and, while he consulted exclusively the rights of the Crown and the welfare of the country, he incurred the odious accusation of considering only the promotion of his own views, and the gratification of his own ambition. All the arts of ingenious sophistry; all the ridicule of inventive, but distorted, genius; all the invectives of impotent malice, and all the taunts of malignant enmity, combined to produce that mental irritation which is most favourable to attack, and most hostile to defence. But the combination was vain as the rage of the winds which assail the monarch of our woods. Its fury was spent in fruitless efforts to shake that firmness which could only be moved by the desolation of Europe, and the calamities of the country. His conduct was the more deserving of praise, as its certain consequence was his dismissal from office by the regent, at a time too when his fortune was impaired, and his circumstances were impoverished by unavoidable inattention to his personal concerns, resulting from the magnitude and extent of his official duty." Vol. II. p. 208.

But if the reader approves the lengthened account of the debates and transactions relating to the regency, for the reasons which we have assigned, how must he be disgusted to find immediately afterward an almost equal space allotted to a dull detail of the first events in the French revolution, collected from the most common authorities, and not enlightened by a single ray of novelty, nor relieved even by one happy thought or expression.

A narrative far more succinct would have sufficed to introduce that which follows, a judicious description of the formation and conduct of the societies in England, which professed to be inflamed with the love of liberty raging in France, and anxious to extend the influence of those principles on which it was founded.

“ Amidst this general predilection for the new politics of regenerated France, there were some few enlightened minds, who viewed the French rebellion with horror; who considered the principles broached by the leading members of the National Assembly, and adopted by the majority, as striking at the very root of society; and who foresaw that those outrageous proceedings, instead of producing such a change in the condition of the French people, as every friend to rational and well-regulated freedom must desire, would bring forth the most calamitous consequences, and terminate either in popular anarchy, or in the establishment of unqualified despotism.

“ Among its most ardent admirers was an assemblage of persons, who had associated themselves for the purpose of commemorating the British Revolution of 1688; and who appear to have seen, in that event, nothing but what was *revolutionary* as deserving of their praise, and thence to have conceived an idea, that they were bound to stand forth the champions of every revolution in every country. The members of this ‘*Revolutionary Society*’ were chiefly dissenters from the established Church; but the president, at the period in question, was a British Peer; a man, the eccentricity of whose character is, fortunately, so well understood as to remove all apprehensions from the minds of the British nobility of having him considered, even by foreigners, as a fair specimen of the aristocracy of the kingdom. Dr. Price, a Dissenting Minister, equally eminent for his talents and for his zeal, who was one of its most distinguished members, could not suffer the opportunity to escape, which an anniversary meeting afforded, (in November, 1789) for proclaiming his admiration of the new principles which had been promulgated at Paris and Versailles. Accordingly, after the Committee had laid down three *fundamental* principles, the last of which was as incontrovertibly just, as the two first were false, untenable, and mischievous, and had resolved to congratulate the members of the society ‘on the glorious success of the French revolution,’ and to express ‘their ardent wishes, that *the influence of so glorious an example may be felt by all mankind*, until tyranny and despotism shall be swept from the face of the globe;’ the Doctor moved a congratulatory address to the National Assembly of France, which was unanimously adopted. In this address, the Society, disdaining national partialities, and rejoicing in every *triumph of liberty and justice* over arbitrary power, offered to the National Assembly of
France

France their congratulations on the revolution in that country, and on the prospect it gave to the two first kingdoms in the world of a common participation in the blessings of civil and religious liberty. They expressed the particular satisfaction with which they reflected on the tendency of the glorious example given in France to encourage other nations to assert the *unalienable* rights of mankind, and thereby to introduce a general reformation in the governments of Europe, and to make the world free and happy." Vol. II. p. 426.

These persons and their principles finally found in Mr. Pitt a most formidable and indefatigable foe; but he was not the first to assail them, nor does he appear to have been early sensible of the danger to which they led. It was somewhat extraordinary, that while Mr. Pitt and Mr. Fox, sons of noblemen, and connected with some of the most exalted families in the kingdom, viewed these tremendous events and appalling crimes, tending to the immediate destruction of rank and royalty, the one with apparent unconcern, the other with undissembled satisfaction, Mr. Burke, a man of undignified extraction, connected with persons in exalted life only by his talents, and strongly suspected of a predilection for republicanism, in consequence of his exertions during the American war, should be the first to found, in loud and energetic tones, the alarm; and to caution his country and all mankind against the danger with which they were menaced. Mr. Gifford relates all that Mr. Burke did and suffered in the contest in which he was involved, in a manner which would have been very proper in a life of Mr. Burke, but it has in these volumes the disadvantage of not belonging to Mr. Pitt, and of reducing him, for a considerable time, to the rank of a secondary personage.

In an interval, which he snatches from his favourite subject, the French revolution, Mr. Gifford briefly notices the Russian armament, and justly censures the mission of Mr. Adair to St. Petersburg.

"The reception which this representative of Mr. Fox experienced at the Court of St. Petersburg, was of itself sufficient to prove, that the nature of his instructions was highly agreeable to the Empress, and, of course, that the instructions were such as any subject of Great Britain should have been equally ashamed to dictate, to deliver, or to bear. Mr. Adair had always the post of honour assigned him, at the right hand of Catharine, whenever the British Ambassador was present. The encouragement which this extraordinary mission afforded the Empress, made her persist in her claims on the Porte, and re-

ject

ject every proposal which the representative of the British Monarch made her, in behalf of that Power. The treaty of Peace was concluded at Gralutz, on the 11th of August, by which Russia acquired the important fortrefs of Oczakow, and all the country between the Bog and the Niefter, with the free navigation of the latter river. The presents made to Mr. Adair, on this occasion, were more costly than those which were made to the King's representative. Had a subject of Catharine thus attempted to thwart her views at the Court of St. James's, the mildest fate that would have awaited him, on his return to Russia, would have been perpetual banishment in the Deserts of Siberia. But the power which this Imperial Autocrat enjoyed, and the despotism with which she exercised it, removed from her bosom every apprehension of disobedience to her orders, or of opposition to her will. She had no dread, therefore, of the influence of example, in encouraging that conduct in a foreigner, which she would have punished with signal severity in a Russian. The impression produced on the public mind, in England, by the debates in Parliament, prevented the Minister from having recourse to hostile measures for giving effect to the mediation of his Sovereign; and Mr. Fox had the satisfaction of so far succeeding in his plan, though it failed to accomplish his main object,—the removal of Ministers." Vol. III. p. 29.

This was indeed a most disloyal and fatal interference. It facilitated the final partition of Poland, that indelible stain on the character of legitimate Sovereigns, which, more than any other public event, degraded them in the eyes of their subjects, and led to the destruction of their authority, to the progress of revolution, and the enslaving of their people.

In a following Chapter, Mr. Gifford returns to the exertions of the disaffected in England, and relates in the following terms, the manner in which Paine's mischievous work was forced into circulation.

"Allusion has been made to the publications industriously circulated by the friends and admirers of the French Revolution. Among these, Paine's *Rights of Man* took the lead. It was written in a style well calculated to catch the ear of the multitude, for whose use it had been principally composed;—the substance of the book was equally alluring; it taught the mob that they were the real sovereigns of the state; and, that although they could not *all* rule, yet that each of them was equally qualified, and equally entitled, to wear the crown, with the individual then seated on the throne. It required much stronger minds than are possessed by any of the common people of Europe, to resist the temptations here thrown in their way.

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In England, where every man is a politician, and where every ale-house exhibits a kind of senate in miniature, thanks to the indefinite number of vehicles for the conveyance, not only of public intelligence, but of political instruction; such doctrines could scarcely fail to make many converts, and to produce a strong effect. Paine's book was circulated by a great majority of the Dissenters, particularly by the Unitarians, and even by the Methodists, who not only introduced it into their families, for the use of their children, but distributed it widely among all their connections. One edition of *ten thousand copies* was printed, by a dissenting printer, for a dissenting bookseller, who had been the publisher of all the principal *Unitarian* works which had appeared for several years. It was forwarded to all the market-towns in the kingdom, whence it was dispersed among the neighbouring villages; and even trusty agents were employed to attend the market ordinaries in the country, for the purpose of inculcating its principles on the minds of those illiterate, unthinking and credulous rustics, who frequent them, and for forcing the book upon their notice." Vol. III. p. 60.

Mr. G. then traces the conduct of the societies formed for the diffusion of revolutionary doctrines, introducing an account of the *Riots at Birmingham*, in which he strengthens something very harsh in his own style, by a quotation from Mr. Cobbett, when he wrote under the appropriate name of Porcupine.

(*To be concluded in our next.*)

ART. II. *Tentamen de Metris, ab Æschylo, in choricis Cantibus, adhibitis.* 8vo. 635 pp. Payne. 1809.

THE preface to this work informs us, that the author, laying aside all former divisions of the Choral Odes, adopted by the editors of Æschylus, has attempted an almost totally new arrangement of them, which he explains in the opening of his work, where the Æschylean Lyric measures are described. With respect to the Iambic, Trochaic, and Anapaestic metres, as used in the dialogue part of Greek tragedy, he is professedly silent; but refers his reader to his learned friend's preface to *Hecuba*, which he strongly recommends. Professor Porson, it must be observed, was alive when the preface to the *Tentamen de Metris* was written.

Dr. Charles Burney proceeds with acquainting us, that in this publication he has followed the text of the smaller Glasgow Æschylus, except where he has sometimes admitted a slight transposition, or proposed the change of a word for the sake

fake of the metre. "Nec tamen," he says, "is sum qui, hujuscemodi mutationes superbo Emendationum nomine venditare ausim."

He then laments that the editions of Æschylus, so long expected from Herman and Butler, are still unpublished*; and that the still longer expected notes of Professor Porson continue to be withheld from the learned world. If these editions had appeared they might have enabled him, he observes, to send forth his *Tentamen* with fewer mistakes.

The greater part of these Chorusses were arranged about eighteen years ago, and with them many Odes from the rest of the dramatic writers, and from Pindar. These, of course, were finished before Professor Herman's work on the Greek Metres was published.

In applying his metrical schemes to Æschylus, the author was guided more by the exhortations of friends than by any confidence in the truth of his system. When the *Tentamen* was thus finished, "temporibus subsecivis, quibus brevissimis fruuntur scholarum magistri," the syndics of the Cambridge press offered to print it with the types of the University.

The preface thus concludes :

"Quid est autem cur dissimulem, sæpissimè me ad hæc studia recolenda animum attulisse, docendi rædio defatigatum, aut curis, quæ humanam vitam exercere solent, non leviter oppressum. Hæc ad incommoda accessit molestus atque diutinus oculorum morbus. Quæ quum ita essent, non dubium est, quin et in scribendo, et in laboribus operarum corrigendis, multi errores, me vel imprudente, vel invito, in paginas hæc irreperint. Fore tamen spero, ut hæc mihi delicta, et forsan his majora, viri docti, quæ est eorum benevolentia, ignoscere non graventur.

"Qui Græcis Latinisque Litteris penitus imbuti sunt, vel tacente me probè nòrunt, Artem Metricam in rebus, quæ suapte naturâ tenues obscuræque sunt, explicandis aut corrigendis potissimum versari. Alios autem censores, qui in totum Philologorum gregem paulò infensiores sunt, hoc unum postulo, ut ne ea, quæ in Tyronum gratiam fideli studio disposui, priusquam intellecta, aut saltem examinata sint, contemnant atque abjiciant. Quod ad Præceptores et Ludorum Magistros attinet, illos oro, ut, si quid à me rectè et utiliter dictum esse judicaverint, TENTAMEN hocce in Studiosæ Juventutis manus haud segniter tradant. Sin est autem, ut ipsi, et alii idonei harum rerum æstimatores, oleum operamque me perdidisse statuerint, chartæ meæ, per me licet, quàm celerrimè deferantur

———— "in vicum vendentem tus et odores." P. 8.

* The first volume of Butler has since appeared.

A sort of second preface follows, which is devoted to the well-deserved praises of the late Greek Professor at Cambridge, and some of the other great scholars who flourished in this country during the last century. The whole concludes with an extract from a Latin letter respecting Mr. Porson, from Dr. Parr to Dr. Charles Burney.

After the preface, an account of the metres employed in this new arrangement of the Æschylean Chorusses is laid before the reader.

The tragic writers, as the author concludes from Aristotle, first confined the measures of the *DIALOGUE* to Trimeter Iambics, Tetrameter Trochaics, and Anapestics. They then, as he conjectures, adopted the Antispastic Measure for the *CHORAL ODES*. This metre seemed best suited to Lyrical compositions for the stage, from its almost infinite variety, by which it was enabled to comprehend the elegancies and beauties of various measures.

Hence we find united in the Choral Songs of Æschylus, Antispastics, Cretics, Trochaics, Dactylics, and Choriambics: to which may be added, Ionics à minore. We have also observed, though very rarely, the introduction of Iambics and Anapestics, with an occasional Bacchics.

The author then considers the Antispastic foot as being of a threefold nature:

“ I. PURE; as, $\sim - - \sim$, Πέπληγμαί; τί δ’;

“ II. IMPURE OF THE IAMBIC FORM; as, $\sim - \sim -$ Τίς; Χρῆς, for $\sim - - \sim$ Τίς; Χρῆς.

“ III. IMPURE OF THE TROCHAIC FORM; as, $- \sim - \sim$ Βουφόνις παρ’.”

In explaining the constitution of this foot he represents it, according to the old rule of the grammarians, as composed of an Iambus and Trochæus; but he further adds, what had never been observed before, that the former, or Iambic part of the foot admits all the varieties allowable in the former part of the Diiambus, when it stands at the beginning of the Senarian; and that the latter, or Trochaic part of the foot, admits all the varieties allowable in the latter part of the Ditrochæus as it stands at the beginning of the Trochaic Tetrameter of the tragedians.

The author then elucidates, at considerable length, all these varieties of the Antispastic foot; and adds several tables, displaying the admissible feet, quantities, and names.

In allowing a place to the Trochæus in the beginning of the Antispastus, he follows the ancient grammarians, in preference to the plan of Herman, on whose high merits, however, frequent and warm praises are bestowed in the course of

of the work. Instances are then produced from Æschylus, in which the Spondeus, or Iambus, or Trochæus, are made to correspond, in Strophes and Antistrophes. To these also is subjoined a passage from Sappho. In all these cases the *deficiency of time*, in the Trochæus or Iambus, is supposed to have been supplied by the music with which these Odes were accompanied.

In Æschylus, we shall adopt the author's words,

“Hoc de omnium generum Antispasticis semel sit dictum:— Pedes in Antistrophicis, per singulas syllabas, necessariò Pedibus in Strophicis minimè respondent. Metra Metris tantùm opponuntur: et, in horum fine, voces secandi, mos est usitatissimus; quod de cæteris Lyricis Æschyli Metris plerumque intelligendum.

“In his etiam, et in omnibus Metris Choricis apud Tragicos, Interjectiones, sive Exclamationes, $\phi\epsilon\iota$, α , ϵ , η , σ , ω , et talia, nunc intra metrum, nunc extra, æstimantur. In aliis etiam vocibus, Hiatûs exempla apud Æschylum præbentur.” P. xi.

After this explanation of the Antispastus, and ample detail of its admissible variations, the author proceeds to illustrate the different kind of Antispastic Metres, which are observable in the Tragedies of Æschylus.

I. Antispasticum Monometrum, as formed of the pure Antispastus, or of the Antispastus of the Iambic or Trochaic form.

II. Antispasticum Dochmiacum, in all its varieties. These are *seven*; and consist, 1. ex Dochmio simplici; 2. ex Dochmio Hypercatalecto, septem syllabarum; 3. ex Antispasto & Dochmio; 4. ex Dochmio & Antispasto; 5. ex Dochmio duplici; 6. ex Dochmio, inter duos Antispastos; 7. ex Antispasto, inter duos Dochmios.

III. Antispasticum Dimetrum Catalecticum.

IV. Antispasticum Pherecratium.

This section will be interesting to every metrical scholar.

V. Antispasticum Dimetrum Acatalecticum.

VI. Antispasticum Dimetrum Acatalecticum Glyconeum.

VII. Antispasticum Glyconeum Polyschematistum.

These two last are also very curious. The Chorus from the *Electra* of Sophocles, 1057, newly arranged, is happily produced as an illustration of the doctrine laid down by the author in this section.

VIII. Antispasticum Dimetrum Glyconeum Hypercatalecticum.

IX. Antispasticum Trimetrum Brachycatalecticum.

X. Antispasticum Trimetrum Catalecticum.

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XI. Antispasticum

XI. Antispasticum Trimetrum Acatalecticum.

XII. Antispasticum Trimetrum Hypercatalecticum.

XIII. Antispasticum Tetrametrum Catalecticum.

XIV. Antispasticum Tetrametrum Acatalecticum.

In each of these sections every particular kind of verse is fully described, its quantities are marked, and examples of it, as far as they occur, are produced by citation or reference. This remark must be applied likewise to all the measures contained in these Prolegomena.

After the Antispastics, follows METRUM CRETICUM: 1. Monometrum; 2. Dimetrum; Trimetrum.

Then, METRUM TROCHAICUM: 1. Monometrum; 2. Monometrum Hypercatalecticum; 3. Dimetrum Brachycatalecticum, five Hemiolium; 4. Dimetrum Catalecticum; 5. Dimetrum Acatalecticum; 6. Dimetrum Hypercatalecticum.

Then, METRUM DACTYLICUM: 1. Monom. Hyperc.; 2. Dimetr. Acat. Purum, & Impurum; 3. Dim. Hyperc.; 4. Trim. Acat.; 5. Trim. Hyperc.; 6. Tetram. Acat.; 7. Pentametrum; 8. Pentam. Hypercat.; 9. Hexametrum; 10. Heptametrum, with some curious examples from the Greek Lyric Poets; 11. Logædicum.

Next, METRUM CHORIAMBICUM. 1. Monom.; 2. Monom. Hyperc.; 3. Dim. Cat.; 4. Dim. Acat. Purum & Impurum; 5. Trim. Acat.; 6. Tetrametrum.

Then follows *Metrum Ionicum à Minore* of different kinds.

Then, METRUM IAMBICUM, and METRUM ANAPÆSTICUM, and METRUM BACCHIACUM; which are of rare occurrence.

This introduction concludes with informing the reader, that METRA ASYNARTETA, except in the case of Dochmiacs, are not admitted into this novel division of the Choral Odes of Æschylus, in order to facilitate the progress of the younger metrists.

The whole finishes with a new arrangement of a chorus in the Cyclops of Euripides.

After this detail of the plan and method which Dr. Charles Burney has pursued, in reforming or re-arranging the Lyric portions, in the remaining dramas of Æschylus, we shall present the learned reader with a few instances of his application of the principles laid down in the introduction.

From the PROMETHEUS VINCTUS.

“ IV. STROPHE á. 397.

1. Στένω σε τᾶς οὐλομένας
 1. υ - υ - | - υ υ -
2. τύχας, Προμηθεῦ· δακρυσί-
 2. υ - υ - | - υ υ -
3. στακτον δ' ἀπ' ὄσων ῥαδινῶν
 3. - - υ - | - υ υ -
- Glyconeum Polyschematistum.
4. ῥέος παρειᾶν νοτίοις
 4. υ - υ - | - υ υ -
5. ἔτεγξε παγαῖς· ἀμέγαρ-
 5. υ - υ - | - υ υ -
6. τα γὰρ τάδε Ζεὺς ἰδίοις
 6. υ - υ - | - υ υ -
7. νόμοις κρατύνων, ὑπερῆ-
 7. υ - υ - | - υ υ -
8. φανον θεοῖς τοῖσι πάρος
 8. υ - υ - | - υ υ -
9. δαίκνυσιν αἰχμάν.
 9. - - υ - -

“ IV. ANTISTROPHE á. 406.

1. Πρόπασα δ' ἤδη στονόεν
 1. Metrum Glyconeum Polyschematistum.
2. λέλακε χώρα, μεγαλο-
 2. Idem.
3. σχήμονά τ' ἐρχαιοπρεπῇ
 3. - υ υ - | - υ υ -
- Choriambicum Dimetrum.
4. στένουσι τὰν σὰν ζυνομαι-
 4. Glyconeum Polyschematistum.
5. μόνων τὲ τιμὰν, ὅπόσοι τ'
 5. Idem.
6. ἔποικον ἀγνᾶς Ἀσίας
 6. Idem.
7. ἔδος νέμονται, μεγαλο-
 7. Idem.
8. στόνοισι σοῖς πῆμασι συγ-
 8. Idem.
9. κάμνουσι θνητοί·
 9. Dochmiacum.” P. 3, 9.

“ VIII. STROPHE β'. 545.

1. Φέρ' ὅπως ἄχαρις, χάρις, ἃ φίλος, εἰ-
1. υ υ - υ υ - | υ υ - υ υ -
2. πέ που τίς ἀλκὰ,
2. υ - υ - | -
3. τίς ἐφαμερίων
3. υ υ - υ υ -
4. ἄρηξις· οὐδ' ἐδέρχθης
4. υ - υ - | υ - -
5. ὀλιγοδρανίην
5. υ υ - υ υ -
6. ἄκιυν, ἰσόνειρον, ἄ τὸ φωτῶν
6. υ - υ - | υ - υ - | υ - -
7. ἀλάν * * * γένος ἐμπεπαδι-
7. υ υ - υ υ - | υ υ - υ υ -
8. σμένον· οὐποτε τὰν Διὸς ἀρμονίαν
8. υ υ - υ υ - | υ υ - υ υ -
9. θνατῶν παρεξίασι βουλαί.
9. - - υ - | υ - υ - | -

“ VIII. ANTISTROPHE β'. 553.

1. "Εμαθον τάδε, σὰς προσιδοῦς' ὀλοὰς
1. Metrum Anapæsticum Dimetrum.
2. τύχας, Προμηθεῦ.
2. Iambicum Monometrum Hypercatalecticum.
3. Τὸ διαμφίδιον
3. Anapæsticum Monometrum.
4. δέ μοι μέλος προσέπτα
4. Iambicum Dimetrum Catalecticum.
5. τὸδ', ἐκεῖνό θ' ὅ, τ' ἀμ-
5. Anapæsticum Monometrum.
6. φὶ λουτρὰ καὶ λέχος σὸν ὑμεναίου
6. Iambicum Trimetrum Catalecticum.
7. ἰότατι γάμων, ὅτε τὰν ὁμοπά-
7. Anapæsticum Dimetrum.
8. τριον ἔδνοις ἄγαγες Ἡσίοναν
8. υ υ - - - | υ υ - υ υ -
Idem.
9. πιθὼν δάμαρτα κοινόλεκτρον.
9. Iambicum Dimetrum Hypercatalecticum." P. 16. 17.

From the PERSÆ.

“ XVIII. STROPHE β'. 864.

1. "Οσσας δ' εἴλε πόλεις, πόρον ἢ διαβὰς" Ἀλυσος πολέμοιο,
1. - - | - ο ο | - ο ο | - ο ο | - ο ο | - ο ο | - -
2. οὐδ' ἀφ' ἐστίας συθείς,
2. - ο - ο | - ο -
3. οἶαι Στρυμονίου πελάγους Ἀχελωῖδες εἰσὶ πάροικοι
3. - - | - ο ο | - ο ο | - ο ο | - ο ο | - ο ο | - -
4. Θρηκίων ἐπαύλων.
4. - ο - ο | - -

“ XVIII. ANTISTROPHE β'. 871.

1. λίμνας τ' ἐκλοθεν, αἶ κατὰ χέρσον ἐληλαμέναι περὶ πύρρον
1. Metrum Dactylicum Heptametrum.
2. τοῦδ' ἀνακτος αἶον
2. Trochaicum Dimetrum Catalecticum.
3. Ἐλλας ἀμφὶ πόρον πλάτυν ἀνχόμεναι, μυχία τε Περσωνίς,
3. Dactylicum Heptametrum.
4. καὶ στόμωμα Πόντου,
4. Trochaicum Hemiplium.

“ XIX. STROPHE γ'. 879,

1. νᾶσοί θ' αἶ κατὰ πρῶν ἄλιον περικλυστοί,
1. - - | - ο ο | - ο ο | - ο ο | - -
2. τᾷδε γὰρ προσήμεναι,
2. - ο - ο | - ο -
3. οἶα Λέσβος, ἐλαιόφυτός τε Σάμος, Χίος,
3. - - | - ο ο | - ο ο | - ο ο | - ο ο
4. ἥδὲ Πάρος, Νάξος, Μύκονος, Τήνη τε συνάπτουσ'
4. - ο ο | - - | - ο ο | - - | - ο ο | - -
5. Ἄνδρος ἀγχιγείτων,
5. - ο - ο | - -

ALITER :

4. ἥδὲ Πάρος, Νάξος, Μύκονος, Τήνη
4. - ο - ο | - ο ο | - -
5. νῶ τε συνάπτουσ'
5. - ο ο | - -
6. Ἄνδρος ἀγχιγείτων,
6. - ο - - | - -

“ XIX. ANTISTROPHE γ'. 888.

1. καὶ τὰς ἀγχιᾶλους ἐκράτυνε μεσάγκτους,
1. Metrum Dactylicum Pentametrum.
2. Ἀῆμνον, Ἰκάρου θ' ἔδος,
2. Trochaicum Dimetrum Catalecticum.
3. καὶ Ῥόδον, ἥδ' ἐ Κνίδον, Κυπρίας τε πόλεις, Πάφον,
3. Dactylicum Pentametrum.
4. ἥδ' ἐ Σόλους, Σαλαμῖνά τε τὰς νῦν μαλ' ὀπολις τῶνδ'
4. Dactylicum Hexametrum.
5. αἰτία στεναγμῶν.
5. Trochaicum Hemiolium.

ALITER:

4. ἥδ' ἐ Σόλους, Σαλαμῖνά τε, τὰς νῦν
4. Dactylicum Tetrametrum.
5. ματ' ὀπολις τῶνδ'
5. Adoneum.
6. αἰτία στεναγμῶν.
5. Trochaicum Hemiolium.” P. 40—43.

From the SUPPLICES.

“ XXXVIII. PENTAS α'. 1013.

IONICA A MINORE.

1. Ἴτε μὰν ἀστυάνακτας
1. ο ο — — | ο ο — —
2. μάκαρας θεοὺς γανάνεντες
2. ο ο — — | ο ο — —
3. πολιοῦχους τε, καὶ οἱ χεῦμ'
3. ο ο — — | ο ο — —
4. Ἐρασίνου
4. ο ο — —
5. περὶ ναίετ' ἐκ παλαιοῦ.
5. ο ο — ο | — ο — —.

“ XXXIX. PENTAS β'. 1017.

IONICA A MINORE.

1. Ἵποδέξασθε δ' ὀπαδοὶ
1. Metrum Ionicum à minore Dimetrum.
2. μένος. Αἶνος δὲ πόλιν τήν-
2. Idem.
3. δε Πελασγῶν ἐχέτω, μηδ'
3. Idem.
4. ἔτι Νεΐλου
4. Ionicum à minore Monometrum.
5. προχῶς σέβωμεν ὕμνοισ'
5. Ionicum à minore Dimetrum Anacloemenon.

“ XL. PENTAS γ'. 1021.

IONICA A MINORE.

1. ποταμούς δ' οἱ διὰ χώρας
1. ο ο - - | ο ο - -
2. θελεμόν πᾶμα χέουσιν
2. ο ο - - | ο ο - -
3. πολύτεκνοι, λιπαροῖς χεῦ-
3. ο ο - - | ο ο - -
4. μασι γαίᾳς
4. ο ο - -
5. τόδε μειλίσοντες οὔδας.
5. ο ο - ο | - ο - -

“ XLI. PENTAS δ'. 1026.

IONICA A MINORE.

1. Ἐπίδοι δ' Ἀρτεμις ἀγνά
1. Metrum Ionicum à minore Dimetrum.
2. στόλον οἰκτιζομένα μηδ'
2. Idem.
3. ὑπ' ἀνάγκας γάμος ἔλθει
3. Idem.
4. Κυθήρειος.
4. Ionicum à minore Monometrum.
5. στυγερόν πέλει τόδ' ἄθλον.
5. Ionicum à minore Dimetrum Anaclomenon.

“ XLII. HENDECAS α'. 1029.

IONICA A MINORE.

1. Κύπριδος δ' οὐκ ἀμελεῖ θε-
1. ο ο - - | ο ο - -
Metrum Ionicum à minore Dimetrum.
2. σμός ἔδ' εὐφρων. Δύναται γὰρ
2. ο ο - - | ο ο - -
Idem.
3. Διὸς ἄγχιστα σὺν Ἡερᾷ
3. ο ο - - | ο ο - -
Idem.
4. τίεται δ' αἰολόμητις
4. ο ο - - | ο ο - -
Idem.
5. θεὸς ἔργοις ἐπὶ σεμνοῖς.
5. ο ο - - | ο ο - -
Idem.
6. Μετάχοινοί τε φίλοι μα-
6. ο ο - - ο ο ο -
Idem.

7. τρεῖ πάρεσιν, παθόν τ' οὐδ-
 7. ο ο - - | ο ο - -
 Ionicum à minore Dimetrum.
8. ἐν ἄπαρνον τελέθει θεά-
 8. ο ο - - | ο ο - -
 Idem.
9. κτορι πειθαῖ. Δέδοται δ' ἄρ-
 9. ο ο - - | ο ο - -
 Idem.
10. μονίχ μοῖρ' Ἀφροδίτας
 10. ο ο - - | ο ο - -
 Idem.
11. Ψευδῶς, τρίβοι τ' Ἐρώτων.
 11. ο ο - ο | - ο - -
 Ionicum à minore Dimetrum Anaclomenon.

“ XLIII. HENDECAS β. 1039.

IONICA A MINORE.

1. Φυγάδας δῆτ' ἐπιπνοίας,
 1. ο ο - - | ο ο ο -
 Metrum Ionicum à minore Dimetrum.
2. κακὰ τ' ἄλγη, πολέμους θ' αἰ-
 2. ο ο - - | ο ο - -
 Idem.
3. ματόεντες προφοβοῦμαι.
 3. ο ο - - | ο ο - -
 Idem.
4. Τί πότε εὐπλοῖαν ἔπραξαν
 4. ο ο - - | ο ο - -
 Idem.
5. ταχυπόμποισι διωγμοῖς;
 5. ο ο - - | ο ο - -
 Idem.
6. “Ο, τι τοι μόρσιμόν ἐστιν,
 6. ο ο - - | ο ο - -
 Idem.
7. τὸ γένοιτ' ἄν Διὸς οὐ παρ-
 7. ο ο - - | ο ο - -
 Ionicum à minore Dimetrum.
8. βατός ἐστιν μεγάλα φρενῶν
 8. ο ο - - | ο ο - -
 Idem.
9. ἀπέρατος· μετὰ πολλῶν
 9. ο ο - - | ο ο - -
 Idem.

10. δὲ γάμων ἄδε τελευτὰ

10. ο ο - - | ο ο - -
Idem.

11. προτέραν πέλοι γυναικᾶν.

11. ο ο - ο | - ο ο -

Ionicum à minore Dimetrum Anacloemenon.

“ XLIV. HENDECAS γ'. 1048.

IONICA A MINORE.

1. Ὁ μέγας Ζεὺς ἀπαλέξει

1. ο ο - - | ο ο - -

Metrum Ionicum à minore Dimetrum.

2. γάμων Αἰγυπτογενῇ μοι.

2. ο ο - - | ο ο - -

Idem.

3. Τὸ μὲν ἂν βέλτατον εἴη.

3. ο ο - - | ο ο - -

Idem.

4. Σὺ δὲ θέλγοις ἂν ἀθελκτόν.

4. ο ο - - | ο ο - -

Idem.

5. Σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.

5. ο ο - - | ο ο - -

Idem.

6. Τί δὲ μέλλω φρένα δῖαν

6. ο ο - - | ο ο - -

Idem.

7. καθορᾶν, ὅψιν ἄρυσσον;

7. ο ο - - | ο ο - -

Ionicum à minore Dimetrum.

8. Μέρειον νῦν ἔπος εὐχου.

8. ο ο - - | ο ο - -

Idem.

9. Τίνα καιρὸν με διδάσκει;

9. ο ο - - | ο ο - -

Idem.

10. Τὰ θεῶν μηδὲν ἀγάζειν.

10. ο ο - - | ο ο - -

Idem.

11. * * * * *

11. ο ο - ο | - ο - -

Ionicum à minore Dimetrum Anacloemenon.

“ XLV. STROPHE, 1058.

1. Ζεὺς ἄναξ ἀποστεροί-

1. - ο - ο | - ο -

2. η γάμον δυσάναρα

2. - ο - ο | - ο -

3. δαῖτον

3. δαῖον, ὅσπερ Ἴω
3. - ο ο - | ο - -
4. πημονᾶς ἐλύσατ' εὖ
4. - ο - ο | - ο -
5. χειρὶ παρ-
5. - ο -
6. ὠνίκα κατασχέθων.
6. - ο - ο | - ο -
7. Εὐμενεῖ βίβη κτίσας·
7. - ο - ο | - ο -

“ XLV. ANTISTROPHE, 1064.

1. Καὶ κράτος νέμοι γυναι-
1. Metrum Trochaicum Dimetrum Catalecticum.
2. ξίν· τὸ βέλτερον κακοῦ
2. Idem.
3. καὶ τὸ δῖμοιρον αἰνῶ,
3. Choriambicum Dimetrum Catalecticum.
4. καὶ δίκαι δίκας ἔπε-
4. Trochaicum Dimetrum Catalecticum.
5. σθαι, ξὺν εὖ-
5. Creticum Monometrum.
6. χαῖς ἐμαῖς λυπηρίοις
6. Trochaicum Dimetrum Catalecticum.
7. μηχαναῖς θεοῦ πᾶρα.
7. Idem.” P. 72—83.

We regret that the limits of our work will not allow us to marshal these Chorusses rank and file, as they stand in the different editions of Æschylus, on pages opposite to what we have extracted. The learned reader, however, will, we doubt not, compare, as we have done, these new distributions with those exhibited by preceding editors and critics. He will then be able to pass a fair decision in regard to their respective merits.

The whole volume has been a work of great labour. Every Play has its Index Metricus Generalis, as well as its Index Metrorum; so that the reader may observe, at one glance, all the various Metres used in each Tragedy, and indeed in each Chorus.

Further commendation of Dr. C. Burney's merits as a critic and a scholar than is implied in the above detail of this profound book would be entirely superfluous. They are admired at home, and revered abroad.

ART. III. *Remarks on several Parts of Turkey. Part I. Ægyptiaca, or some Account of the antient and modern State of Egypt, as obtained in the Years 1801, 1802. By William Hamilton, Esq. F.A.S. Accompanied with Etchings, from original Drawings, taken on the Spot by the late Charles Hayes, of the Royal Engineers. 4to. pp. 439. 4l. 4s. Payne. 1809.*

THE various and important information which we have of late years received on the subject of Egypt, is alike honourable to the courage, the sagacity, and the learning of our countrymen. It is true indeed, that this region exhibits an inexhaustible field of research to the spirit of enterprise, but it is to this spirit, as exerted by Englishmen, that with respect both to the ancient and modern state of Egypt, many new discoveries have been made, many obscurities explained, and an infinite number of valuable illustrations introduced. Among all the publications, however, which have hitherto appeared, either in this country or in France, this work by Mr. Hamilton will ever claim pre-eminent distinction. The reader is not to consider him merely as a candidate for an honourable place in the list of those who as writers of Travels excite and satisfy general curiosity. Mr. Hamilton's Memoirs are really scientific, and he cannot fail of being considered in his narrative as an accurate observer, a profound scholar, and enlightened philosopher. Whether the French shall or shall not publish to the extent they formerly promised, the result of those investigations which they made under every possible advantage, we cannot say; but whether they do or not, the volume before us will be found indispensibly essential, whenever Egypt, and more particularly Upper Egypt, shall be a subject of enquiry.

We shall pursue our accustomed course of placing before our readers a brief analysis of the work, and a few specimens of its execution. From this course we see as yet no cause to deviate, as it appears to render an equal act of justice to the author and the reader.

We could indeed easily fill our pages with didactic observations on certain portions of this or of any similar volume; we could enter into controversial arguments on others; we could elicit cause of dispute from some passages, and make others the vehicle of our own literary opinions or political prejudices. But to us, this seems neither compatible with the office of a Reviewer, nor beneficial to the cause of literature. We proceed therefore to exhibit the contents of Mr. Hamilton's interesting volume. It consists of twelve chapters,

chapters, in which the following subjects will appear to be ably discussed.

The State of Egypt in the Autumn of 1801. The Motives and Extent of the Author's Travels in Egypt. The State of the Country above the Cataracts. Antiquities above Es Souan, and between Es Souan and Thebes. Description of Thebes. Voyage from Thebes to Dendera. Observations on the State of Egypt when a Province of the Roman Empire. Voyage from Dendera to the Northern Frontier of the Thebaid and to Alvi. Voyage across the Oxyrynchite Nome to the Bahhr Jousouf; from Benisouef to Cairo, Memphis, and the Pyramids; round the Delta, from Rosetta to Cairo, thence to Damietta, Rahmanie, and Alexandria. An Appendix is subjoined, containing some very learned and valuable Annotations; and a Postscript exhibits the Transcript of the Greek Copy of the Decree recorded on the celebrated Rosetta Stone, with an English Translation.

The plan pursued by Mr. Hamilton has our entire approbation. He gives, first, an outline of the whole of his travels, that the reader may at once see the extent to which he penetrated, and the places which he visited, and he afterwards communicates more detailed observations on the antiquities, geography, and peculiarities of the country.

The chapter, perhaps, which by the general reader will be perused with the liveliest satisfaction is that which details the intercourse of the travellers with Elfi Bey near Es Souan, and from this we shall extract a portion.

“ The only information of any kind we could procure while at Es Souan, of the interior parts of Africa remote from Egypt, was given by two Moors, who were passing by, with a large body of their countrymen, on their way to Mecca. As they were able to make themselves intelligible to our pilot, who spoke the Coumoufs and Berberi languages, we learned from them, that they belonged to a very extensive nation known to themselves and here by the name of *Secroua*, and that they inhabited a country called *Demourki*, at the distance of five months * journey from Egypt, and of two months from Sennaar and the Nile: that they were now engaged on a pilgrimage to Mecca, subsisting, as they travel, on the charity of those they meet: according as fortune favours or frowns upon them, they go from Kenneh to Cosséir, and thence straight to Jedda by sea; or if they cannot pay their passage, they go round by Cairo and the Desert on foot. This expedition and their return generally take them four or five years. When at Mecca, they receive from one of their countrymen (an

“ * That is, that *they* had taken that time to perform the journey.”

African Moor) who has some eminent office there, a large *kaouk*, or high turban, marked with his seal, which they ever after wear on their heads, or carry on their shoulders, to show their countrymen that they have a right to the respect and esteem usually paid in Mahometan countries to the character of a pilgrim. Some of these, in undertaking this perilous journey, had in view merely their own spiritual advantage; others were proxies for their friends or masters, to whom they would carry back a passport for eternal life in return for a competence in this:—that they have a king or sultan, whose name is Abderrachman, and who resides in the capital, which is called Tendeldé, and which they describe as being so large, that to go round it on foot is a journey of six days. Drawing on the sand a kind of map of their country, which they described as a plain surrounded on all sides by very high mountains, they placed to the west of the capital, *Maafy*, *Souron*, and *Teyer*,—to the south, *Kioné* and *Towala*—to the east, *Zamiel* and *Koodi*,—to the north, *Kincoma*, *Aboubouman*, and *Kobra*. The principal caravan which passes through their country comes from Kub-Kubbé, and proceeds as far as Koodi: their slaves come from Darfour and the westward. The chief productions of the soil are durra and Doehl, the latter the most abundant. The sun they call Doulé, and the moon Doual. Their arms consist of a long lance pointed with iron, a bow and arrows, and an iron crow, with a hook. They wear an iron coat of mail, and their horses are armed in war with a complete covering of coarse woollen cloth, to protect them from the arrows of the enemy, and which is also put upon their feet, to prevent their being heard at night. They have a few date and domm trees, and a plant called Delib, which they use as tobacco for smoking. Buffalo flesh is their common food, which they dress by laying it on a stone, and lighting a fire over it. They are very black, but not of the darkest hue, and have much of the Guinea Negro countenance; their hair short and curly, but not woolly.

“When we made our second visit to Elfi Bey, we found him encamped about a league above his first position at Schiment El-wah, in a district called Debodé. This name is given to a narrow slip of cultivable land on each side of the Desert, varying from 50 to 500 yards in breadth. The Doura we found just ripe; barley had been sown about ten days, for which the soil had been divided into small squares, for the convenience of watering from the channels which surrounded them. We found that the river, at this distance above the cataracts, had already fallen six-and-thirty feet, though at Assouan the fall was not yet of more than 15 feet. The river was about a quarter of a mile broad, with a current “deep, majestic, smooth, and strong,” uninterrupted by rocks, and forming a striking contrast with the turbulence below. In the few villages we passed, the people were civil, offered us
yourt;

yourt *, and saluted us cordially with the Salam alëikoum—Health be to you! As all the male inhabitants were at work in the fields, the women would rush from their cottages, built of mud bricks, or loose stones, to stare at us: these were unveiled, but had a kind of hood which they could draw over their faces at pleasure. The right nostril was pierced with a brass ring, and they were laden with necklaces, and bracelets of beads, shells, and small bones. Their hair dressed in front and at the sides in small short ringlets, plaistered with butter or other grease.

“ We found the Bey sitting on the ground at the door of his tent, giving directions to three or four of the Bichâre Arabs, who were attendant on his camp, and whom he used as scouts and spies. He seemed to treat them with much condescension, and it was evident that he considered himself as very dependent on them for his safety and subsistence. They wore a long straight sword, which they held in both hands behind their backs: some had for shoes a piece of thick leather tied under the sole of their feet; but they were in general bare-footed, and their only clothing a plain coarse linen shirt, which reached to the knees. With this light apparel it was natural that the first remark they made on us, the first Europeans they had ever seen, should be on our superfluous dress, our *gold* buttons, our hats, and other parts of our cloathing, so strange to them. In return, however, we were surprised to find the dress of their hair the original of what appears such a very extraordinary projection on both sides of the head of the great sphinx near the pyramids of Gizeh: this is more or less common among all the original inhabitants immediately south of the Cataracts, and is simply the side hair frizzed out very thick, and stiffened with grease. They are, like all other Arabs, extremely greedy of money, the end of their activity, ingenuity, parsimony, and cunning—qualities they chiefly excel in. While we were talking with them, they were in the attitude of darting from us, as if to run for a wager; and as soon as they had received a small present, they disappeared in an instant, to advance three or four days journey into the Desert, and bring the Bey news of the arrival of the summer caravan. The prospect of imposing on it a heavy contribution for the grant of a free passage, being his principal consolation for being driven so far to the south, away from the resources and wealth of Egypt.” P. 24.

“ Our conversations with the Bey were carried on by the assistance of a Greek, high in his confidence and service, known there by the name of Ibrahim Kiachef: he was one of three brothers, natives of Zante, braziers by trade, who came to Egypt as adventurers; and being naturally endowed with the quickness and spirit of Zantiotes, they soon gained the confidence of Murat

“ * A preparation of milk peculiar to the Levant, and a very favourite food with Turks and Arabs of all ranks.”

Bey, to whose family they attached themselves. One of them; now known by the name of Hussein Bey, attained the highest honours in the Mamaluke aristocracy, though he has never been invested with the pelli by the Pashà of Egypt, a necessary ceremony for the establishment of his rank. Ibrahim, being probably the best brazier of the three, became chief engineer, and master of the ordnance to Murat Bey. The third brother, more enterprising than the others,—having attached to his person a considerable number of dependents, amassed some wealth, and made a powerful party among the Beys,—took advantage of a moment of confusion and revolution in the kingdom of Darfour, and marched thither with some thousand armed horsemen, and with the means of levying a large body of the natives: by the assistance of the Greek artificers and mechanics he took with him, he founded four pieces of cannon, and waged a successful war for some time against the King of Darfour. At the time of the French invasion, Murat Bey was on the point of sending him a thousand chosen Mamalukes, who would have enabled him to strike a decisive blow, and would have seated him on the throne. But this event deprived him of a reinforcement he was in need of; and his troops gradually wasting away, he retreated to a defile among the mountains; where, being left unmolested by the King, he in a short time succeeded in conciliating by affable manners and good offices the wandering tribes in the neighbourhood. He built them a mosque as a place of worship, without incurring any suspicion; but, as soon as he had completed the building, he converted it into a fortress, mounted his guns, again set at defiance the power of Darfour, and made every preparation for a renewal of the contest, whenever a more favourable turn of affairs in Egypt should enable him to take the field with recruited strength.

“As one principal object we had in view was to penetrate as far as we could into the country above the Cataracts, we wished if possible to pass them with the smallest of our boats. For this purpose we embarked in it at Es Souan the 22d of November; and, having a strong northerly breeze in our favour, we soon passed the limits of the antient town. We had not, however, proceeded above half a mile further, when we found ourselves in the midst of rocky islands, which it was in many places extremely difficult to avoid, and where we were frequently in imminent danger of being dashed against the rocks; the falls of water were rapid, and in adverse directions, and the channels very narrow; the meeting of contrary currents formed eddies which would have swamped a smaller boat, and which placed us in the most critical situation. By main strength of oars, and with all sails set, we continued to advance, and were able to pass several of these rapids; when at last the current became so much too powerful for the boat, that though it blew hard, and we had six oars out, we scarcely made any way. In this situation, as there were no hopes of success, and every chance of being driven against a rock, we judged

judged it most prudent to return: this was a difficult manœuvre; fortunately our reis and crew were good, and we had need of all their activity and skill. We were however soon landed in safety on a sandy beach on the eastern shore, whence we explored a dry and rocky bed, in which the Nile flows during the inundation, and which is the course that the boats take, which then ascend the river with comparative facility; the granite islets are then a considerable depth below the surface of the water, and the north wind is in that season stronger and less variable. From the upper extremity of this channel we had a view of the celebrated Cataracts of Syene, which are formed by a great number of granite rocks crossing the bed of the river, here nearly a mile and a half broad: these rocks do not appear when the water is at the highest, and then there is no fall, only a very rapid current. When the river is quite low, they will of course form as many falls, or cascades, as there are channels between the rocks, which occasion a constant clash or din to be heard at the distance of several leagues. Cicero says, the inhabitants in the neighbourhood were deafened by the noise; and several persons with whom we conversed assured us of this fact—We certainly observed that they were particularly dull of hearing. On rejoining our boat we returned by an eastern passage, by which we avoided the islands, but which is impracticable in going up, as, in the few difficult passes, the high mountains to the north and west frequently occasion dangerous and critical calms.

“Passing with our boat to the west of Elephantine, we landed on the west bank of the river, and walked a mile over the sands up to an old Coptic monastery called Deir el Garbié, which appears to have been once well inhabited and endowed. It is defended by a handsome outer wall of hewn stone; but has long been entirely deserted. We found among the ruins the fragment of a Greek inscription, with the name of Diocletian.

“Foiled in this attempt to pass the Cataracts with our boat, we had endeavoured, when on our second visit to Elsi Bey, to dispose him to assist us on our journey onward by land. He called a native of Derdé, one of the most considerable towns on this side of Ibrim, and questioned him as to the practicability of the undertaking. We were concerned to receive from him every kind of discouraging information, from the difficulty of the roads, and the inhospitality of the inhabitants. A shekh of the Ababdé repeated the same thing, and described the several narrow passes of the Nile, where the mountains approaching each other from the east and west, place every boat that attempts the passage at the mercy of the inhabitants; some of whom at these spots are armed with muskets. The Bey also added, that, as yet, the people higher up are extremely disinclined to the introduction of any foreigners whatever among them, and assured us, that about eight years ago, Hassan Bey Gedaoui, then in Upper Egypt, and exiled from Cairo by Murat and Ibrahim, had sent 40 of his best Mamalukes

Mamalukes among them, who were all put to the sword. Many other alarming stories of this kind were added, and tremendous descriptions of the danger of the rocks, the Cataracts, and the people; most of them probably unfounded, but all tending equally to show that none whom we had consulted intended to let us advance any further. One added, that had it not been for the Bey's presence, they should not even have allowed us to penetrate thus far. Some of these difficulties we owed to our escort of English soldiers, which, as its first movements alarmed Elfi, and drove him beyond the Cataracts, had now spread the alarm over the whole of the Upper country. The inhabitants had declared, that as they have not for a long time submitted to the Turks, have never acknowledged the sovereignty of the Mamalukes *, and were never visited by the French, so they are determined to prevent all approaches of the English:—and at last the man who gave us this account, in answer to our further instances, said, ‘ If they will go, let them go—but they must take their chance, and be answerable for their own safety †.’ P. 31.

At p. 81 there occurs a testimony in favour of Bruce as far as his excursion over the Desert from Sennaar to Egypt is concerned. Of this indeed, and of his having visited most of the places which he describes, little doubt, it is to be presumed, can now remain. But whoever peruses Mr. Salt's Narrative of his Travels in Abyssinia, and examines Lord Valentia's excellent Chart of the Red Sea, will not with much confidence undertake to vindicate his general accuracy. In his various descriptions of the antiquities which were the object of examination, the present author demonstrates himself to be very familiarly acquainted with all the ancient writers on these subjects, and with the Egyptian customs and manners at the remotest periods; and this portion of his work will consequently be found to be enlivened with various classical anecdotes and allusions. This appears no where more conspicuous than in his description of Eleuthias, p. 90; and as it seems just to exhibit him also in his character of an accomplished scholar, we subjoin one more specimen.

“ * The Beys likewise have an interest in increasing the difficulties of penetrating further south than the Cataracts, as they ever look to a retreat in that country as their last resource, in the event of a temporary expulsion from Egypt.”

“ † The ignorance of the lowest among these Berberi is such as to make them believe that Europeans can take possession of a country by magic, as soon as they are allowed to set their foot in it. Can these be the descendants of the Aborigines of Egypt, the inventors of arts and sciences ?”

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“ The incursion of the Blemmyes into Upper Egypt, in the reign of Probus, is an event which has received very little illustration from history. This people, about whom such fabulous circumstances are related, were natives of the interior of Africa, and by some were confounded with the Troglodytæ. They seem to have taken possession of the districts of Coptos and Ptolemais about the middle of the third century, whence they were expelled by the Emperor, a short time after he had restored peace to the provinces of Isauria and Pamphylia.

“ The state of religion and manners which prevailed in Egypt during the second and third centuries may be tolerably well collected from a cotemporary writer, Vopiscus the Syracusan. In his *Life of Saturninus* he tells us, that when Aurelian gave him the command of the eastern frontier he prohibited him from entering Egypt. The experience of the Emperor had taught him to be cautious how he afforded to a native of Gaul an opportunity of exciting a revolt: he was aware that the Egyptians were naturally inconstant, passionate, insolent, and a vain-glorious people; that they were ever ready to assert their pretended liberties, eager for innovations, which formed the subject of their songs and ballads; that their talents for poetry, epigram and wit, were ever turned against their magistrates; and that they were all smatterers in abstruse science, in prophecy, and in medicine. They were chiefly Christians and Samaritans; and as such the Pagan historian affects to describe them as of course dissatisfied with the present times.

“ In support of this character of the inhabitants of Egypt, Vopiscus cites what he calls a letter from the Emperor Adrian to the Consul Servian, extracted from the works of Phlegon, his freedman; but which from its style and character would appear to be of a later date and by a meaner hand. It conveys a very exaggerated account of the seditious and turbulent disposition of the Egyptians of that time: and, contrary to many better authenticated narratives of the moral practices of the Christians of that æra, it represents those of Egypt in very odious colours.

“ It is possible, indeed, that an oppressive government, the imposition of burthensome and continually increasing taxes, may have debased the character of the nation, and that some individuals may have sought their worldly interests in an attempt to unite the old worship of the gods of Greece and of Rome with the new doctrines, which were rapidly making their way over the Roman world: but the doctrines of the Christian religion were still the same as were promulgated by Christ and by his apostles; and we have the most satisfactory testimony of the good conduct and submissive temper of the earlier professors of Christianity, in Pliny's celebrated letter to the Emperor Trajan.

“ That, however, which is attributed to Adrian is a curious document, as illustrative of the manners and prejudices of the times, of the vices which more or less had their sway under the

corrupt

corrupt governments of imperial Rome, and of the opinions professed by some pagans of those manners and vices peculiar to Egypt. It may be considered, likewise, as containing sentiments which a pagan writer might naturally indulge, against a country wherein a belief in the divine source of the Christian revelation had made a more rapid progress than in most other parts of the empire.

“ In the following translation of this epistle, I have adhered as closely to the letter of the original as is compatible with the bad taste and affected language in which it is written :

“ Adrian Augustus to the Consul Servian, greeting :—I am convinced, my friend Servian, that all the inhabitants of Egypt, of whom you made honourable mention to me, are trifling, wavering, and changing at every change of public rumour : the worshippers of Serapis are Christians ; and those who call themselves followers of Christ pay their devotions to Serapis. Every chief of a Jewish synagogue, every Samaritan, each Christian priest, the mathematicians, soothsayers, and physicians in the Gynmasia, all acknowledge Serapis *. The patriarch himself, whenever he goes into Egypt, is obliged by some to worship Serapis, by others, Christ. The people are of all others the most inclined to sedition, vain, and insolent. Alexandria is opulent, wealthy, populous ; without an idle inhabitant. Some are glass-blowers ; others manufacturers of paper ; others again of linen cloth. Here is to be seen and hired every description of artisan. Even the blind, and the gouty in hand or foot, may be employed. They have one God, (Serapis,) whom the Christians, and Jews, and Gentiles worship. I could wish that the city practised a purer morality, and showed itself worthy of its pre-eminence in size and dignity over the whole of Egypt. I have conceded to it every point ; I have restored its antient privileges ; and have conferred upon it so many more, that when I was there I received the thanks of the inhabitants, and immediately on my departure they complimented my son Verus. You have heard, too, what they said about Antoninus :—I wish them no other curse †, than that they may be fed with their own chickens, which are hatched in a way I am ashamed to relate. I have forwarded to you three drinking-cups ‡, which have the property of changing their co-

“ * The meaning given to this passage by Casaubon is, that the Jews, Samaritans, and Christians were so fond of *Hellenizing*, that, when their interests required it, they willingly affected a knowledge of the sciences, pretended to the gift of prophecy, and attended the athletic exercises at the Gynmasia.”

“ † Nihil illis opto, nisi ut suis pullis alantur.”

“ ‡ This species of manufactory was peculiar to Egypt ; and the glass assumed, under different circumstances, a myrtle, sapphire, and hyacinth colour. Pliny observes, that no other substance was more pliant, or more susceptible of painting.”

four. The high-priest of the temple gave them to me, and I have bestowed them on you and my sister: I beg you will use them at your table on festivals. Take care, however, that our friend Africanus does not indulge with them too freely."

"Trebellius Pollio, in treating of the life of Æmilianus, one of the thirty tyrants who distracted the Roman empire while the Emperor Valerianus was employed in making war against the Persians, and his partner Gallienus * was immersed in luxury and dissipation, gives the following character of the Egyptians of his day:—

"Such is the impetuous and headlong disposition of this people, that on the most trifling occasions they may be enticed to actions of the most dangerous tendency to the republic. Frequently, on account of an omission of civilities, the refusal of the place of honour at a bath, the sequestration of a ballad or a cabbage, a slave's shoe, or other objects of like importance, they have shown such dangerous symptoms of sedition, as to require the interference of an armed force. So general, indeed, was this tumultuous disposition, that when the slave of the then governor of Alexandria happened to be beaten by a soldier, for telling him that his shoes were better than the soldier's, a multitude immediately collected before the house of Æmilianus, the commanding officer, armed with every seditious weapon, and using furious threats. He was wounded by stones; javelins and swords were pointed at and thrown at him. Æmilianus, when he saw his danger so nigh, felt he had no other alternative than to assume the imperial purple. The Egyptian troops consented, chiefly from the hatred they bore to Gallienus: nor was he deficient in a vigorous government. He travelled through the whole of the Thebaid; he reduced to his sovereignty many barbarous tribes; and obtained for his eminent qualities the title of Alexander or Alexandrinus.

"To those who are inclined to trace the similarity of events under similar circumstances after a long period of years, the present state of Egypt will afford more than one opportunity of portraying the same characteristics with those I have above alluded to, in the revolutions which it has experienced during the eighteenth century. The disposition of the people; the rapid rise of the principal chieftains from the lowest to the highest stations; and the facility with which superior talent acquired pre-eminence, form very remarkable instances of coincidence in the pictures of the two ages." P. 221.

It would be very agreeable to us to accompany Mr. Hamilton yet further, and to expatiate on the numerous parts of his work in which we have been both instructed and amused.

"* This Emperor, when he was told that Egypt had revolted, was contented to exclaim,—‘What! can we not do without Ægyptian flax?’"

The whole volume does him the highest honour, and may be considered as a valuable accession to literature. We do not find that any subject has been passed over which has hitherto been thought important in the history of this extraordinary region. The writer's attention has extended not only to the antiquities of Egypt, its ancient as well as modern geography, but to its agriculture, trade, manners, climate, and general condition. He seems, indeed, almost to have filled up every chasm, by detailing with great minuteness what former travellers have omitted, correcting their errors, and extending their discoveries.

The work is accompanied by a volume of etchings of a very novel kind, but which have a very superior and striking effect. They are executed from drawings taken on the spot by Major Hayes, who accompanied Mr. Hamilton in his travels, but whom a premature death has taken from the world. The tribute paid to this gentleman's memory in the preface is highly honourable to the writer and his lamented friend. There are other proofs in the work, if others were necessary, of the author's excellence in this branch of writing.

As this volume is denominated Part I. we are justified in expecting further gratification and instruction from Mr. Hamilton's manuscripts. We most sincerely wish him health and leisure to prosecute the literary labours he has thus successfully and honourably commenced.

ART. IV. *Wallace; or, the Fight of Falkirk; a Metrical Romance.* By Miss Holford. Second Edition. 8vo, 252 pp. 10s. 6d. Longman and Co. 1810.

SO much fame has justly been engrossed by the Northern Muse, Miss Joanna Baillie, that on hearing of an applauded poem, on a Scottish subject, we began to feel a little jealous for our countrywomen, on this side of the Tweed, lest they should fall at all behind in the race of glory. The name of Holford a little reassured us, carrying with it no *clannish* sound; and we had not perused the dedicatory poem, before we found the authoress avowing her country, with a pride that becomes her, and does honour to us. The lines deserve to be transplanted to this place.

“ And deem not, jealous for our native land,
With alien steps I fought the billowy Forth,
When led a pilgrim by the Muse's hand,
I climb'd the rude hills of the stormy north,

And sung her sons—their hardihood and worth !
 No ! as I turn again my truant eyes,
 To mark the pleasant land which gave us birth,
 Quick in my soul what rushing crowds arise,
 Heart-cheering visions all of native sympathies !

“ Yes ! for mine eyes first open’d on the day
 In England ! gem and glory of the west ;
 Where the light minstrel pours the unbidden lay,
 Untremulous, untrampled, unoppress’d,
 Pours from a free, a proud, a happy breast !
 Home of the exile ! Mother of the brave !
 England ! among the nations singly blest !
 O’er the wide world whose arms are stretch’d to save,
 Whose silver throne stands fix’d, amid the eternal wave !

“ Long, long, my country, may thy favour’d land
 Drink at the source benign whence blessings flow !
 Long may we kiss our Father’s gentle hand,
 And mark with moisten’d eye his sacred brow,
 Bleaching in many a rugged winter’s snow !
 And oh ! while all around the nations shake,
 While ruin’s wasteful whirlwinds o’er them blow,
 Let not the fight our rash presumption wake,
 God his Anointed loves, and spares us for his sake.” P. vi.

The poem takes us back to the reign of Edward I. and the exploits of William Wallace, in the battle of Falkirk ; and the author has, doubtless, thought it right, engaged in such a subject, to copy the minstrel strains of the North, which have of late obtained so well-deserved a popularity.

The propriety, in some respects, we allow ; yet we wish she had not so decided. The poetry of Mr. Walter Scott, with all its high and singular merit, is an imitation of the ancient Lyric Song of his and our country ; it is an imitation of a peculiar kind, being clearly, and very far superior to the things imitated. Yet the imitation of an imitation, must labour under much disadvantage : and that disadvantage we here feel with regret, in the case of a poetess, who evidently has no occasion to depend on any species of imitation.

The cadence of our national poetry has been polished by the finest ears, and made familiar by the strains of the most exalted genius ; we cannot therefore, without pain, perceive that we are again and again to be encountered by voluntary barbarism, and unmusical limping lines, introduced for the sake of imitation, by a writer who evidently could do much better. To make this the more strongly felt, we will cite a stanza where the author, not yet entered upon her narrative, employs

employs a cadence fit for polished ears to receive; and then contrast it with the lines which she writes in compliance with the supposed law of the style she has adopted.

“ Dark Spirit of the northern lay,
Hear from thy misty mountain, bleak and cold!
Pour on my sight long ages pass’d away!
Shew me the deeds of old!
With thy unutterable spell
Bid this adventurous breast to swell!
Give to my awe-struck ears
The murmurs deep of long sepulchred years,
And to my wildly wandering eyes
Bid the dim forms of mouldering chiefs arise,
From the grey cairn’s moss-mantled stone,
To those who sleep with kings—the regal dust of Scone!
Spirit of northern song!—Awake! descend;
Bend from thy misty throne—dark spirit bend!” P. 2.

What can be finer than this, in modulation, as well as in conception? But in the very next stanza, we have the modulation of an imperfect poetry, to which the ear with difficulty accommodates itself.

“ Now faint rose the distant vesper song,
Then it died on the breeze away,
For of old Dunblane, the faintly throng
Hallow’d the closing day;
Heaven’s beaming arch shone clear and blue,
And the sweet broom glisten’d with chrystal dew,
And the Merle and the Mavis caroll’d free,
And the Lintwhite pour’d his melody,
And a mystic joy thro’ the wild groves ran—
Yet stormy and dark was the breast of man;
And the azure sky, tho’ it sparkled so,
Was big with an injur’d nation’s woe!” P. 3.

There is, we grant, something captivating in the line

“ Yet stormy and dark was the breast of man,”

but we doubt not that a well modulated line, of equal, or superior effect, might easily be substituted for it. The two last lines contain a false and glittering thought, on which we will not dwell, because we do not find many such in the poem. But *an azure sky big with the woe of a nation*, is nothing in the world. Having made this objection to the choice of the versification, not the execution of it, we are inclined to take one stanza excellent in itself, and convert it into well modulated lines; being willing to appeal to the author her-

self, whether her ideas would be injured by being so conveyed.

“ Who has not heard old Scotland’s wrongs
Appeal to the vengeful sky,
When the cry of a nation’s thousand tongues
Was ruin, and skaith, and misery ?
When sorrow fate in the wasted glen,
And lifted her voice, and wept in vain,
O’er the grisly heaps of slaughter’d men,
Which scatter’d their native plain ;
When Tweed, all purple with vital blood,
Roll’d to the sea a horrid flood,
When the sanctuary’s venerable spires
Flam’d in the conqueror’s impious fires,
And blaz’d to the heavens—an offering dread
Of wrath on the crime-stain’d victor’s head ?
Oh ! listen just Power, to a nation’s cry !
Ruin, and skaith, and misery !” P. 4.

Instead of this we propose to read,

Who has not heard old Scotland’s wrongs,
Appealing to the vengeful sky,
When the cry of all a nation’s tongues
Was ruin, skaith, and misery ?
When sorrow, in the wasted glen,
Lifted her voice, and wept in vain,
O’er grisly heaps of slaughter’d men
Which strew’d their native plain ;
When Tweed, all stain’d with vital blood,
Roll’d to the sea a horrid flood ;
And when the Church’s venerable spires,
Flam’d in the conqueror’s impious fires,
And blaz’d to heav’n ;—an offering dread
Of wrath, on the dire victor’s head ?
Just Pow’r ! oh listen to a nation’s cry !
Of ruin, skaith, and misery.

The third line we have not been able completely to modulate, without changing the idea, and in one or two places we will grant that the effect of a single word may be missed ; but on the whole, we cannot but think the stanza improved by being so modulated ; and that the whole poem would be more valuable if the writer had subjected her muse to the approved laws of the English Lyric poetry. The imperfections of the earlier poetry will be pardoned certainly, in productions of genuine antiquity, for the sake of other merits ;

merits; but to imitate imperfection, and study to write worse than education has enabled us to write, is an absurdity, which even fashion, we trust, will not long be able to protect.

Having made these observations on the mechanism of this poem, which we hope may have a tendency to prevent other mistaken attempts of the same kind, we proceed to examine the conduct and management of it, in the style which has been adopted. We confess, that having heard much praise bestowed upon the whole composition, long before we obtained a copy of it, we opened it with hopes that have by no means been realized in the perusal. That the fair writer has poetical talents, of considerable vigour, we are not inclined to deny; but we say with regret, that hitherto they are so far obscured by a deficiency in taste and judgment, that they are far from producing their due effect. She is too fond, misled perhaps by great authority, of prodigies and preternatural events, and in her narrative often obscure, through abruptness. The appearance of the strange soothsayer (or *Warlock*) to Wallace is a striking instance of the one, and the wound received by Edward in his tent of the other.

How such a prophet could exist, is never made out in the first case, nor is it very clear in the second, that the king was wounded by a kick from his own horse. The following instance will also evince, among others which might be taken, that the author is not always sensible that the licences of her measure may lead to the ridiculous, instead of the solemn.

“ Now Durham! St. John defend thy pride,
From stumbling in yon foul morass!
Basset has deaftly hit the pass,
And stands with his men on the hostile side.
Now, Bishop! call on thy friends in heaven,
For well I ween thy proud array,
By some dark imp of Satan driv’n,
Are surely going destruction’s way!

“ Already they stand on the treacherous brink,
One step, and they hide their heads for ever!
Ah, see! what gallant hundreds sink,
To rise to life and daylight never!
Oh! fatal, rash and erring speed!
Even now, elate in pride they stood,
Now, o’er their heads grows the slimy weed—
Now o’er their perish’d forms rolls ruin’s inky flood!” P. 133.

To pass by other faults, the jingle of *ever* and *never*, taken from a trivial ballad in a foolish drama, goes to the very antipodes

tipodes of all dignity. Yet we would gladly show, what is strictly the truth, that with no kind of hostile feeling towards the author, we make these remarks. The following passage is one of very many which prove of what things she will be capable when her judgment shall be matured :

“ Oh! thou Omnipotent! whose ways
Man’s daring optics trace in vain!
Who dare, with doubting heart arraign,
Tho’ storms and clouds obscure, the wisdom of thy reign!
Tho’ thro’ the nether world, elate
The ruffian stalks, upheld by fate;
Tho’ murderous treason scoffing tread
On the crown’d martyr’s sacred head;
Tho’ myriads bleed, tho’ kingdoms fall,
Tho’ wrath in whirlwinds hurl the ball,
Eternal wisdom governs all!” P. 119.

And this also.

“ Yes, it is come! That pause of dread,
Whose silent interval precedes
Men’s faltering footsteps, as they tread
Towards sanguinary deeds!
There is an hour, whose pressure cold
Comes even to the hero’s breast!
Each warrior’s heart of human mould
Howe’er intrepid, fierce and bold,
Has still that hour confest.
It is not when the battle-storm
Hurtles along the affrighted skies,
It is not when death’s hideous form,
His threatening voice and piercing cries,
Shriek in our ears and scare our eyes;
It is not when the slogan shout
Has sent the death-word ’mid the rout,
Nor ’mid the hail of the arrowy shower,
Nor when we see the life-blood pour;
It comes not then—that ghastly hour!
’Tis in the breathless pause before,
While yet unwail’d with human gore
Our thoughts ’mid dreams of terror roam,
And sadly muse on things to come!
Then shuddering nature half recoils,
And half forbids the inhuman toils!
But ’tis too late!—the die is cast!
The furies bid to the repast!
Oh! from the cradle to the tomb,
Comes there no hour so fraught with gloom,
As that ere nations meet, to seal each other’s doom.” P. 121.

Of a female who can write thus, we cannot but entertain the highest hopes. But she must discard modern compounds, the spawn of affectation, such as "death-dew, death-fire," &c. and, if possible, avoid all imitation. Depending on her own genius, and despising tricks, she will do well.

ART. V. *Geological Travels.* By J. A. De Luc, F.R.S. Vol. I. *Travels in the North of Europe, containing Observations on some Parts of the Coasts of the Baltic and the North Sea. Translated from the French Manuscript. Illustrated with a Map and Drawings.* 8vo. 407 pp. Rivingtons. 12s. 1810.

WE have never had occasion to notice the works of this venerable philosopher, but we have particularly dwelt on the indefatigable and praise-worthy solicitude he has evinced, to decide every thing relating to the subject of geology by a reference to *facts*. To these he constantly appeals, and to these he wishes constantly to call the attention of all other theorists. His travels have not been undertaken merely for the sake of procuring *data* for his own hypotheses, but for the sake of bringing to that irresistible test the hypotheses of others.

The book before us is but a first volume of an unfinished work, and therefore we shall not be expected to be very diffuse in our remarks upon it. It has immediate reference to a former recent publication noticed in our 35th Vol. p. 497, and entitled *An Elementary Treatise on Geology*. The main drift of M. De Luc's researches, as is well known, is to prove the small antiquity of our Continents, particularly in opposition to those who contend for an immense antiquity, not as the result of their own physical researches, but rather as the result of their fanciful hypotheses. In many of the latter, particularly the Huttonian, there is the parade of a reference to visible phænomena, but M. De Luc has, we think, in many instances, clearly proved, that such phænomena have either been misunderstood by the learned theorist himself, or that there are abundance of other phænomena to be found, which effectually overset the conclusions he has formed.

In the present work, the geological facts that bear a relation to the state of our Continents at their birth, and to the causes which have acted on them since that time, are arranged under several distinct heads, to the number of twenty-seven in all, some of which are of more obvious importance than others,

others, but all of them, undoubtedly, of great moment to decide the points in dispute between M. De Luc and the Huttonians.

It is exceedingly curious, merely to be put in possession of the facts and phænomena necessary to be examined for these purposes; as they serve to show how critical, and how philosophical an eye is requisite, in order to entitle a person to determine with any sort of authority, the events which have taken place, or may reasonably be supposed to have taken place in the body of the earth. The fall and rush of water, for instance, may easily be *supposed* to have occasioned some of the boldest features on the face of the earth, but the fallacy of such *suppositions* may, by many circumstances, be demonstrated, when we seek to verify the fact by local observations. Many of these events seem clearly to have been *assumed* by other theorists, not only without sufficient *data* to support them, but in plain contradiction to, and defiance of, existing phænomena.

Besides the distinct heads to which this work is reduced, as mentioned before, M. De Luc gives us a still shorter summary of his views at page 110, which we shall transcribe: his observations, he tells us, will be calculated to prove the four following points.

“ I. The *catastrophes* of which evident marks are impressed on the mass of our *Continents*, by the *vallies* among *mountains*, the *cavities* of *lakes*, and the disturbed situation of the *strata* in the irregular skirts of these *Continents*, took place at different periods, while our present land still constituted the *bed of the sea*.

“ II. The *birth* of these *Continents* was produced by the *subsidence* of others, over which the *sea* flowed, abandoning its *antient bed*.

“ III. Since that great *revolution* on our globe, the *level* of the *sea* has never changed.

“ IV. From the known operations of causes of every class upon these *Continents* since their birth, it is certain that they cannot have existed a great many ages.”

These are the positions by which M. De Luc undertakes to satisfy every unprejudiced observer, that we are not authorised by *geological monuments* to discard, as some have pretended, the only *written history* of the *earth* and of *man-kind* which now exists.

To state the facts adduced by M. De Luc with any tolerable effect, would be to transcribe the whole book. It is impossible to enter into the detail of his very curious remarks; to have a proper idea of them, it is as necessary to consult the book itself, as it is also necessary to visit the same places

places to verify the actual facts. We can only say, that the extreme care and indefatigable industry of M. De Luc, in so very advanced a stage of life, have greatly excited our astonishment, and must serve to convince every one of the warmth of his zeal, in upholding the great cause he undertakes to vindicate. We shall wait with impatience for the further continuation and completion of his researches. It is not proper, however, to conclude our review without giving some sketch of the particular tour and researches recorded in this volume.

The author sets out from *Berlin*, the capital of the Prussian dominions, and proceeds through Brandenburg, and the Dutchies of Mecklenburg, Holstein, and Schelswig, to *Husum*. In this tour are many lakes, and some portion of sea-coast; and the author's object is to show, from a most minute examination of both, what has been the probable cause, course, and progress of existing phænomena. The blocks of Granite, and other substances, to be found on the borders of the sea, he concludes, not to have been transported thither by the flow of rivers from the Continents, as the Huttonians would maintain, but to have fallen into the sea, in consequence only of the degradation of the cliffs which originally contained them. This is an important point to be settled, in regard to the Huttonian hypothesis of the excavation of vallies. These blocks, instead of being found at the mouths of vallies, which should be the case, according to the Huttonian theory are, on the contrary, almost universally found under cliffs. M. De Luc produces very strong facts also, to prove that it is a notion altogether fanciful, that the level of the Baltic has been gradually lowering. His observations to this effect, made in the Island of Poel, near Wismar, in the Dutchy of Mecklenburg are certainly very curious, and richly demand the closest attention of geologists. Indeed M. De Luc seems to us to have succeeded completely in collecting facts, which plainly contradict the action and effects assigned by the Huttonians, to the waters of the sea and of the Continent; and which, instead of appearing to have been the sole causes of the excavations, and bold features of the face of the globe, seem evidently to have been contributing, during a certain series of years, to soften and efface the original irregularities.

The whole purport of the learned author's remarks is indeed to this effect, though constantly with a view also to corroborate his general assertion, with respect to the operation of existing causes, namely, that in many most essential points, the course and duration of such operations, are still so plainly to be traced, as to enable the naturalist to assign a probable

bable æra of their commencement, and by means of this to ascertain the data of the present Continents, which, if they constituted the bottom of the sea previous to the deluge, as M. De Luc supposes, were by *that catastrophe in particular*, first delivered over to man, and first subjected to the action of such causes.

It is difficult to do justice to a work of this nature, so full of detail, and where so many facts are adduced in proof of the same point, by so summary an account as our limits compel us to adopt, but we trust we shall sufficiently discharge our duty to the public, by declaring that the conclusions drawn by M. De Luc, as well in confirmation of his own hypothesis as in refutation of his opponents, seem to us to flow regularly from the *data* and facts which he has been at the pains to collect.

ART. VI. *A Charge delivered to the Clergy of the Diocese of London, by John, Lord Bishop of that Diocese, at his primary Visitation in 1810. Published at the Request of the Clergy.* 8vo. 32 pp. 1s. 6d. Rivingtons. 1810.

THIS Charge is distinguished by the masculine sense and sound principles, which have characterized every other production of his Lordship's pen. Despising the ornaments of a meretricious eloquence, which, though it delights many an ear, is sometimes employed to conceal barrenness of sentiment, the Bishop of London enters at once, and without ceremony, on matters which come home to every Clergyman's business and bosom.

After assigning the reason, and a most important reason it is, for calling the Clergy of his Diocese together, without affording to them what some might consider as sufficient notice, he pays a handsome compliment, and in the handsomest manner, to his predecessor's attention to the cause of religion and the duties of his station. He then proceeds directly to such considerations as the present state of the Church at large, and of the Diocese of London in particular, seems to require; apologizing for such things, if he should fall upon any such, as might seem less appropriate than they should be, by the short period of his acquaintance with the state of the Diocese. In adverting to the present state of our Church and his own Diocese, he truly observes, that it is impossible not to combine it with that of the whole nation, and
even

even of Europe. This leads him to speak very briefly of the convulsed state of the European nations, and of the comparative happiness of Britons, who have been spectators, rather than partakers, of the mischief which has devastated the rest of Europe. Then animadverting with just severity on the conduct of those who, as if not convinced by the example before them, that excessive liberty has a natural tendency to end in extreme despotism, still agitate the public, he adds,

“ For ourselves, alone preserved amidst the general wreck, and not only preserved, but raised to an unrivalled and unexampled prosperity in commerce and naval glory, it should seem that we might be contented, and even proud of our lot. If the pressure of the times has been, and still is, great upon us, and has caused many severe exactions, and rigorous laws, and many a bitter domestic loss, all which is not to be dissembled, we should consider not so much what we once were, before these days of trouble and calamity and protracted war, as what others are now. We should then see and feel by comparison the value of the blessings which remain to us, in the immunity from domestic war, the security of our lives and property, the enjoyment of a free government, equal justice, and uninterrupted commerce, private and public.”

The Bishop then traces the discontent which, notwithstanding these undeserved blessings, by which the people of this land are distinguished from all the nations around them, still prevail among us, to its various sources; pointing out the means by which the parochial Clergy may, without deserting their proper sphere or character, contribute to heal such distractions: and to enforce the conduct which he recommends for this purpose, he adds that,

“ The duty of the Clergy is the more concerned in this, because the same general revolution has caused, and in return receives increase from, the errors in religion which have arisen. These also have a share in our distractions. The infidelity which was studiously propagated at the beginning of these troubles, though it has since declined, and never had many followers compacted into any formidable body*, yet has contributed

* We have some doubt of the truth of this observation, though we earnestly wish that it were true. Such impious scenes were, at the beginning of the troubles, acted among the lower orders of the people in some parts of this island, as could have been produced only by a body of infidels compacted, as the French Encyclopædists were compacted, for the purpose of eradicating from

contributed to unsettle the minds of many, and to incline them to a dangerous licentiousness of opinion, or indifference in religion. The extreme into which others have run, shocked at this growing evil, has been equally prejudicial to sober and sound religion. Men have sought for separation, when the circumstances required the strictest union; and to rebuild the shaken faith of Christians on the fluctuating basis of enthusiasm; and to heal the wounds which Christian obedience had received from corruption of mind, profligacy of manners, and viciousness of life, not by the evangelical doctrine of grace and repentance, as the Gospel teaches, but by new and unheard-of conversions, the inventions of men of heated imaginations or ambitious views. They have bewildered themselves and their followers in the mysteries and depths of Calvinism, in distrust or contempt of the simplicity of the Gospel. Hence has there been engendered a new schism, halting between the Church and dissension from it, which, whilst it professes to follow the purity of our Church, or even to refine upon it, is continually undermining the establishment, and acts also occasionally at the head of the most discordant sects in opposition to it. By nothing more than this has the peace and credit of our Church been disturbed, whilst the most respectable ministers, if they enlist not themselves under this sect, are vilified by the uncharitable reflections and arrogant pretensions of these new Puritans. Nothing more than this has contributed, in aid of other civil causes, to shake the just subordination of ranks amongst us; whilst it exalts the meanest and most ignorant of men into a spiritual superiority; teaches them to despise others, and to draw around them a train of followers as ignorant as themselves. Add to this, that the notions of sudden conversion, absolute election, and the utter inefficiency of our own exertions and righteousness (whatever they be of themselves, as I hold them to be most unscriptural) are certainly not the means of producing Christian innocence and simplicity of life, but contain within them the seeds of pride, separation, dissension, and mutual animosity; and for that reason, if for no other, are justly to be suspected. Speculative persons, on the deep things of these questions, as deep things there are, may lean to the one or other side without blame, and perhaps without danger; but the gospel to be preached to the poor, is not of this guise or sort."

from the public mind the first principles of revealed religion. Even at this day literary journals, which, whatever be the intention of their authors, tend to the same end, are widely circulated and very generally read; and literary journals cannot be regularly conducted but by a compact body of men of letters. We believe, however, with the Bishop, that the spirit of infidelity is not now so prevalent as it was seventeen years ago. *Rev.*

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His Lordship justly considers those schismatics, who to-day hold forth from the *pulpit of the Church*, and to-morrow perhaps from the *tub of the conventicle*, as much more dangerous to the establishment than the old Dissenters, such as Presbyterians, Independents, and Anabaptists, because the ground of the old dissent was distinctly marked and well known; whilst of those modern dissensions it is not easy to make out any assignable limits. He then traces those fanatical preachers, who arrogate to themselves exclusively the title of evangelical ministers, through all their jesuitical tergiversations; and animadverts with great propriety on some late attempts to introduce preachers of this stamp as Lecturers into the London Churches. The general conclusion which he draws from all this is, that the times particularly demand from the Clergy firmness and unremitting vigilance, which, as he justly observes, may insensibly accomplish more than the present circumstances may seem to promise.

One favourable circumstance, which affords a good foundation for hope, is the sense which the state at large, and our present rulers in particular, have lately displayed of the value of the labours of the established Clergy, by a liberal donation in aid of Queen Anne's bounty for the augmentation of small livings. The bishop having shown, at some length, the care that has been taken for the equitable distribution of that bounty, adverts to the general and too well founded complaint of the *want of Churches*, or of sufficient accommodation in them in proportion to the number of inhabitants. This he justly considers as one cause, and the principal cause, of the increase of schismatic meeting-houses among us; but,

“ However this be, it is a disgrace to the country that many of its inhabitants should have no means of public worship, or be driven to such, rather than lose all public exercise of religion, as neither they themselves, nor the state for them, approve of. The more so, since we see the meeting-houses and tabernacles of those who dissent from us spring up on every side, as soon as their congregations are gathered.”

Then observing that the pressure of the times may have retarded the building of new Churches, where they are wanted, at the public expence, he adds, with great truth, that where the population is opulent, the burden would be light when divided among the inhabitants.

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"In the mean time," continues he, "I have even a splendid example to lay before you in what has lately been done in one of the parishes in this Diocese, — that of Hackney; where, besides the late erection of a spacious new parochial Church, the inhabitants, without any foreign or public aid, of their own free will, and at their own cost, have undertaken to build two new Chapels for the convenience and accommodation of their increasing numbers, and have actually finished one, and have furnished the same unsparingly with every proper decoration externally and internally, and have provided a permanent endowment for the Minister *."

The last thing on which, in this valuable Charge, the Bishop animadverts with becoming severity, is the practice, too prevalent among the Clergy in London and its suburbs, of having recourse to *Register Offices*, as they are called, for the occasional supply of duty.

"Considered in itself, it is surely disgraceful, that a Clergyman should send into his Church, to administer any one of the sacred offices given to him in charge, a person, of whose character he has no knowledge, nor any proper recommendation; he cannot tell to what unhallowed hands he may commit them. — — — He can have no means of ascertaining whether the person hired be fit to officiate, or even whether he be in sacred orders; of a defect in which qualification, I am told, there are frequent examples; so that the very *validity of the services so administered* becomes questionable."

These are salutary observations, and such as would have been made on the same subject by Sherlock and Gibson, when Bishops of London. Indeed the whole Charge is worthy of its author's talents and station, and deserves to be read by every parochial Clergyman of the United Church of England and Ireland.

* For this permanent endowment, the congregation which assemble in the Chapel at Hackney is chiefly indebted to the munificence of an individual, well known to us; but as his name is not mentioned by his Diocesan, we likewise forbear to mention it:

"Who builds a Church to God, and not to fame,

"Will never mark the marble with his name;"

and yet it is a pity that the name of this respectable man is not made public, for the general benefit which might result from the example. *Rev.*

ART. VII. *An Analytical Abridgement of Locke's Essay concerning Human Understanding.* 12mo. 307 pp. 5s. 6d. Lunn, London; Barrett, Cambridge; and Blifs, Oxford. 1808.

ART. VIII. *An Analysis of Mr. Locke's Essay concerning Human Understanding.* By Edward Oliver, D.D. Formerly Fellow of Sydney Sussex College, in Cambridge. 4to. 49 pp. Rivingtons.

WE class these two works together, because, though the nature of the one is very different from that of the other, the object of both is the same. That object is to facilitate the understanding of Locke's celebrated Essay, which, both authors inform us, has always been regarded as a standing book of liberal education, particularly in the University of Cambridge, where a thorough knowledge of it is considered as among the indispensable requisites for attaining the first degree in arts. Both authors profess the most unbounded veneration for Locke; and the Abridger seems even to unite with Horne Tooke, whom he calls the most distinguished *philosopher* of the age! in "reverencing him on this side of idolatry." Yet this semi-idolator confesses, that Locke's style and method are not faultless.

"In proportion," he says, "to the intrinsic value of a work, it is to be regretted that it should lie under any disadvantages from its style or method; and it is hard to say, whether an obscure brevity or a tedious prolixity tends more to discourage the reader; for as the first requires amplification by commentary, the second requires condensation by analysis. But an author may obscure his thoughts as much by too diffuse as by too concise a style; and if the subject is new or difficult, may not perceive that he sometimes labours rather to express himself than to impress the reader, and to compensate for the feebleness by the frequency of his efforts: hence the reader is apt to become tired before the writer becomes intelligible.

"Whoever reads the Essay with attention, will probably confess himself satiated with explanations and recapitulations, which for the most part are only repetitions in other terms. There seems, indeed, now to be but one opinion as to its merits and its faults; and perhaps no book is at the same time so much praised and so little read; for while the subject invites all, the treatment of it repels most. On its first publication it laboured under the merits of the matter; it now labours under the faults of the style: it was then decried as novel and dangerous; it

is now neglected as tedious and inmethodical." Abridgement, Pref.

Dr. Oliver makes nearly the same complaint of the diffuse style of the Essay, and of the interruptions and repetitions, by which its readers are apt to be disgusted; and it is to remedy these defects in style and method that the two works before us have been given to the public.

For this purpose Dr. Oliver has made a most scientific analysis of the Essay, in the form of an Index; stating the order in which every subject, discussed in that work, should be studied, and pointing to the chapters in the original, which, if read with attention, may supersede the necessity of reading other chapters, in which the same discussions occur again in words somewhat different. He has omitted the discussion, which makes the subject of the first book of the Essay, altogether, "because the old doctrine of innate ideas and principles is now generally given up." This omission we think very improper; for though the old doctrine is given up by the disciples of Locke, it can with no propriety be said to be either given up or retained by those who have not studied the question. It is likewise known, we should think to Dr. Oliver himself, that there are philosophers of deservedly high reputation, who, though they give up the old doctrine of innate idea of *sensation*, yet maintain the doctrine of innate or instinctive moral principles. Such were Shaftsbury and Hutcheson with their followers; such was Dr. Beattie, whose reputation as a philosopher and a poet was once very high; such was the late Lord Kames, a man certainly of respectable talents; and such, to a certain degree and in a certain sense, was Dr. Reid, unquestionably one of the profoundest metaphysicians of the age in which he lived.

The anonymous author has pursued a very different method from that of Dr. Oliver. In the hope of extending the benefits of so excellent a work as the *Essay concerning Human Understanding*, he has ventured to offer to the student of philosophy, not an analytical *index to the original*, but this *epitome*, in which he says, that

"He has endeavoured to give the spirit, without servilely copying the words of the original, and to comprise every sentiment of his author's, however inconsistent it might seem with the tenor of the work, or *however absurd in itself*. His purpose has been to retain all that a judicious reader would wish to remember; restricted however by the consideration, that he was not to curtail, but merely to compress the matter of the original, without

without altering its arrangement. Where any passage appeared too remarkable for thought or expression to suffer abridgement, he has marked its insertion by inverted commas." Abridg. Pref.

Each author seems to have performed with great accuracy the task which he undertook. The *analytical index* of Dr. Oliver must prove a very useful key to the original Essay; and the *Abridgement* is a faithful summary of the doctrines taught in that original. Were we called upon to say which of the two works is the more valuable, we should, with some hesitation, give the preference to the Abridgement; because a youth of good parts might by it alone be initiated into the science of metaphysics, which he could not be by a mere index, however scientifically constructed. Neither of the works, indeed, is either intended by its author, or calculated in itself, to supersede the necessity of studying the original. Dr. Oliver's is in fact nothing more than a series of directions how to study that original with the greatest advantage, and at the same time with the least possible fatigue to the mind. The anonymous author declares (Pref.) that it is not the purpose of his

"Abridgement to supersede, but to recommend and promote the study of the original; and to enable the reader to comprehend its scope, by compacting those thoughts which lie scattered and disjointed, and drawing forth those which lie hid in a thicket of words."

As these two works do not supersede the use of the original, neither of them is of such a nature as to render the other useless. In the Abridgement, though generally very perspicuous, the matter is sometimes too much compressed to be readily apprehended by the young student; and when that is the case, Dr. Oliver's Analysis will direct him where to find it more fully detailed by Locke himself, without toiling through all the verbosity and repetition of the original. Or should he begin with the study of the original under the guidance of Dr. Oliver, a subsequent perusal of the Abridgement will fix in his mind every thing of importance which he has learned from that work.

As neither Dr. Oliver nor the anonymous author controvert any of Locke's opinions, we have no further concern with them than to state the object of each, and to bear our testimony to their fidelity; for the merits of Locke's Essay do not come directly under our cognizance.

We beg leave however to ask, with all possible respect for so learned a body, why, in the University of Cambridge, a thorough knowledge in that Essay in particular is considered as so indispensable a requisite for attaining the first degree in arts. That a thorough knowledge of the *subjects* of which Locke treats, should be considered as requisite for the attaining that honour, we readily grant; but the nature of the works before us, as well as the language of their authors, would lead a stranger to suppose, that a candidate for the degree of A.B. in the University of Cambridge must adopt all Locke's notions. This, we are aware, cannot be the case; for of Locke's notions, some are questionable and others obviously false. His notions of *power*, for instance, seem very confused, if not incorrect; and what he says of *abstraction* and *abstract ideas* is contradictory and absurd. His vague use of the term *idea* to express not only every internal object of human thought, but also the *external qualities* of bodies by which ideas are excited in the mind, is very apt to lead his reader, as it seems to have sometimes led himself, into great mistakes; and as he was confessedly indebted for much of his eminence as a philosopher to the writings of those who had gone before him, over the same field of science, why should the young student of the present age be precluded from consulting the writings of those who have come after him? No man has more frequently pleaded the cause of Locke against the uncandid attack of some individuals of the Scottish School than the writer of this article; but he never imagined Locke to be *infallible*, or *wholly original*, or that there is not much to be borrowed from such distinguished ornaments of that school, as Reid, Campbell, and Stewart. That Locke derived much from Hobbes is very generally known; but it is not perhaps so generally known, that his doctrine concerning the *origin of our ideas* is as clearly taught by that prodigy of learning, Bishop Pearson, in his exposition of the first article of the Apostles' Creed, as it is in the first book of the *Essay concerning Human Understanding*. Locke was a great and a good man, and was enabled by the vigour of his own mind, and by such aids as he derived from preceding philosophers, to throw more light on the operations of the understanding, and on the nature of human knowledge, than has been done, perhaps, by any other *individual* ancient or modern; but he was not infallible, nor has he exhausted the subject.

Would it not then be an improvement on the present plan of education, to publish an elementary system of *intellectual philosophy*,

philosophy, compiled from the most eminent authors, whether ancient or modern, foreign or domestic, with references to the works where the different topics are most fully treated; and to make the candidates for the first degree in arts study that system, instead of obliging them to study Locke's Essay, and Locke's Essay only? We throw out this hint with the greatest deference, perfectly aware that the Heads of Houses and the Tutors in the University of Cambridge are much better qualified to direct our studies, than we are to improve the plan of their's. Dr. Oliver indeed does refer to the Rev. Mr. Gay, Dr. Hartley, and Bishop Butler, as illustrating and improving some of Locke's notions; and to Bishop Berkeley and Dr. Campbell, as exposing the absurdity of what he says of abstraction; but, though a Cambridge man, we do not suppose that the Doctor writes by authority from the University, while we are decidedly of opinion, that various other authors might have been recommended to the young student with greater propriety than some of these.

ART. IX. *Dissertations on the principal Prophecies representing the divine and human Character of our Lord Jesus Christ.* By William Hales, D.D. Rector of Killesandra, formerly Professor of Oriental Languages in the University of Dublin. 2d Ed. corrected. 8vo. 362 pp. 8s. Rivingtons. 1808.

OUR pause upon this book has been the pause of sorrow. The author, in many parts of it, enters into controversy with the BRITISH CRITIC. But, alas! the illustrious person against whom the controversy is really directed, and who had condescended occasionally to veil himself under that title, no longer remains on earth to vindicate either us, or his own opinions. That person was no other than the late BISHOP HORSLEY, who, taking upon himself the task of examining the heterodoxies of GEDDES, took occasion to introduce a learned and valuable discussion "on the sacred names of God in the Hebrew language *."

Whether that distinguished scholar ever saw the opinions of this opponent, in the former edition, we have no means of knowing. If he did, he certainly felt no particular anxiety to answer them, or he would have honoured us with the com-

* Brit. Crit. vol. xix: p. 137, &c. &c.

munication. But the occasional petulance of Dr. Hales against his unknown antagonist may serve as a salutary lesson to those who fall into the common cant of authors, affecting to despise Reviewers, because anonymous, when differing from themselves in opinion. "Is this," asks Dr. H., in one place, "to discharge skilfully and faithfully the perilous and delicate functions of SACRED CRITICS?" P. 167. Can those functions, we ask in return, be more admirably discharged, than by committing the most difficult discussions to the most learned, the most acute, the most eminent man of his day? Neither Bishop Horsley, certainly, nor any other wise man, would pertinaciously defend opinions, merely because he had once advanced them, whether anonymously or with his name. But his opinions always deserved respect, and a man of equal sagacity with himself (could such a one have been found) would have perceived that they did so, even when they were not entirely uncontroversial. But, as it was, a body of men were to be reflected upon, as not qualified for the functions they had assumed, because, when they had published the thoughts of one of the wisest and most learned men of their time, an individual scholar (comparatively obscure) happened to differ in opinion, on a very difficult question. The notions of Bishop Horsley cannot properly be defended by any person but himself, because they were generally founded in deeper learning than most men possess, and matured by more reflection than the most learned are usually able to exert. Into the controversial part of this work, therefore, we shall not deeply enter, but leave the authority of the writers in balance, one against the other; the Bishop of St. Asaph against the Rector of Killefandra; and if in any points we may concede to the opinions of the latter, it is entirely without pledging ourselves that our lamented partisan and coadjutor would have done the same.

Dr. Hales, if we read him not amiss, is a man who, with good learning, much diligence, and some acuteness, has too much of one part of the Pharisee's character in him; we mean, that "he trusts" implicitly "in himself, and despises others." At the same time, as his zeal against all that is un-sound in religion is always strong, and generally enlightened, our disapprobation of particular passages in his writings is always united with general respect and esteem for the man.

The present volume contains ten Dissertations, the substance of which, the author says, originally appeared under the signature of *Inspector*, in the *Orthodox Churchman's Magazine*; and, should this volume be favourably received by the public, he promises a second series of Dissertations from the

the same source. There is little reason to hope, from the habits of the present times, that Dissertations, chiefly turning upon critical points of Hebrew literature, can be very popular; but perhaps the expectations of the author are only moderate; and if so, they may have a chance of being gratified. The subjects of the Dissertations are these:

- “ 1. An attempt to restore the original Hebrew text of Balaam’s Prophecy concerning the Messiah. Num. xxiv. 7. P. 1.
- “ 2. On Psalm xvi. P. 22.
- “ 3. On the Introduction to the Epistle to the Hebrews. P. 38.
- “ 4. On the original Prophecy of Christ, the Son of David. 2 Sam. vii. 1—15. P. 61.
- “ 5. On Psalm xxxix. P. 86.
- “ 6. On the primitive names of the Deity. In three Parts. P. 111.
- “ 7. On Psalm ii. P. 224.
- “ 8. On Psalm cx. P. 269.
- “ 9. On Psalm xlv. P. 301.
- “ 10. On the Prophecy of Micah. Chap. v. 2—4. P. 345.”

1. In the first dissertation Dr. H. begins by confirming, justly, the interpretation of our authorized version, which gives to Pilate the words “Behold the Man,” in John xix. 5. He thinks also, that these words may contain an allusion to the passage in Balaam’s prophecy, (Num. xxxiv. 7.) which, according to the Septuagint version and other authorities, is, “There shall come forth A MAN of his seed, (Jacob’s,) and he shall govern many nations.” He even thinks it possible that Pilate might have heard of so remarkable a prophecy, and might mean to allude to it, in derision.

However this may be, both the context and the authorities sufficiently confirm the version of the Septuagint, which is further illustrated by the Syriac, as Dr. H. shows. In the second part of his dissertation he endeavours to account for the present corruption of the Hebrew; and though we do not think the alteration so slight as he pronounces it, we can allow his conjecture to be fair. יצא אִישׁ does not very easily pass into יל מִים; but the transposition of one letter in מִלְרִי, making it מִלְרִי, by the mere insertion of י, is more easy, and the second line takes the change still more readily. The author proceeds to confirm his conjecture by the external and internal evidence; the facility of the adulteration, and the temptation the Jews had to make it. As it appears perfectly clear, that there has been a corruption of the passage, since the Septuagint version was made, Dr. H. is probably right in the main, though not in every particular.

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2. The next dissertation is employed to prove the 16th Psalm to be entirely appropriated to the prediction of the Messiah, to whom its application is well illustrated. But we are inclined to think, that its first application was to David; and the rendering of the name *David*, in the title [מִכְתָּם לְדָוִד] by the appellative, *the beloved*, is much too bold for our acquiescence.

3. Here, after rejecting the opinion of Michaelis and others, that the Epistle to the Hebrews was originally written in Hebrew, Dr. H. proposes a corrected version of the first chapter, and the three first verses of the second. To some of his alterations we strongly object, and particularly to the change of "his Son" (ver 2 of ch. i.) into A SON, which seems like one son out of many; whereas there was no other son, in the same sense of Sonship, besides Christ.

4. Confirms the application of the prophecy, 2 Sam. vii. 1—15, to Christ, against the Jews, who seek to fix it to Solomon. This is done with ability, by means of a new translation of the passage, compared with 1 Chron. xvii. 1—14. But here, as elsewhere, we strongly object to his use of the "Oracle of God," instead of the WORD of God.

5. In this dissertation Dr. H. follows D. Kimchi in making "Ethan the Ezraite," mentioned in the title of Psalm lxxxix, the same of whom honourable mention is made, Kings iv. 31, where he is reckoned among the *wisest*, though Solomon was still more wise. This is highly probable, and the fancies of Geddes, and even more respectable commentators, may be dismissed without regret. Dr. H. applies the Psalm exclusively to the Messiah, and seems to oppose, with some indignation, the double sense admitted by some commentators, though it is certain that double senses may often be proved on irrefragable authority.

6. In this dissertation we come to the controversy of the author with the BRITISH CRITIC, or rather with the illustrious Divine beforementioned, on the primitive names of the Deity in the Hebrew. We certainly have no objection to being reviewed ourselves, but we think the Doctor himself will blush, even in his closet, when he finds against whom his sneers and sarcasms were really directed. We are ready, however, to concede to him, that the Masoretic and general practice of making triliteral *verbs* the roots of all Hebrew words must be erroneous. It is more natural certainly, that *nouns* should be prior, and, in whatever depends upon this position, we are inclined to believe that he is right. His proofs on this point are learned and judicious. We cannot, however, attempt to enter deeply into this subject,

as far as it is controversial, lest we should do injustice to the opinions of a coadjutor who can no longer defend them. We think, nevertheless, that, excepting occasional violence of manner, the studious reader will find much deserving of attention in this dissertation. But in the second part, when we come to "the Oracle of the Lord," as the divine person who conversed with Adam, &c. we must enter our direct protest against the introduction of this novel and very objectionable expression. An oracle, in common use, implies nothing personal, but either the prediction delivered or the place of delivering it; and the heathen oracles are too familiar to our minds to allow of the consecration of the term to the divine person of Christ. This abuse of the term is continual, and is put to represent both the *DABAR IAHON*, and the *Λογος Θεου*, and Dr. H. even seems to pride himself in the use. Still more unhappy is he when he attempts classical criticism, and reprehends the editors of Horace for not printing *Dis-piter* instead of *Diespiter*, (p 156,) where the verse would absolutely be annihilated by his reading. So easily may even a learned man get out of his depth in some matters! This dissertation is much the longest of the whole. It extends to three parts, and contains much curious matter; though certainly, if examined with rigour, a number of disputable assertions.

7. In this dissertation the author is again employed to combat a double sense. We have here another new term, the *REGENT*, applied to our Saviour, and introduced in various places and various ways; but, in our opinion, no better conceived than the author's favourite *ORACLE*.

The remaining dissertations on the cxth and xlvth Psalms, and on a prophecy of Micah, are of the same style and character. The author errs in general only by seeing too much, and being too positive respecting his fancied discoveries; but every where he is zealous, every where orthodox, and every where learned. We lament, therefore, that we cannot give him unalloyed commendation; and we cordially recommend his writings to the students in theological literature, as fitted to exercise their judgment, and often to extend their learning.

ART. X. *Lettre au Comte Moira, Général de sa Majesté Britannique, Colonel du 27eme Régiment, Conseiller Intime* de sa Majesté, Gouverneur de la Tour de Londres, &c. &c. sur les Espagnols, et sur Cadiz, par le Baron de Geramb, Major Général au Service de sa Majesté Catholique Ferdinand VII. Magnat de Hongrie, Chambellan actuel de sa Majesté l'Empereur d'Autryche, &c. &c. Londres. De l'Imprimerie de Vogel et Schultz, Poland-street. 4to. pp. 72. 1810.*

THIS animated address to the Earl of Moira, the patron and friend of the meritorious or distressed of every nation, constitutes a continued panegyric on the people of Spain, couched in language abounding with that imagery and metaphor, which seems requisite to sustain elegant French; but which, if equally applied to an English profaic composition, would diminish its interest, and give it a character of bombast and affectation, not meant however in reference to the work before us.

The Baron, in his usual vivid and flowing style, feelingly laments the fall of the House of Hapsburgh, broadly hinting at causes which are now but too apparent. He might have mentioned the reason of the loss of the battle of Wagram. Austria was completely victorious up to that fatal period of the war. Buonaparte's situation, though in possession of Vienna, was extremely perilous; and procrastination in the then state of Europe was the essential object in view. The preventing of the passage of the Danube would completely have effected this. Instead of that, the French army was quietly allowed to pass over, and to appear the following morning drawn up in battle array, at right angles to the left flank of the Austrian army, which was thus forced to change front, under every circumstance of disadvantage. It was attacked during a difficult and complicated movement, and necessarily defeated. The honour of characters, deemed previously great in the cabinet and field, is deeply implicated in the event of that mysterious passage of the Danube. The Austrians are still, in heart, attached to Britain; and therefore we earnestly wish to have the loss of the battle of Wagram accounted for, on grounds that will bear tactical investigation.

* Conseiller Intime—Privy Counsellor.

The author, when he arrives at Cadiz, does ample justice to the enthusiastic patriotism pervading the people of Spain, whose exalted character and ardent spirit, struggling against the severest privations, myriads of disciplined enemies, and cruelty, misery, and oppression in every shape, will stand high in future annals. In every work on Spanish affairs, which we have occasion to notice, the misconduct of the various Juntas of Spain, seem to form a prominent feature. A want of union, a false confidence, a lamentable imbecillity, jealousy, and not unfrequently *palpable treason*, are, one or all of them, established as incontrovertible facts. The author before us not only ascribes to them several of these qualities, but calls on them to account for treasures that ought to have been applicable to the support of their armies, instead of being absorbed by the prodigality and avarice of these inefficient Juntas. These considerations naturally lead us to glance at the conduct of even the *Cortes*, and to ask how far they have fulfilled the public expectation, since the period of their assembling? Has any measure of energy or vigour emanated from their deliberations? Have they organized a steady and powerful system of defence, adequate to the exigencies of the country? If we deduct the British and Portuguese forces, where are we to look for such armies as may be calculated to repel the powerful oppressor of Spain? It will probably be answered, give them time, and all this, and more, will be effected; they have nearly established the liberty of the press; they will abolish the Inquisition. They cannot do less, as the decree against it is the *only* laudable act of their most bitter enemy.

Measures of military vigour and decision are what are *immediately wanted*, and not empty declamation and idle disputations about forms and ceremonies. The masterly generalship of Lord Wellington has saved Portugal, and diverted the first army of France from the conquest of Spain. This army has been forced to retreat without accomplishing the avowed object of its advance. No artful fabrications in the *Moniteur*, no controul of the Continental press, can hide from Europe the disgrace reflected on the arms of the Tyrant by the retreat of his armies. He is deeply sensible of the error he has fallen into, by invading a country without forming magazines, and without duly appreciating the strength, power, and resources of his enemy. He feels his throne tottering under him by this grand failure of what he deemed a decisive plan of campaign. His efforts next spring will be commensurate with his danger. He is sensible that his armies, reduced by uncommon hardships and priva-

privations, must rest on their arms till they are refitted and reinforced. He will studiously avoid all the rash errors of the campaign, which has covered him with confusion; and will appear, *early in Spring*, at the head of at least 200,000 men, and deem every other object minor to that of expelling the English from the Peninsula. His first attempt will be to occupy the south of Portugal. That secure, he will advance towards Lisbon. The state of his affairs will impel him to make a daring and desperate attack on the allied lines. We have no fear as to the result, after a prodigious loss on the part of the enemy. It may be readily seen, that the preservation of Europe, if not of the world, depends on the result of the greatest, most important, and most decisive campaign, which will appear on the records of History. Few will feel disposed to combat so evident a probability, or rather so apparent an event. Those who can, under such circumstances, oppose the reinforcing of our armies almost to any extent, must be able at least to prove, that what is suggested, is equally unfounded and improbable. Let them however recollect, that facts before us in a thousand instances, and the character of the enemy we have to deal with, warrant all that is advanced. The Cortes, it is hoped, will feel a lively impression of the magnitude, dangers, and vast importance of the ensuing campaign, and be impelled to make adequate efforts. Their first care must be to provide for the safety of the south of Portugal, by strengthening the garrisons and strong holds of the Southern Provinces; and by provisioning them, and principally Lisbon. As for Cadiz, it is in little danger while Lisbon remain safe. The Cortes would find it conducive to a happy result of the tremendous campaign before us, to establish light armies in the North West and North East of Spain, to threaten the rear of the French, to hang on their flanks, and to cut off supplies. To effect these purposes it will be necessary, without delay, to call out the population, between 16 and 50; but above all to conciliate America, which is to furnish the sinews of war; for though that country must in time become independent, its pecuniary aid at present is a primary object of consideration. We deem it a duty to our country to throw out these hints; leaving it to those who may be more able, and better informed, duly to appreciate their value or utility.

The Barón de Geramb, with a view of exemplifying the generous, virtuous, and exalted character of the Spanish nation, gives an account of an apparition, which those who have faith in ghosts, will perhaps credit; while others,
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with us, will ascribe the whole to the lively imagination of the author, impressed with the scenes of combined patriotism and warfare in which he participated. It is, however, a curious tale!

The Baron, accompanied by a party of Spanish ladies, went on board of a ship of war in the harbour. Returning in the dusk of the evening, the singing of the ladies was suddenly interrupted by a voice exclaiming in French—Save me! help! help! in the name of God, save me! These cries became fainter and fainter, till they entirely died away. In vain did they steer their course in the direction of the voice; all their hopes of saving some unfortunate being, who must have fallen from one of the prison ships, proved ineffectual. We shall now give the Baron's narration of the Spanish apparition, necessarily condensing the translation as much as possible.

“Walking the following day on the strand, I observed a naked dead body placed on a black board, having a lighted flambeau on each side. Supposing this to be the body of the unfortunate person, whose distressing cries I had heard the preceding day, I directed the livid corpse to be covered, and gave those who were collecting money, a sum sufficient for defraying the expences of interment. In the evening, a secret inquietude, an irresistible instinct, attracted me again to the place, where in the morning I witnessed so shocking a spectacle. The beach was deserted, the wind blew tempestuously, and the roaring of the waves was alone heard. Suddenly, there arose from the spot, where the dead body had been placed, an airy phantom, devoid of any distinct form, and wrapped up in the winding sheet of dark cloth which I had purchased in the morning. This spectre moved—it advanced, stalking sometimes with huge strides, and resembling a giant. It then assumed a round form, rising in a spiral direction, and describing circles diminishing in size, till it arrived at their common center, when it again bounded off with velocity to resume a gigantic size at some distance. I at first supposed this appearance to be a mere vapour springing from the earth, or a cloud of dust to which the irregular action of the wind had given a fantastic form. But, arriving in the streets of Cadiz, I still perceived this extraordinary apparition, accompanied with a rustling noise, like that of autumnal leaves rolling along the ground. The door of a house having been suddenly thrown open with violence, the phantom, which I followed, rushed forward with the velocity of lightning; and sinking, plunged into one of the under-ground apartments so common at Cadiz. Hollow groans issued from this species of cavern. I discovered the entrance that led into it; and what must have been my astonishment on perceiving there the dead body, which
I had

I had seen in the morning on the strand, and which I supposed interred!—Stretched on the livid corse lay an aged person, whom I must have deemed lifeless, if the deep sighs that escaped from his heavy heart did not indicate the contrary. A lamp, fixed to the wall, faintly illumed this abode of grief and of death, which, besides the dead body exposed to view, seemed to conceal others; as the earth in several places appeared to have been recently opened. I cannot find words to express the impression made on my mind by this sorrowful picture. The death-like silence; the accents of deep despair; the old man kneeling, with his head inclined over the body, firmly grasped in his arms, while his hoary locks blended their colour with that of the corse; and in a dark corner, the very spectre originally seen, and still continuing to exhibit the same singularity of appearance, seeming sometimes to rise to the arch of the cavern, and then to whirl spirally in the air; these united objects excited in my mind a sensation, not distinctly of horror, or of terror, but which participated of both, and kept me in a distressing state of mind, and in painful suspense. At length, this apparition appeared to float in a luminous vapour, and I thought I distinguished the pale, but interesting features of a young man, who undulated as if he had been rocked by the waves, the gentle murmuring of which I imagined myself hearing at the moment. This part of the scene had in it nothing of a shocking description; on the contrary, I felt as it were refreshed by a cooling breeze; and experienced a pleasing emotion in beholding this shade, which seemed to balance itself in a silvery fluid, resembling the reflected rays of moon-light. At that moment, a soft and melodious voice was heard, chanting the psalms and prayers for the dead, and a young woman, clothed in shining white garments, entered the apartment. She knelt, and without seeming to observe me, she continued her melancholy strains, which had the effect of gradually rousing from his lethargy the old man, stretched over the dead body. ‘Carlos! Carlos!’ exclaimed he in a mournful tone, his hollow eyes becoming at the same instant rivetted on the vision I have been describing, and which he surveyed without any mark of surprize or emotion. On attentively examining the appearance of the body he had held in his arms, his features assumed an expression of contempt, and he bitterly gave vent to his feelings. ‘Thou art not Carlos! this body which I snatched with difficulty from the waves is not, it seems, thine. Listen to me, Camilla!’ continued he, taking hold of the hand of the young woman, ‘I sallied out, calling on the name of Carlos, in the dead of night. My voice mingled with the howling of the tempest. I imagined that, loud as it raged, my cries were heard far and wide on the main, and that the guardian angel of my Carlos had triumphed over the fury of the ocean; and also that, by his powerful aid, the remains of my son would be deposited on the beach,

to enable me to commit them to the tomb;—but, alas; they are still the sport of the waves, and observe—observe how they torment him’

“The apparition, on this, became quiescent, and the old man, turning towards me, on seeing that I sympathised in his sorrow, said, ‘I am satisfied that it is the good angel of Carlos that has directed your steps hither, to allay the sufferings of his aged father. Alas! the French have assassinated my son; for, after taking him prisoner, they put him to death in cold blood, without once asking him if he had a father. They then stripped the body, and threw it into the sea. Ever since, his lamentable wailings awake me in the middle of the night, calling on me to obtain the rights of burial for my son. I then fly to the shore, in expectation of finding the body cast up by the waves. I embrace, I carry off a dead body. Alas! alas! it is not his! Thrice have I been cruelly deceived, and how often may I not again be deluded by despair? How often, after pressing the remains of a stranger to my bosom, am I doomed to be undeceived by the bloody shade of Carlos, who has just appeared to me tossed about by the waves?’ On observing Camilla weeping, as she listened to him, he directed his discourse to her. ‘My poor child, you weep because I weep, you groan because I groan. You participate in my sufferings; you respect my grief; you do not speak to me of your own sorrow; you do not tell me how bitterly you lament the death of Carlos, thy destined husband; you hide from me the agonies of your broken heart, and even force a smile when the hand of death is on you, to soothe the dreadful transports of the grief which possesses me. Poor, unfortunate girl! your decay is as rapid as mine; your youth declines with my advanced age, and, leaning on each other, we are both sinking into the silent tomb. Thy voice calls me back to life; its devotional accents renovate my exhausted strength; it dispels the delusion which surrounds me; it banishes the phantoms which beset me; and when I listen to it, I seem to be blessed with heavenly visions. O! my child! beings pure as thou art, administer unspeakable consolation; and their minds are made by divine Providence the depositaries of an emanation of celestial goodness, intended to assuage excessive grief, under which the human frame would otherwise sink.’ The old man then made me a sign to follow him, and we quitted this dismal place, conducted by Camilla, who gently led him away.—We then entered an apartment hung round with white, and which had no other ornament than a portrait surrounded with white roses, and representing a handsome young man, habited in the uniform of a Captain of the Spanish army. The looks of the old man, wildly directed towards the picture, convinced me that it was the portrait of Carlos. Camilla threw down her
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eyes, being either unable to bear the sight of these adored features, or being restrained by bashful timidity from contemplating the image of an intended husband.

“ A venerable priest, who was praying fervently on our entrance, rose up hastily to salute the old man by the appellation of brother. ‘ Well, brother ! has it pleased the Almighty to hear our prayers ? ’ The old man sat down, remained immovable, and his vacant and fixed looks indicated the dark despair which had full possession of his heart. Camilla signified by a silent motion of her head, that the unfortunate object of their cares still remained without consolation. His features soon assumed the appearance of tranquillity, or rather of that stupor which succeeds to violent fits of frantic grief, and to the wanderings of lost reason. He raised himself like an infant, who is attempting to walk. Camilla sprung forward to support him, and these two wretched beings, who by turns soothed each other’s sorrows, quitted us with that inattention, which marks a mind oppressed by severity of sufferings.”

As our limits will not admit us to give a translation of the explanatory conversation which passed between the Baron and the Priest, an abstract of it may prove sufficient. The holy Father, on being informed of the appearance of the spectre, enters into a religious dissertation on the subject, and is of opinion, that traditions, and some respectable authorities, seem to favour the supposition of their occasional appearance. He, however, leaves the subject exactly where he found it, involved in mystery and uncertainty. He informs the Baron, that Don Carlos, a youth of promise and accomplishments, became a Captain in the armies of Spain ; that he was made a prisoner in defending a gun, which the enemy endeavoured to get possession of ; that the enemy, under an erroneous impression that some French prisoners had been put to death, inhumanly, as an act of retaliation, murdered Carlos, and threw his body into the sea ; and that his father receiving at the same instant a letter from his son, stating his brilliant career to military glory, and another mentioning his death by a cruel execution, became, as described, immediately bereft of his senses beyond every hope of recovery.

The Baron de Geramb seems to possess a talent for animated and flowery composition ; and he would render a service to the cause of civilized society were he to employ his pen in exciting the Cortes to exertions, imperiously demanded to meet the decisive campaign of 1811.

BRITISH CATALOGUE.

POETRY.

ART. II. *The Peacock at Home, and other Poems.* By Mrs. Dorset. 12mo. 126 pp. 5s. Murray. 1809.

Our elegant little favourite, "the Peacock at Home," here presented in a new edition, *auctior et emendatior*, would be truly welcome, were we entirely satisfied that all the alterations introduced by the author are real improvements. Of this, however, in one or two instances, we will leave our readers to judge. The poem now begins thus:—

"When the BUTTERFLY burst from her chrysalis state,
And gave to the Insects a ball and a fete,
When the GRASSHOPPER's minstrelsy charm'd every ear,
And delighted the guests with his mirth and good cheer;
The fame spread abroad of their revels and feasts,
And excited the spleen of the birds and the beasts;
For the gilded-winged Dragon-Fly made it his theme,
And the Gnat blew his horn as he danc'd in the beam;
The Gossip, whose chirping beguil'd the long night
By the cottage fireside told the tale of delight;
While suspending his labours, the Bee left his cell,
To murmur applause in each blossom and bell,
It was humm'd by the Beetle, &c."

The chief fault of all this is the loss of that air of ease and familiarity which graced the former exordium. The *chrysalis*, though very instructive (perhaps), is a hard word; *fete* is French; and the whole is too much spun out. The Dragon-Fly makes no sound whatever, and therefore is ill introduced. The "Gossip" should be changed for the CRICKET, which is meant; and then no note would be required to explain it. The peacock's harangue is enlarged, we think, without effect. The change of *begun* into *began*, in the introductory lines, was indeed required by grammar. "Cousin Turkey-Cock, well may you *quiver with passion*," is a picturesque improvement. The following lines are new.

"Some bird of high rank should his talents exert
In the general cause, and our honour assert.
But the EAGLE, while soaring thro' ether on high,
Overlooks what is passing in our nether sky;
The SWAN calmly sails down the current of life,
Without ruffling a plume in the national strife;
And the OSTRICH, for birds who on iron are wont
Their breakfast to make, can digest an affront."

This should be, for the construction's sake,

And the Ostrich,—a bird who on iron is wont
His breakfast to make,—can digest an affront.

To the rest we do not much object, except as making the speech less abrupt and more elaborate. In some places, however, new ideas are neatly, and even happily introduced; and, perhaps the whole poem may be considered as improved, though certainly less than the author intended.

In the additional poems, which are twenty in number, we see nothing that demands particular remark. Many of them turn on the peculiarities of animals, and are so far instructive for young persons. They are all short.

ART. 12. *Gastronomy; or the Bon-Vivant's Guide: a Poem in four Cantos. From the French of J. Berchoux.* 4to. 42 pp. 5s. Booth. 1810.

The original Poem here translated, is a kind of offspring of the *Almanac des Gourmands*, and has been very favourably received in France. The translator has executed his work with spirit; but in some places he seems to have thought that the difference of manners would not allow of more than a kind of remote imitation. The following passage, which we will give in each language, is a proof of this assertion.

“ Que j'aime cependant l'admirable silence,
Que je vois observer, quand le repas commence !
Abstenez-vous surtout de ces discours bourgeois,
Lieux-communs ennuyeux, répétés tant de fois :
“ Monsieur ne mange point ; Monsieur est il malade ?
Peut-etre, trouvez-vous ce ragoût un peu fade ?
J'avors recommandé de le bien apprêter :
Celui-ci vaudra mieux ; ah ! daignez en goûter,
Ou vous m'offenserez. La saison est ingrate,
On ne fait que donner, Messieurs ; mais je me flatte,
Que si j'ai quelque jour l'honneur de vous revoir,
J'aurai tous les moyens de vous mieux recevoir.”

Chant. 2. p. 9.

This passage is thus rendered in the English edition :—

“ I'm pleas'd with the silence I've often observ'd,
Prevail round the table when dinner is serv'd ;
From common-place phrases with caution abstain,
Nor apologies, equally vulgar, retain ;
A blight in the air, or a servant's neglect,
Eke out a short course, with but little effect .
And still worse is the cant—“ Pray your dinner don't spare,
No wonder you fast, on our coarse country fare.”

Be attentive and ready, but pressing avoid,
By officious civility, ease is destroy'd."

The account of the author being *compelled* to *volunteer* his services in the army, during the Revolution, is well rendered.

—————"Some seasons ago,
When such horrors prevailed, as may we never know,
By a barbarous tyrant expell'd from my home,
For a time in disguise I was fated to roam;
In the national ranks then enlisted, through fear,
Becoming, like others, a *forc'd Volunteer*;
Though, thank Heav'n, I ne'er fir'd it, a musket I bore,
And a knapsack, containing the whole of my store;
Thus equip'd, I set off;—Who'd not pity my plight?
O'erwhelm'd with regret, and half dying with fright;
Farewell! lovely dinners, where flow'd wit and wine,
And gay parties, embellish'd by beauty divine!
Adieu *Fricandeaux*, and *perdrix aux choux*,
With all the nice cooking, at home that I knew." P. 32.

If the translator had allowed the writer to be still a Frenchman, he would have avoided a little inconsistency in this passage, which we have concealed by omitting the four first words. Altogether, however, the *Gastronomy* makes a pleasant trifle, even in its English form.

Berchoux is an author of talent, and some of his fugitive poems have considerable humour, particularly that beginning, "*Qui me delivra des Grecs et des Romains?*" "*Le Troubadour emigré*," is also pleasant. The notes on his *Gastronomie* deserved in general to be translated, but the English translator has thought otherwise.

ART. 13. *Mercy. A Poem.* 8vo. 15 pp. 1s. Liverpool, printed. 1809.

The subject of this short poem is the same as that of Mr. Pratt's *Lower World*, which we lately had occasion to notice. In an advertisement prefixed to the poem, the author takes occasion not only to panegyricize Lord Erskine (of whose good intentions no reasonable man can doubt) but to stigmatize all who differed from his plan, and who thought (as we still think) that it is scarcely possible to enact a new law on the subject, which may not produce greater evils than those which it is intended to prevent. Among those persons, we believe, may be found, many who do not yield in humanity and benevolence to the noble Lord, or to the present author.

Of the poem itself we cannot say any thing very favourable. It is in the common-place style of modern poetry, and does not, in general, rise above mediocrity. The concluding passage

is, we think, the most spirited; and we will extract it as a favourable specimen of the work. After describing Mercy as having interceded with the Almighty in behalf of our First Parents, the author concludes thus:

“ And when at last, beside His solemn throne,
Justice shall wait to make His judgments known,
Commission'd to unfold creation's plan,
And God's mysterious ways disclose to man;
When high she holds the balance to bestow
Eternity of bliss, or endless woe;
Mercy all other merit will outweigh,
And cherish those who owned *on earth* her sway.
But for the tyrant who her laws defied,
And crushed the weak beneath his foot of pride,
Mercy herself shall view with tearless eye
His dreadful fate, nor heave one pitying sigh;
Nor when avenging horrors round him roll,
Stretch forth her hand to save his sinking soul.” P. 15.

· NOVELS.

ART. 14. *Wieland; or the Transformation: an American Tale.*
By B. C. Brown, Author of *Ormond, or the Secret Witness.*
3 vols. 12mo. 12s. 1811.

This is one of the most extraordinary compositions of the kind which have of late come before us, and to which we certainly cannot deny the praise of ingenious contrivance. They who delight in the marvellous, may here be gratified even to satiety. Yet amidst all the triumphs which are here recorded of artifice and fraud, over simplicity and innocence, it is made to appear, that the sufferers had to blame themselves for an excess of credulity, and a want of proper reflection on the consequences of their actions. This we presume is the moral which the writer intended to inculcate, but it is with so much intricacy enfolded in tales and incidents of wonder, that it requires great pains and patience to disentangle it. Many of the deceptions represented as practised successfully on various unsuspecting objects of both sexes, are effected by ventriloquism. We doubt, however, whether it could ever be carried to the extent which is here depicted.

ART. 15. *St. Irvyne; or the Rosicrucian: a Romance, by a Gentleman of Oxford.* 8vo. P. 5s. Stockdale. 1811.

“ Red thunder-clouds, borne on the wings of the midnight whirlwind, floated at fits athwart the crimson-coloured orbit of the moon: the rising fierceness of the blast, sighed through the stunted

stunted shrubs, which bending before its violence, inclined towards the rocks whereon they grew : over the blackened expanse of heaven, at intervals, was spread the blue lightning's flash ; it played upon the granite heights, and with momentary brilliancy, disclosed the terrific scenery of the Alps ; whose gigantic, and mishapen summits, reddened by the transitory moon-beam, were crossed by black fleeting fragments of the tempest-cloud."

The above is the first sentence of this Romance, by "a gentleman of Oxford." Some readers will, perhaps, be satisfied, and will proceed no further. They who do, will find the Cavern of Gil Blas with very little variation of circumstance, a profusion of words which no dictionary explains, such as *unerasible*, *Bandit*, *en-horrored*, descriptions wilder than are to be found in Rattcliffe, and a tale more extravagant than the St. Leon of Godwin.

Would that this gentleman of Oxford had a taste for other and better pursuits, but as we presume him to be a *young gentleman*, this may in due time happen.

MEDICAL.

ART. 16. *Considerations respecting the Expediency of establishing an Hospital for Officers on Foreign Service ; suggested by the Writer's Experience during the late Occupation of Walcheren.* By A. B. Faulkner, Fellow of the London College of Physicians, Physician to His Majesty's Forces, and Physician in ordinary to H. R. H. the Duke of Sussex. 8vo. 16 pp. Murray. 1810.

The object of this pamphlet is to enforce the necessity of establishing an hospital for the accommodation of officers on foreign service. When numbers of them are sick at the same time, as was the case in the melancholy affair at Walcheren, we doubt not, that the plan recommended by Dr. Faulkner would prove highly beneficial to the service, advantageous to the patient, and convenient to the medical attendant. We hope, therefore, that the plan will obtain the consideration which it merits.

TRAVELS.

ART. 17. *A Second Journey in Spain, in the Spring of 1809, from Lisbon, through the Western Skirts of the Sierra Morena, to Sevilla, Cordoba, Granada, Malaga, and Gibraltar ; and thence to Tetuan and Tangiers. With Plates, containing twenty-four Figures, illustrative of the Costume and Manners of several of the Spanish Provinces.* By Robert Semple, Author of "*Observations*"

Observations on a Journey through Spain and Italy to Naples,
&c. &c. 12mo. 304 pp. 8s. Baldwin. 1809.

The author of this book has before been noticed by us as an entertaining and pleasing traveller, in works which he has himself enumerated in his title-page. Of the present volume, though the matter is not inferior to that of his other travels, the prominent and striking feature is the figures of the inhabitants, which are drawn with truth and spirit, and engraved with sufficient care. They are really characteristic delineations, and are accompanied by short but satisfactory descriptions. Speaking of the Merino Sheep, he says, as others have said, that they are supposed to have been originally imported from England; to which place there has been lately so great an exportation of them. He adds further, that "their name is by some deduced from this circumstance; and they are said to have been originally called *Marino* or *Marine flocks*, to have been highly valued on that account, and by degrees thought worthy of a particular code of laws. Be that as it may," he proceeds, "the attention paid to them is excessive, and while some writers esteem them an essential part of the riches of Spain, others have attributed, principally to them, the depopulation of the central provinces of the kingdom." P. 44.

We shall not be sorry to greet Mr. Semple again, as an agreeable wanderer.

BIOGRAPHY.

ART. 18. *Public Characters of 1809—10.* 8vo. 604 pp.
 12s. Sherwood and Co. 1810.

This is announced as the ninth volume of the work, consequently it is the same, we suppose, with that which used to appear under the auspices of Sir Richard Phillips; yet we miss the portraits which, if we mistake not, used to accompany that work. The personages introduced into the present volume are twenty-five in number, which, arranged alphabetically, would stand thus: Miles P. Andrews, Esq. p. 523; Bathurst, Bishop of Norwich, 377; Berry, Captain, Sir E. 440; Burgefs, Bishop of St. David's, 1; Clinton, an American, 320; Cochrane, Lord, 289; Cochrane, Sir Alexander, 308; Coxe, Rev. W. 28; Davy, Prof. 552; Dempster, Mr. 238; Dandonald, Earl of, 275; Fitzpatrick, General, 401; Francis, Sir Phil. 37; Grant, Sir W. 197; Holland, Lord, 140; Honywood, Filmer, Esq. 532; Jay, American Chief-Justice, 232; Johnstone, Gov. A. C. 316; Lansdown, Marquis of (the late) 91; Lothian, Marquis of, 268; Perceval, R. H. Spencer, 464; Petty, Lord Henry (now Marquis of Lansdown) 111; Romilly, Sir S. 327; Stuart, General Sir John, 353; C. Sturt, Esq. 508. Besides these, we have an appendix of corrections

rections and additions, partly to lives formerly given, and partly to those in this volume. The character of the work, as to execution, is already sufficiently known.

Why Americans are to figure in this list with Englishmen, it cannot be easy to give any satisfactory reason; they are as completely aliens now, by their own choice, as the natives of any other country in the world; and we should as soon expect to find Bonaparte's Chief Justice of Paris, as the American Jay.

CATHOLIC QUESTION.

ART. 19. *A History of the Penal Laws against the Irish Catholics; from the Treaty of Limerick to the Union.* By Henry Parnell, Esq. M. P. 8vo. 159 pp. 6s. Harding. 1808.

So numerous have been the publications on what is called, "the Catholic Question," and so completely has the subject been exhausted, that we had almost determined to postpone the examination of this and other tracts, which have lately fallen into our hands, till circumstances should again call forth the discussion. Perhaps, however, this attempt to confound the penal or rather restrictive laws, formerly existing against the Roman Catholics, with the political privileges now claimed by them, and the answer given to it by Dr. Duigenan, require a more especial notice. The object of this writer is to show, that the capitulation made at Limerick, in 1691, by which the Irish Roman Catholic garrison and their French allies surrendered that city to General Ginkle, commanding the army of King William, was violated by the non-admission of all Irish Romanists to equal privileges with the Protestants, and by every penal and restrictive law, affecting the Roman Catholic body which has been enacted since that period. To this treaty, the Lords Justices of Ireland, acting for King William and Queen Mary, were also parties, and it was also ratified by the King and Queen themselves; but the first article, the only one (except perhaps the sixth) which applies to Irish Roman Catholics *in general*, (and which stipulates that they shall "enjoy such privileges in the exercise of their religion, as are consistent with the laws of Ireland, or as they did enjoy in the reign of King Charles the second," and that their Majesties will endeavour to procure them "such further security in that particular, as may preserve them from any disturbance upon the account of their said religion,") was never, it is admitted, ratified by either the English or Irish Parliament. Yet the author before us, contends, that "the Irish Catholics must be considered as placed by it in a situation of complete equality with their Protestant brethren. This assertion takes for granted, (contrary to a subsequent admission in the very next page,) first, that the laws of Ireland existing at that period,

or

or at least those that were in force in the reign of Charles the second, made no distinction between Roman Catholics and Protestants; and secondly, that the first article of this capitulation, though not confirmed, either by the Parliament of Ireland, or that of Great Britain, (which then undoubtedly *exercised* a legislative power over the sister kingdom,) had the full force of a law; nay, that it bound *all future Parliaments*, to the end of time, whatever exigencies might arise, to maintain the Irish Romanists in equal rights and privileges with the protestant inhabitants of that country. Surely it is sufficient merely to *state* such a doctrine in order to evince its absurdity; and yet, unless the writer can maintain this doctrine in its full extent, the work before us has been, we think, composed and published to little purpose.

The Author indeed charges a breach of faith on King William, in not immediately proposing to Parliament a confirmation of these articles, and when (with the exception of the first) they were confirmed, he objects to some of the expressions in the Statute made for that purpose. But on these two points (though they are not material to the main question) he is, we think, sufficiently answered in the work of Dr. Duigenan, hereafter noticed. The Author then proceeds to state, in the most aggravating terms, the Acts passed in the subsequent reigns to prevent the growth of Popery in Ireland, insisting that they were all violations of the capitulation of Limerick. It is not our inclination (nor indeed would our limits permit us) to enter into a general vindication of those statutes, but undoubtedly the legislature was only pledged to such articles of the treaty as had received its sanction, and (strictly speaking) even those articles were not binding upon future Parliaments. The privileges granted to Romanists, might be forfeited by their own subsequent conduct, or might become, by a change of circumstances, inconsistent with the public safety. Since, however, most (* though not all) those Acts have been long since repealed, for what purpose are they now brought forward, unless to excite commiseration of the supposed sufferings of the Romanists, and thus obliquely (and we conceive unfairly) predispose our minds to admit their claims to political power?

We therefore put wholly out of the question all this author's

* In a Note on the Irish Toleration Act (as it is usually called) of 1793, the Author states the disabilities to which Irish Roman Catholics are still liable. Most of these, he admits, are removeable by their taking the oaths prescribed by that and a preceding Act. These oaths, if we mistake not, were formed at their own suggestion, and certainly cannot be objected to by any Romanist, who does not hold the most obnoxious tenets imputed to that body.

arguments on the impolicy and injustice, of the penal laws, as he, perhaps, improperly terms them, the repeal of those few which remain, being a consideration wholly distinct from that of permitting Roman Catholics to legislate for our Protestant establishment, and to fill the first employments in the State.

The Author afterwards enumerates and gives copies of the petitions by the Irish Romanists, for relief from the disabilities imposed on them, and states the measures adopted in consequence : on which we cannot but observe, that, after the various Acts for their relief, and especially that comprehensive one of 1793, (by which the Election Franchise, and all other privileges which they then required, were granted to them) it is ridiculous, or something worse, to represent them as an oppressed people ; and that all the whining lamentations of their advocates are only feints to disguise the real object, which is manifestly to acquire political power, and (we have no doubt) gradually to obtain, in Ireland at least, a preponderancy over the established Protestant Church.

We are sorry, in conclusion, to be obliged to censure the style and language of this pamphlet as, in many instances, intemperate, if not illiberal ; and, particularly on the conduct of Mr. Pitt, uncandid ; and, we think, unjust.

ART. 20. *Two Memoirs upon the Catholic Question, with an Essay upon the History and Effect of the Coronation Oath, and also an Appendix.* By John Joseph Dillon, Esq. Barrister at Law. 4to. 84 and 33 pp. Robinson. 1810.

The object of this publication (which is inscribed to the University of Oxford) is according to the author, "to illustrate the claims of the Catholics ; to reconcile discordant opinions, and to indicate a means by which a settlement of political controversy upon this important subject may be accomplished, with security to the Protestant Reformed Religion as established by law." Whatever, therefore, we may think of the means suggested by the author for the accomplishment of his purpose, the purpose itself, as well as the temperate language in which he has explained and enforced it, must secure approbation from every candid and well-disposed mind.

He divides, in the first Memoir, the disabilities to which the Roman Catholics are liable, into two classes ; namely, 1st. "Disabilities imposed *solely* and *exclusively* upon persons of this persuasion, and *upon no other description of persons* differing from the established Church ;" and 2dly, "Disabilities imposed upon Catholics *in common with all other persons* not members of the establishment."

The first class of these disabilities might, he thinks, be removed, with the acquiescence of all parties, if the subject were duly considered, and the claim of the Roman Catholics to
relief

relief from such disability properly explained. This disability consists chiefly in their exclusion from Parliament.

Against this exclusion the author contends, that "it is no maxim of law, it is no principle of the British constitution, that those who concur in the enactment of laws should profess the religion of the state." The sacramental test, he states, is not required as a qualification to sit and vote in Parliament; and all descriptions of dissenters, even the most inveterate foes to episcopacy, are admitted to both houses indiscriminately, Catholics alone being excluded.

He also urges, that this disability is created by a statute distinct from the rest of the penal code, and enacted during the general delusion excited by the perjuries of Titus Oates, and might be removed by the omission of a few words in the Parliamentary oaths, objectionable even to Protestants themselves.

The second class of disabilities, affecting not only the Roman Catholics, but all other dissenters, is stated to arise chiefly from the Test Act, and to relate not to the discharge of legislative functions, but to the holding of civil and military offices under the crown.

To the disability arising from the Test Act the author does not strongly object. It does not, he observes, create any disability which renders a Roman Catholic, or a dissenter of any description, incapable of *taking* an office in the first instance. It only obliges the parties appointed to take certain oaths, and to conform to the Church of England within six months after their appointment. He adds, that it does not extend to offices to be exercised abroad.

With regard to the Test Act itself, the author remarks, that its operation is annually suspended as a matter of course. This arrangement he states to have been made by virtue of a tacitly implied compact, it being understood that, while the dissenters conduct themselves properly, the Legislature will not allow them to be molested in office. Some old statutes, indeed, rendered *Papists Recusants* incapable of *taking* any office: but those statutes (the author alleges) were repealed by the Catholic Toleration Act of 1791.

From the foregoing circumstances the author infers, that the Crown may legally appoint Catholics, as well as Protestant Dissenters, to any offices within the purview of the Test Act, trusting to their subsequent conformity, or to the indemnity which they may obtain under the statute annually passed for that purpose. He does not therefore object to the continuance of the Test Act, but argues a modification of the Oath of Supremacy, so as to enable Roman Catholics, as well as Protestant Dissenters, to sit in Parliament. This relief, he thinks, should be spontaneous, and independent of any petition from that body. "Of those petitions," he admits, "he has not always approved, and has regretted the language used in some of them."

Such

Such is the substance of the first Memoir; the second is chiefly employed in answering the objections that occur to the author's proposition; which he defends with considerable ingenuity, but on grounds which we do not think tenable; for, although the present Oath of Supremacy (as it is, perhaps, improperly called) does not expressly assert the supremacy of the King in spiritual concerns, it certainly excludes the supremacy of any other Prince, &c. and consequently of the Pope; and as to the author's second argument, it is manifest that Roman Catholics in general, and Irish Romanists in particular, do not, by any means, confine the jurisdiction of the Roman Pontiff to abstract points of religious faith and doctrine. The foundation of the argument, therefore, appears to us wholly to fail; since we cannot admit that Romanists, who professedly bow to a foreign jurisdiction, can be compared to *Protestant Dissenters*, who disclaim any such authority equally with the members of the Established Church.

The rest of this (second) Memoir consists of an attempt, rather specious, we think, than solid, to excuse the inconsistency of the Romish Bishops in Ireland in retracting their offer of conceding a *veto* to the Crown. Yet the author thinks such a condition very reasonable, though not necessary to the security of the state.

The subjoined Essay on the Coronation Oath was originally published in 1807, and was noticed by us in Vol. xxxii. p. 191. To which we must refer the reader for our opinion on that subject. The Appendix relates, in part, to the late petition in behalf of the English Roman Catholics; of which (for reasons therein stated) the author disapproves, and in part to the author's opinion on the subject of the Veto; the grounds of which are here more fully explained.

ART. 21. *The Nature and Extent of the Demands of the Irish Roman Catholics fully explained, in Observations and Strictures on a Pamphlet, entitled, "A History of the Penal Laws against the Irish Roman Catholics." By Patrick Duigenan, LL.D. M.P.* 8vo. 247 pp. 7s. J. J. Stockdale. 1810.

Our opinion of Mr. Parnell's arguments, in his "History of the Penal Laws against the Irish Roman Catholics," has already been given in our account of that very exceptionable work. They are combated in the book before us with similar observations, though, as might be expected, with somewhat more of vehemence and asperity. The sophistical reasonings and gross misrepresentations of Mr. Parnell deserved indeed some animadversion. His account of the "treaty of Limerick," as he terms it, which he represents not as a capitulation made by a single garrison of rebels (who properly could only stipulate for themselves and the detached parties under their influence), but as a solemn agreement of the Government, with the whole body of Irish Roman Catholics, binding upon all future Kings and Parliaments,

naments, is accordingly reprobated by the present writer in terms which, though coarse and violent, can scarcely be deemed too severe. It is justly remarked, that the first article (the only one applying to Irish Romanists in general) was never sanctioned by the legislature. The sincerity of King William, in his endeavours to procure a parliamentary confirmation of that article, is also strongly asserted by Dr. Duigenan, in opposition to Mr. Parnell; and the comparative strength of the two parties, previously to the capitulation, is very differently represented in the present work. But whether the situation of the Irish Romanists in Limerick was, as supposed by Dr. Duigenan, wholly desperate, or whether as Mr. Parnell represents, they might for a considerable time have baffled the arms of King William, at all events, to call that capitulation "the great charter of the Irish Roman Catholics," as it is termed by * Smollett and Mr. Parnell, is extravagant and absurd.

With no less justice, in our opinion, has Dr. Duigenan opposed the inference drawn by Mr. Parnell from an expression in the Act of Union between Great Britain and Ireland, namely, that "every Member of the House of Commons of the United Kingdom, in the first and every succeeding Parliament shall, *until the Parliament of the United Kingdom shall otherwise provide*, take the oaths as now enjoined to be taken." From these expressions Mr. P. has inferred, not merely that it was in contemplation to new mould the parliamentary oaths hereafter, but that the legislature was thereby *pledged* to alter them, for the purpose of admitting Roman Catholics to seats in Parliament.

He has also, we think, successfully vindicated Mr. Pitt from the charge of having deluded the Irish Roman Catholics by promises, which he did not fulfil. Whatever his *intentions* may have been, it appears certain, that he never gave them any promise; and though, had circumstances been favourable, it is probable he might have proposed some measures for their advantage, they would undoubtedly have been accompanied with additional securities for the established Church, to which it is *now* equally clear, the Romanists would not have acceded.

But the character of that admired and lamented Minister, and his conduct in the present instance, have been defended by Lord Castlereagh with a force and justice that admit not, we think, of even a specious reply †.

In other points our opinion agrees with that of the writer before us; but to some of his doctrines we cannot ac-

* The want of candour in Smollett, as an historian, has become almost proverbial; and it is certainly no recommendation of Mr. Parnell's cause, that he takes him as his guide.

† See his speech on Mr. Grattan's motion in behalf of the Irish Roman Catholics. *Brit. Crit.* for Dec. 1810. P. 641.

cede. The Irish rebellion, in 1798, did not, we conceive, arise from the previous repeal of the Popery laws; but was kindled by the emissaries of France, and of the Jacobin faction in Ireland; and although it might, in one sense, be termed a Popish rebellion (since it raged most violently in districts where the Romanists most abound, and was directed less against Loy- alists than Protestants), yet it was originally instigated by persons who cared as little for one religion as the other.

Upon the whole, we consider this work as an effectual answer to the principal topics insisted upon by Mr. Parnell, and a sufficient exposure of his chief misrepresentations; but, on the general subject, we cannot approve the author's coarse and vehement declamation, nor pledge ourselves for the accuracy of every assertion which he has ventured to make.

MILITARY.

ART. 22. *A Sketch of the Campaign in Portugal.* 8vo. 48 pp.
Murray. 1810.

The object of this candid and judicious writer is to explain thoroughly the object and nature of the campaign in Portugal, and equally to repress the too sanguine hopes of one class of politicians, and the gloomy apprehensions of another. By these opposite errors, he observes, the character of the distinguished officer, commanding the allied army, is equally liable to injury; since, by the former description of persons, he will be blamed for not having done enough, because he may not have realized their confident expectations; while the latter, considering his present situation as hopeless, loudly censure him for having undertaken that which he was unable to perform.

In opposition to both these opinions, the present writer calls to mind the object of the late operations in Portugal; which was, primarily, the defence of that kingdom; and, in the second place, the diversion of a considerable part of the French force, which would otherwise have been employed in the subjugation of Spain. This object (or these objects) he shows to have been pursued by Lord Wellington with the greatest judgment and the best effect. "How long we may be able to maintain a footing in the peninsula, to inspire confidence by our presence, and promote activity by our councils (counsel) and example, he will not venture to predict; but, "he justly observes, "every hour that we do remain, every day by which the campaign is lengthened, gives, not merely a greater chance, but a ground of more confident hope of final success."

No new fact is alledged, or any minute detail given by this writer; but his general view of the campaign appears to be accurate;

curate; and in his opinion, respecting the conduct and result of it, we perfectly coincide.

BOTANY.

ART. 23. *A Calendar of Flora, composed during the Year 1809, at Warrington, Lat. 53°, 30'.* By George Crosfield, Secretary to the Botanical Society of Warrington. 8vo. 39 pp. 1s. 6d. Warrington, printed; London, Wilkie and Co. 1809.

The Botanical Society at Warrington is, doubtless, something more real than the famous Botanical Society of Lichfield, which however published two octavo volumes of Linnean Botany made English. But the society really consisted only of Dr. Darwin, and one friend, who had neither secretary, meeting-room, nor any regular proceedings or assemblies. Mr. Crosfield appears to be the secretary of an actual society, and from its president, Dr. James Kendrick, he has received very valuable communications of a medical kind, which appear in the short notes to his book.

We agree with the respectable Botanists, who, according to Mr. C., "have expressed a wish that the periods of inflorescence, in different seasons, and in different latitudes, should be marked down with accuracy; and we receive, with pleasure, this effort towards accomplishing that wish; in which the author has given a list of upwards of eight hundred British plants, arranged according to their earliest periods of inflorescence, during the year 1809, in the neighbourhood of Warrington. In this list, the two first months contain only eight plants; viz. "JANUARY 14. *Ulex Europæus*, common Furze. 16. *Bellis perennis*, common Daisy. FEBRUARY 2. *Helleborus fœtidus*, stinking Hellebore. 12. *Senecio vulgaris*, Groundsel. 14. *Galanthus nivalis*, Snow-drop; *Crocus vernus*, spring Crocus; *Vinca minor*, lesser Periwinkle; 26. *Daphne Mezereum*." On the *Arbutus Ursa Ursi* (May 6) Dr. K. says, "The tonic and sedative properties of this plant are not, I apprehend, in general fully appreciated, notwithstanding what has been said on the subject by Drs. Ferriar and Bourne. In many cases I have found it not a little efficacious." The only thing to be regretted is, that these notes, besides being short, are very few in number.

TOPOGRAPHY.

ART. 24. *Some Account of the Ancient and Present State of Shrewsbury.* A new Edition. 12mo. 557 pp. 7s. 6d. Richardfon. 1810.

This work is very superior to those descriptive tracts which usually pass under the name of *Guides*, yet the modesty of the author

thor claims for it "no higher rank in the departments of literature," and says that it "requires all the indulgence which the good-natured reader can afford it." He is aware, he says, that it "is at once too *long* and too *short*. Too long for a *Guide*—too short for a *history*;" and this in truth is the worst that can be said against it, except that it wants the illustration of a plan of the town, and sketches of a few of the more remarkable buildings. The original intention of the author was, he tells the reader, to compile a sketch of the History of Shrewsbury, "from the only printed work hitherto in any respect worthy of that name, [Phillips's, we suppose,] and to add from Hume and Warrington those passages of national history in which this town bore a part. To this he designed to annex a short account of its public buildings." He was led beyond his first intention by the desire of preserving a memorial of the greater part of its ancient structures, the demolition of which he had the pain of witnessing.

The principal heads of the work are these: 1. Situation and Etymology. 2. Ancient History. 3. Topographical Account. 4. Ancient Buildings. 5. Ecclesiastical Buildings. 6. Hospitals and charitable Foundations. 7. Town Hall. 8. County Gaol. 9. Market House, &c. 10. Halls. 11. Domestic Architecture. 12. Members of Parliament. 13. Mayors. 14. Treasurers of the Infirmary. To which are subjoined a few additions and corrections.

The following account of the catastrophe which befel the church of St. Chad in Shrewsbury, a few years back, is worth transcribing, by way of warning to those who have the care of similar ancient structures. In 1788 a crack was observed in one of the pillars supporting the central tower, and on examination it was reported to be in a very dangerous state, from the shameful practice of digging graves near the foundations. But, says this author; "from that ill judged spirit of *œconomy*, which too often influences the decision of parish vestries, the wholesome advice (of the architect) was unfortunately rejected; and a mason was employed to cut away the injured parts of the pillar, in order to underbuild it, loaded as it was with the weight of a stone tower, and a heavy peal of bells. This mad attempt was attended by the consequences, which might have been expected. On the second evening after the workmen had commenced their destructive operations, the sexton, as he entered the belfry to ring the knell, usual previous to a funeral, perceived the floor covered with an uncommon quantity of lime dust, and broken pieces of mortar. On attempting to raise the great bell, he felt the tower shake violently, and a shower of small particles of mortar immediately followed. Trembling and in haste, he instantly descended into the church, from which he secured as much of the furniture as he could carry, and as his alarm would permit him to collect. The following morning, July 9, as soon as the clock had struck four, the decayed

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pillar suddenly gave way. Instantly the tower was rent asunder, and falling upon the roof of the church, the greatest part of that venerable structure, with a tremendous crash, sunk to the ground.

"The astonishment and dismay of the inhabitants are not to be described, when they arose and beheld the sudden scene of devastation. The roof of the spacious nave, with the north range of pillars that supported it, together with a great portion of the exterior walls of that side aisle, and north wing of the transept, appeared lying in confused heaps, mingled with the remains of shattered pews, pulpit, organ, monuments and bells, broken and dispersed in a thousand forms." P. 158.

The description is carried much further, and accompanied by very suitable reflections, (and in a note a tremendous list of similar accidents *) for which we cannot here find room. The present publication is called "a new Edition," but as we know not of any former, we can give no comparative account. This is printed with great neatness, in a small type, and consequently contains much matter.

DIVINITY.

ART. 25. *Prayers collected from the several Writings of Jeremy Taylor, D.D. Bishop of Down and Connor, adapted to the Family, the Closet, the Sacrament, &c. &c. By the Rev. Samuel Clapham, M. A. Vicar of Christ Church, Hants, &c. &c. 8vo. Price 8s. Rivingtons. 1810.*

It has not fallen to our lot to examine a collection of prayers altogether so well adapted to the exigencies of individuals, or to the devotional offices of private families, as this before us. On the merits of Bishop Taylor it would be absurd and useless to expatiate. His piety has been the subject of admiration, and his eloquence the theme of praise, to many of our best writers, and in these prayers these two qualities will be found to be admirably combined. Mr. Clapham, the editor, considers them as a suitable appendage to the Family Sermons published by himself, which have received so distinguished a share of public approbation. We are entirely of his opinion, and recommend them accordingly for that purpose. They are inscribed, with a suitable dedication, to the Bishop of Lincoln, and we entertain no doubts that a second impression will soon be wanted.

ART. 26. *A Funeral Discourse, occasioned by the Death of the Rev. Dr. Barnes, preached at Cross-street Meeting-house, in*

* To which that at Liverpool might now be added.

Manchester, on Sunday, 15th July, 1810, by John Yates. pp. 86. 8vo. Liverpool. Johnson, London. 1810.

From Mr. Yates's account of Dr. Barnes's labours as a minister, labours not of office only, but of true Christian love and charity, he appears to have well deserved the tribute of respect paid to him by the learned preacher, and no less by the congregation before whom this Discourse was delivered, who were unanimous, it seems, in their request to have it printed and published. Dr. Barnes was a native of Warrington, where he received the first rudiments of education, and afterwards attended the Lectures of Mr. Holt, Dr. Priestley, and Dr. Aikin, as a student of the Academy; upon the dissolution of which seminary, and the foundation of a "College of Arts and Sciences" at Manchester, he was selected as tutor of divinity in the latter, but the College did not flourish as he expected. His ministerial functions were confined first to a chapel near Bolton, and afterwards to the Cross-street Meeting (as we presume) in Manchester; and from Mr. Yates's account, nothing could be more exemplary than his care and diligence, to promote the spiritual interests of all connected with him. He died on the 27th of June, in the year 1810. Dr. Barnes appears to have been one of the first promoters of the Literary and Philosophical Society in Manchester, an occasional contributor to their Memoirs, and one of the two first secretaries. Mr. Yates tells us nothing of his particular opinions as to doctrinal matters, which we are left to collect from the circumstances of his connections.

The Discourse contains several good reflections, though not remarkable for any thing much out of the common way of such discourses. It must, however, have been heard with interest by those who were acquainted with the worthy subject of it. We have no objection to record these testimonies to the merit of pious dissenters; but we wish to remind our readers, that if the same custom prevailed in the Church, they would never be released from the praises of divines, dying in various parts of the kingdom.

ART. 27. *Remarks on various Texts of Scripture.* By Edward Popham, D.D. Rector of Chilton, Wilts. 8vo. 392 pp. 10s. Rivingtons. 1809.

Dr. Popham published, in 1801, a work somewhat similar to this, entitled, "Extracts from the Pentateuch," of which we gave some account in our 20th volume, at p 289. The present work is not an extension or continuation of that, but a separate collection of illustrations, which are taken from various authors ancient and modern, classical and others. In many instances the author gives his own reflections upon the text; in which, though we do not see much that is profound, we find nothing but what

is pious and instructive. The work will doubtless be attractive to many, who might be deterred by a more extensive or more elaborate commentary on the Scriptures; and tending thus to encourage the study of the sacred Writings, cannot but deserve our commendation.

ART. 28. *A Sermon preached at Woburn Chapel, on Wednesday, Feb. 8, 1809; being the Day appointed for a General Fast. By the Rev. W. Cockburn, A. M. Christian Advocate in the University of Cambridge. Dedicated, by Permission, to William Couper, Esq. Lieutenant-Colonel Commandant of the Loyal British Artificers, who was present with his Corps on that Occasion. Published by Desire of some of the Congregation. 8vo. 24 pp. 1s. 6d. Hatchard, &c. 1809.*

We have often noticed the productions of Mr. Cockburn, and have always found reason to commend them, and though his university title is, since this publication, transferred to a worthy successor, we see him still anxious to deserve the name of a Christian Advocate. This sermon is by no means of the common sort; the author looks into the calamities of Europe with a scrutinizing eye, and points out the evils which had prevailed in several of the fallen or falling governments, and the good which may possibly be intended in the dreadful chastisements which Providence has brought upon them. He also warns us of our dangers, if through false confidence in our situation, we refuse to amend our ways. These topics are not new, nor can new ones be found, after so many have been employed, but there is an energy in this author's manner which tends to give them new effect.

ART. 29. *A Sermon preached in the Church of St. Chad, Shrewsbury, by the Rev. John Eyton, A. M. Vicar of Wellington, Salop, on Sunday, November 11, 1810; when a Collection was made for the Support of the Boys' Sunday School, established in that Parish. 8vo. 20 pp. 1s. Robinson, 1810.*

This author takes occasion, from his text (Acts xix. 20.) to mark the causes which at first occasioned, and will naturally occasion, the word of God to grow and prevail. The causes he states are, 1. An enlightened and faithful ministry; 2. A becoming and consistent conduct on the part of Christ's disciples; 3. A careful attention to the religious instruction of youth. This latter topic, of course, he applies to the particular occasion of the Sermon, and earnestly solicits his hearers for their prayers, and for their alms. The latter part of the discourse is employed to point out the advantages, national and private, which must arise from the growing and prevailing of the word of God. It is a sensible and useful discourse, and probably had proportionable effect.

ART:

GRAMMAR.

ART. 30. *The Sermon of that celebrated Pulpit Orator, the late Rev. Dr. Hugh Blair, on the Duties of the Young, arranged into French Exercises, for the Use of the Youth of either Sex, engaged in the Study of the French Language. To which is added, by way of a Key, a highly finished Translation into French of the same. By Mr. Le Noir; Professor of the French Language, Elocution, and Belles Lettres; and Author of the Fautes Britanniques, the English and French Logographic Emblematical Spelling Book, and other approved Publications. 12mo. The two Parts price 2s. 3d. Dulau, &c. 1809.*

A more instructive and judicious kind of exercise, for students in French, than these books supply, cannot easily be imagined.

ART. 31. *The French Student's Vade-mecum, or Indispensible Companion: in which are displayed the different Cases of Verbs and Things, as required by all the French Verbs and Adjectives, the different Prepositions which they govern, those required by the Substantives, and the different Moods which must follow the Conjunctions. By the Rev. P. C. Le Vasseur, a Native of France, and Chaplain of the Cathedral of Lisieux. 12mo. 175 pp. Birmingham, printed; Longman and Co., London. 1809.*

If the youth of the present time do not learn French well, it will not be for want of sufficient aid. On every side we meet with new contrivances to facilitate and direct their efforts. Of the book before us, which takes the form of a dictionary or vocabulary, we cannot better give a notion, than by extracting one or two of the first articles. “*Abaisser*, *v.* to bring down, humble, cut off, *ac. p.* or *th.* *Abandonner*, *v.* to abandon, leave, *ac. th. Ex.* Je l’abandonne, I leave it. *Dat. p. ac. th. Ex.* Je vous l’abandonne, I leave it to you. *Dat. th. ac. p. Ex.* Abandonner qu’un qu’un à son caractère, to leave one to himself.”

The chief thing to be explained here is, that *p.* and *th.* mean of the person and thing. The rest is easy. It is obvious that much assistance must be afforded by such a vocabulary.

MISCELLANIES.

ART. 32. *Oxford University Calendar. 12mo. 140 pp. 4s. Oxford, Cooke, &c. London, Longman, &c. 1810.*

Cambridge has had a calendar ever since 1795. Nor are we sorry to see, that Oxford has produced a similar publication.

The list of University ceremonies, &c. for each month, would be very useful, if it possessed that accuracy, which we hope to see given to it another year. The utility of the work would also be greatly increased, and it would be rendered a register, such as never yet has existed, if the editor would be at the trouble or expence, of getting a complete list, annually, of all the members of each college. Thus would even those be recorded, who never proceed to a degree, who are now entirely lost to recollection: though occasionally persons afterwards famous may be among them. The christian names, of the members who are inserted, are also much wanted. This omission seems mere indolence. The plan of the publication is simple, natural, and clear.

ART. 33. *A Series of Questions, adapted to Dr. Valpy's Latin Grammar, with Notes; by C. Bradley, M. A.* 12mo. 114 pp. 2s. 6d. Longman. 1810.

Mr. Bradley's method is easily explained. He forms a kind of Catechism upon the grammar which he takes in hand, and the answers to the questions are to be found in the grammar itself. This is simple and convenient, both for the examiner and the pupil. We commended his Questions upon the English Grammar of Lindley Murray; and we see no reason to withhold at least an equal commendation on the present effort. Dr. Valpy's grammars are well known to afford a proper foundation for any scholastic exercise that can be raised upon them; and we have no doubt that Mr. Bradley's Questions will be admitted into many schools.

The notes to this book are few, but judicious; of which the following may afford a good specimen:—

“ The ablative case singular, in every declension, is formed from the accusative by dropping the letter *m*: thus—*musam*, *musâ*; *honorem*, *honore*; *navem* or *navim*, *nave* or *navi*; *gradum*, *gradu*; *rem*, *re*. The second declension, which may appear an exception to this rule, is quite consistent with it. The ancients used the letter *o* in the nominative and accusative, instead of *u*; thus *dominus* was written *dominos*; *dominum*, *dominom*; for *librum*, they wrote *librom*. The ablative, therefore, in this declension appears to be formed in the same manner as it is in the other declensions. This Case is sometimes called *Latinus Casus*, because it was not derived from the Greek as the others were, but is peculiar to the Latin language.” P. 5.

ART. 34. *Fulfilment of Moore's Prophecies, from January to August (1809) being the Accomplishment of the First Twelve Important Predictions, astrologically foretold in this interesting Almanack, for the present Year 1809.* 12mo. 11 pp. 6d. Sherwood and Co.

Strange is it to say, and somewhat lamentable, that in these enlightened

enlightened days, (as they are called) there are still persons who give credit to the exploded follies of judicial astrology. More strange still is it, that some persons, though not quite so foolish, do yet give credit to the author of this Almanack, on account of some fortunate guesses which he has hit off, in the present extraordinary state of European affairs. But when his puffer tells us that the "*unhappy configuration* of the planets at the commencement of the winter quarter (in 1809) showed the continuance of the distracted state of the councils of many countries." It is not easy to forbear laughing at the solemn nonsense.

The only material information which we have obtained from this tract is, that "Mr. Andrews, of Royston, is the existing author of Moore's Almanack," which, under the name of the original publisher, has now been continued for many years. Consequently, if we want to find a person who has the wit to profit by the follies of some of the weakest of his countrymen and countrywomen, we know at least, where he resides.

ART. 35. *Moral Truths and Studies from Natural History, intended as a Sequel to the Juvenile Journal, or Tales of Truth. By Mrs. Cockle, Author of "Important Studies for the Female Sex."* 12mo. 7s.

Our principal objection to this little volume is its price, which we think somewhat too high, and likely to prove injurious to its circulation. It is a very proper, amusing, and instructive book for young people, and contains some elegant and lively specimens of poetry, of which the following is one supposed to accompany a needle book, painted by the lady who presented it.

" To thee a little fairy friend,
Who fought the Muses' bow'rs;
This simple off'ring bade me send,
Of tributary flowers,

" Here rival arts with rival care,
In happiest union join;
Each points her smiling lesson here,
'Tis fancy's gay design.

" For thee with life's advancing spring,
May flowers as fair expand,
For thee their thornless beauties bring,
And court thy guardian hand.

" Yet know each plant that virtue rears,
Amidst her clondie's sky,
A bright unfading flow'ret bears,
Whose sweets ascend on high,

“ And oh ! midst life’s eventful hour,
 Be all these blossoms thine ;
 Alike when dark’ning tempests lour,
 And summer splendours shine.

“ So smiling o’er each white wing’d day,
 Shall fairy forms preside ;
 And virtue with her magic ray,
 Be still thy trusted guide.”

ART. 36. *Useful and correct Accounts of the Navigation of the Rivers and Canals, West of London. Comprising important and interesting Particulars of Information ; with Tables of Distances ; Time of Navigation ; and Prices of Carriage, on each River and Canal. Prepared for the Use of River and Canal Share Proprietors, Committees, Merchants, Clerks, Agents, Manufacturers, Warfingers, Navigators, and Traders in general. The whole illustrated with a neat engraved and coloured Map. The Second Edition, much improved. By Mr. Z. Allnutt, Henley, Superintendent and Receiver, &c. on the Thames Navigation. 8vo. 20 pp. 3s. Henley, printed ; London, Asperne. 1810.*

Mr. Allnutt published, some time ago, an account of the Thames Navigation*, which received our praise. He has here proceeded to include all the navigation west of London, and has produced an account proportionably more satisfactory. By the aid of a very clear and satisfactory map, the whole is at once made familiar to the eye, while the details of each line of communication, in distances and in tolls, are given in separate tables. An inspection of the map will much assist the judgment in considering the proposed lines for joining the Kennet and Avon Canal to the Basingstoke, in order to proceed to London by Weybridge. It has lately been suggested, that a line may, perhaps, be found to make the junction from near Reading to near Odiham, which would remove some objections, but would, perhaps, have others no less formidable to encounter. We hope that Mr. Allnutt will continue to improve and extend his accounts, as occasion may require. The interest felt in navigation concerns is very widely indeed extended.

* See Brit. Crit. vol. xxix. p. 572.

ART. 37. *A Scourge for the Adulterers, Duellists, Gamesters, and Self-Murderers of 1810; including occasional Thoughts on Matters connected with the main Subject. By Petrus Pasquinus, C.P.M. Censor of Public Manners; of Ballyno'lichstein, in the Island of Utopia. 8vo. 64 pp. 2s. J. J. Stockdale. 1810.*

The intention of this author, which is to stigmatize, and, if possible, reform the corrupt morals of our own times and country, cannot be too highly praised; but the execution of his purpose by no means corresponds to the zeal with which he pursues it. Under the name of Utopia he, of course, designates Great Britain; to the moral character of whose Sovereign and that of many of his principal subjects he gives honourable and just testimony. The administration of justice, and the general character of the superior Clergy, are also mentioned with due respect. The author himself, his descent, and his progeny, are characterized by an unskilful and rather confused allegory. *Wit* and truth (not *laughter* and truth) are the proper parents of *satire*; and it is highly absurd, as well as derogatory to his (or rather her) character, to enumerate *hardened guilt* (one of the enemies it has to combat) as one of the progeny of *satire*. The author very justly reprobates the atheism and infidelity so prevalent in a neighbouring kingdom, and so diligently inculcated by the late Thomas Paine; but he confounds the "Age of Reason" (as we believe it was called) with the "Rights of Man" of that author. He also condemns with due severity the political maxims of Mr. Godwin and the immoral doctrines of Mrs. Woolstonecroft. On the professed objects of his *satire*, expressed in the title-page, he says nothing very new or striking; but his remarks are certainly very well designed; and his philippics on their respective vices, though not very eloquent in language, seem dictated by honest zeal, and founded in truth.

ART. 38. *The Speculum, or Art of Drawing in Water Colours: and Instructions for Sketching from Nature; comprising the whole Process of Water-coloured Drawing, familiarly exemplified in Drawing, Shadowing, and Tinting a complete Landscape, in all its progressive Stages; with Directions for compounding and using Colours, Indian Ink, Bister, &c. By J. Hassell. 2d. Edition. 12mo. 56 pp. Tegg, &c. 1810.*

The illustration to this useful little tract consists of an outline of a landscape, about the size of an octavo page, and folded. The whole process is step by step described, in a very clear manner, beginning with the principal object, a cottage, and proceeding first to complete the outline, then the shadowing, and lastly the tinting.

ing. But between the first and second parts of this process is interposed a short digression on simplicity and other essentials of design; and then directions for mixing colours. The directions are certainly very clear, but we doubt whether any uninitiated student in drawing will be able to apply them without oral assistance from some more experienced artist. The speculum, however, may serve as a kind of Grammar. Mr. Hassell is, by his own account a drawing master, and we should suppose a good one. The sale of his book appears to have been very rapid.

We have seen (perhaps by the same author) a set of etchings in 4to., which exhibit distinctly every step of such a process on separate plates. If any thing could supersede the attendance of a master, that might do it.

ART. 39. *Chesterfield Travestie; or the School of Modern Manners, Embellished with Ten Caricatures, Engraved by Woodward from original Drawings, by Rowlandson.* 12mo. 70 pp. 4s. Tegg. 1808.

This is an ironical direction for behaviour; teaching things by their contraries. The most striking part of the book is the caricatures, which, though slightly etched, are given with spirit. The subjects also are well chosen; viz. 1. How to walk the streets. 2. The art of Quizzing. 3. How to break a shop window with an umbrella. 4. How to keep up a conversation with yourself in the public streets. 5. Behaviour at table, in four compartments, &c. &c. There is little doubt that such embellishments will sell a publication of no great price.

ART. 40. *Selections from the Moral Writings of Cicero; designed chiefly for Young Persons.* By A. S. Hunter. 18mo. 2s. 6d. Murray. 1809.

This very small publication is printed with great neatness, and is the production of the daughter of the late Dr. Henry Hunter. "On a perusal of various translations (she says) of the works of Cicero (for it is but candid to acknowledge that I am unacquainted with them in their original language), it occurred to me, that some selections from his moral writings might form a useful and instructive little volume, particularly for young persons, and I made them accordingly. My extracts are taken principally from Melmoth's translation of his *Essays on Friendship and Old Age*; and from a collection, in French, of various passages from his writings." Nothing more seems requisite to be said to characterize this book, which they, who approve the plan, will easily procure for their children.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Refutation of Calvinism: in which the Doctrines of Original Sin, Grace, Regeneration, Justification, and Universal Redemption are explained; and the peculiar Tenets maintained by Calvin, upon those Points, are proved to be contrary to Scripture, to the Writings of the Ancient Fathers of the Christian Church, and to the public Formularies of the Church of England. By George Tomline, D. D. F. R. S. Lord Bishop of Lincoln, and Dean of St. Paul's. 8vo. 12s.

Grounds of Union between the Churches of England and of Rome, considered in a Charge delivered to the Clergy of the Diocese of Durham, at the Ordinary Visitation of that Diocese in 1810. By Shute, Bishop of Durham. 2s.

A Dissertation on the Prophecy contained in Daniel, Chap. ix. Verse 24 to 27, usually denominated the Prophecy of the Seventy Weeks. By G. S. Faber, B.D. Rector of Redmarshall, Durham. 8vo. 18s.

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. Vol. second. By the Rev. Edward Cooper, Rector of Hamtall Ridware, and of Yoxall, in Staffordshire. 12mo. 5s.

A Respectful Examination of the Judgment, delivered Dec. 11, 1809, by Sir John Nicholl, against the Rev. J. W. Wickes, for refusing to bury an Infant Child, which had been baptized by a Dissenting Minister; in a Letter to Sir John Nicholl; by the Rev. Charles Daubeny, L. L. B. Archdeacon of Sarum. 5s.

A Sermon preached in the Parish Church of St. Werberg, in Derby, Sunday, Dec. 16, 1810, in Consequence of the Death of the Rev. Jonathan Stubbs, M. A. By the Rev. Thomas Gilborne, M. A. 1s.

A Sermon, preached in Boston, (America) April 5, 1810, the Day of the Public Fast. By William Ellery Channing, Pastor of the Church in Federal Street, Boston. 1s. 6d.

The Reformer: comprising twenty-two Essays on Religion and Morality. With an Appendix. 12mo. 6s.

An Address to the Deity; in three Parts, By William Johnston. 3s.

HISTORY.

The New Chronicles of England and France, in two Parts; by Robert Fabyan, named by himself, the Concordance of Histories. Reprinted from Pynson's Edition of 1516, the First Part collated with the Edition of 1533 and 1559, and the Second, with a Manuscript of the Author's own Time, as well as the subsequent Editions, including the different Continuations: to which are added, a Biographical and Literary Preface, and an Index. By Henry Ellis, 4to. 3l. 5s.

A Picturesque

A Picturesque Voyage to India, by the Way of China. By Thomas Daniel, R. A. and William Daniel, R. A. Fol. 12l.

The Asiatic Annual Register, for the Year 1808. Vol. 10. 1l. 1s.

BIOGRAPHY.

The Life of Arthur Murphy, Esq. By Jesse Foot, Esq. his Executor. 4to. 2l. 2s.

Memoirs of Thomas Beddoes, M. D. By John Edmonds Stock, M. D. 4to. 1l. 11s. 6d.

MEDICAL.

Additional Cases, with further Directions to the Faculty, relating to the Use of the Hamulus in Gout and Rheumatic Affections. By A. Freake, Apothecary. 8vo. 1s. 5d.

On Diseases of the Generative System. By John Robertson, late of Edinburgh, 8vo. 14s.

LAW.

A Collection of Acts of Parliament, relative to County and Borough Elections, with Reference to several reported Cases, containing the Determination of the House of Commons. By John Disney, of the Inner Temple, Esq., Barrister at Law. 10s. 6d.

CLASSICAL.

An Essay on a Punic Inscription, found in the Island of Malta. By the Right Hon. Sir William Drummond. 4to. 1l. 11s. 6d.

THE ARTS.

A New Treatise on Perspective, founded on the simplest Principles, containing universal Rules for Drawing the Representation of any Object on a Vertical Plane. 4to. 12s.

Precepts and Observations on the Art of Colouring in Landscape Painting. By the late William Oram, Esq. of his Majesty's Board of Works. Arranged from the Author's Original Manuscript, and published by Charles Clarke, Esq. F. A. S. 4to. 15s.

MATHEMATICS, &c.

An Appendix to the Third Edition of Tables requisite to be used with the Nautical Ephemeris; being new Tables of Natural Sines, Natural Versed Sines, and Logarithms of Numbers from 1 to 100,000. 2s.

A Treatise on the Equilibrium of Arches, in which the Theory is demonstrated upon familiar Mathematical Principles. Also the Method of finding the Drift or Shout of an Arch, interspersed with Practical Observations and Deductions. By Joseph Gwilt, Architect. 8vo. 6s.

POLITICAL.

Reply to Mr. Bofanquet's Practical Observations on the Report of the Bullion Committee. By David Ricardo. 8vo. 4s.

Considerations on Commerce, Bullion, and Coin, Circulation and Exchanges, with a View to our present Circumstances. By George Chalmers, Esq. F. R. S. S. A. 6s. 6d.

Hints from Holland: or Gold Bullion as dear in Dutch Currency as in Bank Notes: in a Letter to two Merchants. By A. W. Rutherford, Esq. 3s. 6d.

A Letter

A Letter to the Right Hon. Sir John Sinciajr, Bart. on his Remarks on Mr. Huskisson's Pamphlet. 1s. 6d.

A Short Statement of the Trade in Gold Bullion: with an Attempt to show, that Bank Notes are not depreciated. 8vo. 3s.

Observations on the Report of the Committee of the House of Commons appointed to inquire into the high Price of Gold Bullion. By Edward Thornton, Esq. late his Majesty's Envoy Extraordinary, and Minister Plenipotentiary to his Majesty the King of Sweden. 5s.

A Letter to William Huskisson, Esq. M. P. on his late Publication. By a Proprietor of Bank Stock. 2s.

Bank Notes the Cause of the Disappearance of Guineas. By T. Hopkins, 8vo. 4s.

Reflections on the Report of the Bullion Committee, in a Letter addressed to a Member of Parliament. By Joseph Bradney, Esq. formerly a Merchant in the City of London. 1s. 6d.

The Speech of Mr. Leach, in the House of Commons, Dec. 31, on the Restrictions intended to be imposed on the Regency. 1s. 6d.

Cursory Remarks upon the Plan proposed for establishing a Regency, during the Indisposition of his Majesty. 1s.

The Rights of the Army vindicated; in an Appeal to the Case of Capt. Fokett: to which is subjoined the whole of Capt. F.'s Correspondence with the respective Commanders in Chief, (his R. H. the Duke of York and Sir David Dundas,) and also with the Officers successively commanding the 15th light Dragoons. By Henry Fokett, Esq. late Senior Captain in the 15th Light Dragoons. 6s.

The Debates in both Houses of Parliament, in the Session of 1810, on the Petition of the Roman Catholics of Ireland. 8vo. 10s. 6d.

A Letter from Montague Burgoyne, Esq. of Mark Hall, to John Conyers, Esq. of Copper Hall, in the County of Essex.

A Letter to the Right Hon. the Lord Mayor of the City of London, relative to a Report made by a Special Committee of the Court of Common Council, respecting the London Militia. By James Thomas Kirkman, Captain in the Royal East London Militia. 1s.

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The Alarms of an Antigallican. 1s.

Secret Strategical Instructions of Frederick II. for his Inspector's General. Translated from the German. By Capt. W. H. Smith, Sixth Regiment of Foot. 4to. 15s.

POETRY.

Dankeld; the Prodigal Son; and other Poems, including Translations from the Gaelic. By Petrus Ardilenfis. 6s.

The Poetical Register, and Repository for Fugitive Poetry, for the Years 1806 and 1807, containing Original Poetry, Fugitive Poetry, and Critical Characters of 160 Poetic and Dramatic Works, published in the Course of the two Years. 12s.

Metrical

Metrical Romances of the Thirteenth, Fourteenth, and Fifteenth Centuries, published from ancient Manuscripts, with an Introduction, Notes, and Glossary. By Henry Webber, Esq. 3 vols. 8vo. 2l. 2s.

Lines addressed to his Royal Highness the Prince of Wales, on his being appointed Regent. By Philopatris, Jun. 8vo. 1s. 6d.

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A Letter to the Subscribers to the Opera. By Col. Greville. 1s.

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The Arabian Nights Entertainments, carefully revised and occasionally corrected from the Arabic : to which is added, a Selection of New Tales, now first translated from the Arabic Originals : also an Introduction and Notes, illustrative of the Religion, Manners, and Customs of the Mahummedans. By Jonathan Scott, L. L. D. Oxford, late Oriental Professor at the Royal Military and East India Colleges : 6 vols. 3l. 13s. 6d. post octavo : 5l. 5s. demy : 1l. 16s. 18mo.

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MISCELLANIES.

Thought and Anecdotes, Military and Historical. Written by Major General Warrisey. Translated from the French, by General T. H. Turner. 6s.

The New Chronology : or Historians' Pocket Companion. 5s. 6d.

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Essays ; Literary and Miscellaneous. By John Aikin, M. D. 8vo. 10s. 6d.

An Authentic Description of the Kennet and Canal : to which are added, Observations on the present State of the inland Navigation of the South Western Counties of England, &c. 2s.

Remarks on Two Pamphlets, published at Cambridge : the first, An Examination of Calumnies, by the Master of Christ College ; the second, A Plain Statement of Facts, by the Master of Catherine Hall. In two Parts. By a Member of the Senate. 3s.

A Third

A Third Reply to the Edinburgh Review, by the Author of a Reply to the Calumnies of that Review against Oxford. 1s.

The Lessee and the Curate; or, an Answer to the Perpetual Curate of Sawley, Wilne, and Long-Eaton, in the County of Derby. By Spencer Madan, D. D. 1s.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We have received a letter from Scotland, pointing out some mistakes in the account of Dr. Adam, into which, (if they are errors) we were probably led by the life there reviewed. As we know not which may be right, we state the account of our Correspondent. It is this: That the person whom Dr. Adam succeeded was not Mathews, but *Mathewson*; who enjoyed the use of reason to the day of his death and received from Dr. A. no gratuity whatever, but the stipulated sum agreed upon at his resignation. (See our Review, p. 453, near the bottom) Mathewson, our Correspondent says, was consumptive when he retired, but recovered by vegetable diet, and taught private classes till his death in 1795 or 6. He also assures us that, of the 270l. expended by Dr. Adam (p. 459.) he was repaid *every farthing* from the funds raised on the occasion; so that his liberality is much exaggerated, or rather comes to nothing! We shall be glad to hear from this valuable correspondent on the other subject which he mentions.

LITERARY INTELLIGENCE.

Boswyer's Anecdotes of Literature is proceeding fast to its completion, under the care of Mr. John Nichols. It will appear in the course of the summer, in six octavo volumes.

The Continuation of the *History of Leicestershire* is also in great forwardness.

Mr. J. P. Malcolm has nearly ready for publication, *Anecdotes of the Manners and Customs of London from the Roman Invasion to the Year 1700*, in one Volume, Quarto.

The Rev. John Mitford will publish in a few days, *Agnes, the Indian Captive*, a Poem, in four Cantos, with other Poems.

A Volume

A Volume of *English and Latin Poems*, by Mr. E. B., Impey, is nearly ready for publication.

The *Philosophical Wanderers, or the History of the Roman Tribune, and the Priestess of Minerva*, by Mr. John Bigland, will appear in a few days.

An Octavo Edition of *Lord Valentia's Travels*, in three Volumes, with a fourth in Quarto, containing all the Plates given in the Quarto Edition, will be speedily published.

Memoirs of Prince Eugene of Savoy, written by himself, translated by the Translator of the Life of Fenelon, will be published in the course of the present month, in one Octavo Volume.

A new Edition of *Martyn's Virgil's Georgics* is in the Press.

Sir John Carr has in forwardness for publication *Descriptive Sketches of the South East Parts of Spain, and the Islands of Majorca, Minorca, Sardinia, Sicily, and Malta*, during a Tour in 1809 and 1810.

The Rev. T. F. Dibdin has in the Press, in an Octavo Volume, the *English Gentleman's Library Companion*, being a Guide to the Knowledge of rare and curious English Books, appertaining to British Literature and Antiquities.

Dr. Millar, Lecturer on Materia Medica in the University of Glasgow, is printing *Disquisitions in the History of Medicine*, exhibiting a View of Physic as observed to exist during remote Periods, and among Nations not far advanced in refinement.

Mr. Trotter, of Montalto, near Wicklow, has in the Press, an *Account of the Travels of the late Mr. Fox, Lord St. John, and himself, in Flanders and France*, during the late short Peace, with a variety of Letters of Mr. Fox, and circumstantial particulars of the last four Years of his Life.

Mr. William Jacob, M. P. has in the Press, in a Quarto Volume, *Travels in Spain in 1809 and 1810*, containing an account of the Manufactures, Commerce, Productions, &c. with a View of Spain under the Mohammedan Dominion.

Mr. Hamilton Bruce is preparing from Authentic Sources, a detailed account of all the *Scottish Families of Note*, from the peopling of Scotland by the Scythians to the present era; also a copious account of the Scottish Monarchs, and their existing Posterity.

Mr. Winch has nearly ready for the Press, the *Flora of the Counties of Northumberland and Durham*. It will comprize about 2000 indigenous Plants.

THE
BRITISH CRITIC,

For FEBRUARY, 1811.

Mes amis, jurons tous dans ce temple ou nous sommes,
De ne point avilir l'art de parler aux hommes.

CHAMPFORT.

Let all who use the press, or wield the pen,
Vow to respect the arts that speak to men.

ART. I. *An Historical Review of the Commercial, Political, and Moral State of Hindoostan, from the earliest Period to the present Time; the Rise and Progress of Christianity in the East, its present Condition, and the Means and Probability of its future Advancement. With an Introduction and Map, illustrating the relative Situation of the British Empire in the East. By Robert Chatfield, L. L. B. Vicar of Chatteris, in Cambridgehire. 4to. 440 pp. 1l. 16s. Richardson. 1808.*

OUR review of this judicious summary, of what both ancient and modern writers have said concerning India, has been unfortunately delayed by the illness of the person to whom the task was assigned. Mr. Chatfield has taken a very extensive range in the field of Indian politics, literature, and commerce, and has devoted a large portion of his valuable volume to a still more interesting and important subject; the growth, establishment, and probable diffusion of Christianity in Asia. The sources whence he draws his information are of the most authentic kind, and the references are equally numerous and accurate. A work like this was a *desideratum* among a considerable class of readers, to whom more detailed accounts were unnecessary; but to whom less extended views of the subject might prove alike insufficient and unsatisfactory.

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After a very sensible and well-written introduction, which contains an historical sketch of the successive invasions of India by former conquerors, of Greek, Persian, and Arabian origin, together with a general survey of its present state under more recent Mahomedan usurpers, and its Sovereigns of Indian and European descent, we come to the body of the work itself, divided into *parts*, and subdivided into *chapters*, in a very orderly and luminous manner. That the leading subjects are thus distinctly discussed, is of important advantage to the reader, where so many, so various, and often so opposite topics constantly arise, and imperiously press for consideration.

Part I. comprehends, in *thirteen* chapters, chronological details concerning the commerce of the East, ancient and modern; enters into the views of the conquerors most renowned in its history, from the time of Alexander to the present day; displays the progress and the extent of their conquests, together with that of their commerce subsequent to those conquests; marks the period, and investigates the causes of the decline, both of their power and of their commerce in those regions; and makes deductions of the utmost consequence for the direction of its present presiding chiefs, the British nation. With these details are occasionally blended, as well in the text, as in the numerous and valuable notes, much interesting historical information, derived from books not, in general, attainable; much geographical instruction; and many political observations, highly honourable to the talents and sagacity of the writer.

Part II. contains, in sixteen chapters, general remarks on the religion of the *Hindos*, and other eastern nations, their rivals and neighbours, and particularly on the Mahomedan superstition; discusses the rise and progress of Christianity in India; treats of the missionary establishments of the Catholics in the East; enumerates the obstacles that have hitherto, in a great degree, prevented the conversion of the inhabitants of Hindoostan; displays the present state of the church establishment in British India; and concludes with offering some judicious strictures on the conduct of the English missionaries, and pointing out the proper measures in future to be pursued, as well for the benefit of the English residents, as for that of the nation at large. In the course of these extended discussions are also presented to the reader, many valuable observations on the state of the arts and sciences at different periods in Asia; and the gradual growth and expansion of the intellectual powers, wheresoever the light of reason and liberty broke through the gloom of that barbarous despotism.

despotism, which too generally overshadowed those beautiful regions of the globe. To the whole are added, two appendices, still further illustrative of the positions advanced in the preceding pages, and containing additional references to the respectable authors, Hyde, Renaudot, Bernier, Mallet, and others occasionally cited in the course of the work.

Having thus given the outlines of Mr. Chatfield's instructive volume; we proceed to notice a few passages that more particularly attracted our attention during the perusal, as either marking his own intimate knowledge of oriental customs, manners, and politics; or happily concentrating, within a small compass, the scattered observations of more voluminous writers. On the antient commerce of India he judiciously observes,

“ There is every reason to believe that an intercourse subsisted very early times, between Yeman and the western coasts of India; not indeed with the Brahmans, whose duties confined them to the administration of the offices of religion, but with the Banyans, or members of the third cast of Hindus, whose occupation was commerce. The Banyans are recorded by very early authors, and by the most authentic testimonies, as men distinguished for their wealth, probity, simplicity, and singularity of manners; and they traded with Arabia Felix, and the Ethiopian shores, which lay within the line of religious limitation.

“ An extensive and lucrative commerce had long been carried on from Surat, and the south-west coast of India, for the gold, ivory, gums, and pearls, which were either furnished from Arabia, or Melinda on the African shore. Custom had rendered these gums essentially necessary in all the ceremonials of the Indian worship; and the exchange was made in the cotton of their country, or the spices of the Malay islands. Were any proofs wanting of the high antiquity of the Indians, of their early civilization, and addition to commercial objects, they may be found in the *Institutes of Menu*, a book, the age of which has been computed by Sir W. Jones, as coeval with a very early period of the world; wherein, besides other regulations of trade, ‘ provision is made for the interest of money, and limited to particular cases, but *with exceptions in favour of adventures and insurances by sea.*’ It is also probable, that the Yogee or Indian penitent, whose religious creed and mortified habits frequently carried him into the most distant regions, in search of the springs of Naptha, had with the Banyan also visited the coast of the Red Sea; nor were these shores utterly forsaken by them, until the troubles of the Egyptian and Persian dynasties rendered their religion and liberty no longer secure.

“ The grain and raw materials of colder climates, necessary to supply the encreasing population of a country, whose internal

resources were inadequate to its consumption, impelled the natives to seek assistance from foreign climates. The commercial intercourse, thus introduced by necessity, enriched the inhabitants, and added to the revenues of the state. From this origin sprung the Phœnician colonies, which covered the Morea and the islands of the Mediterranean, and spread over the distant shores of the Euxine and the Mæotis, and the coasts of Africa and Spain. The spirit of commercial enterprise which animated the Phœnicians, was not satisfied with the limited shores of the Mediterranean. Inhabiting a country in a great measure sandy and barren, it was necessary that their utmost industry should be exerted against the influences of the climate, and for the supply of the wants of life. India and its rich commerce had long been an interesting object; and the silver of the Spanish mines, and the tin of Britain, were exchanged for the costly manufactures of the East. To effect this purpose, the Phœnicians appear early to have settled on the north-east parts of the Red Sea: hence the trade to India, Ethiopia, and Arabia, was direct; and the cargoes of their vessels being discharged at *Eloth*, or Eziongeber, were conveyed over land in caravans, by a short route of a few days, to Rhinocolura, a town on the Mediterranean Sea, the common frontiers of Palestine, and Egypt, where they were reshipped for Tyre, and other ports of Asia and Europe.

“ The active and enlightened Greeks, who had received from the Phœnicians their first notices of the East, their knowledge of navigation, their laws, language, and polity, could not overlook advantages so important. Early settlements had been formed by the Athenians, and other independent republics, upon the Euxine and the Palus Mæotis. Colchis, forming a part of the modern Mingrelia, whether we ascribe its origin to the fabled Sesostris, and his colony of Egyptians, or to the industrious Phœnicians of Tyre and Sidon, was soon occupied, and became the mart of a most extensive commerce. It was hence by a route long known to the Persians, that the Athenians received the rich produce of Northern India, which was conveyed down the Oxus to the ports of the Caspian Sea, and thence transferred along the courses of the Apus and Phasis to the great emporium at Colchis. The wealth of Tyre and Sidon had solely arisen from their exclusive trade with the East; but as soon as the communication between Syria and the Indian empire was interrupted, Athens and Corinth rose upon the ruin of their rivals; the Mediterranean, the Euxine, and the Ionian Seas, were covered with Grecian fleets, or their coasts were planted with Grecian colonies; commerce flourished under the auspices of liberty, and supported the naval states under the severest pressure of the Peloponnesian wars. An intercourse thus begun, was afterwards successfully maintained with those distant regions of Asia, which had by turns contributed

contributed to the power, the wealth, and the luxury, of the Assyrian, Median, and Persian empires." P. 8.

As the extensive field of Indian history and commerce has of late been traversed by various writers of eminence, it will not be necessary for us to accompany this author in his descent through later ages, and trace the progress of the Roman, Byzantine, Venetian, Portuguese, and other European states, in their eager efforts to monopolize the trade of that rich and envied country, nor minutely to investigate the *means* by which our own countrymen have gradually arrived at their present pitch of unrivalled power and grandeur on the shores of Hindoostan. They, to whom this range of information, this chain of historical facts may be necessary, will be amply gratified by consulting the pages of the book itself. To the general class of our readers no part of it will probably prove more acceptable than the pleasing prospect held out in the concluding chapter of Part I. which professes to display the advantages that, in the author's opinion, (and sincerely do we wish it may prove founded on a firm basis) *are likely to result to the natives from the British Government*. In the preceding chapters he had by no means been sparing of censure, where the conduct of our countrymen in India appeared to merit reproach; he has therefore an undoubted right to be heard with attention when discussing the opposite side of the question.

"The Bengal provinces, from the time of their subjection to the British empire, have enjoyed a tranquillity not experienced by them since the days of Aurungzebe; their territory is not only better cultivated than the lands of any other state in Hindoostan, the people happier, and the laws better administered, but infinitely superior to any thing they enjoyed at the time the Company received the grant of the Dewanny, or for many years preceding that period.

"There are, doubtless, evils inseparable from the condition of a tributary state, where the supreme ruling power resides at the distance of half the circumference of the globe; but these are to be balanced, by advantages of a peculiar nature, 'the submissive character of the people, the paucity of their wants, the facility with which the soil and climate, unaided by the exertions of labour, can supply them, the abundant resources of subsistence and trafficable wealth which may be drawn from the natural productions, and from the manufactures both of established usage and of new introduction, to which no men upon earth can bend their minds with a readier accommodation, leave little to the duty of the magistrate but attention, protection, and forbearance.' That protection under the British Government, the natives have
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generally enjoyed. Many of the most fertile provinces were formerly a prey to civil dissensions, and subject to the merciless ravages of the Mahrattas, the peculiar feature of whose empire is, 'that it is *always considered as in a state of war.*' These marauders have been successfully curbed. The petty quarrels of the Rajahs have been reconciled by an appeal to a superior power, whose force, whilst it commands respect from the strong, gives security to the weak. Agriculture and commerce have been carried to a high state of improvement. The evils of famine arising from the nature of the climate, and the improvident temper of the natives, have been carefully guarded against by the establishment of public granaries; and whilst other provinces have been suffering extreme hardships, Bengal and its dependencies have, since the year 1770, enjoyed comparative abundance. The resources of justice, purged of many of their former deviations and irregularities, now flow with a smooth and even course: and religious toleration every where allowed, offers no violence to the feelings of the Indian, whilst it secures to the stranger the enjoyment of his peculiar worship.

"The general condition of the Ryots, or sub-tenants, has been no less happily improved. By fixed and moderate assessments, their proprietary right in their lands has been acknowledged, and the descent of inheritances regulated according to their own laws." P. 125.

Again, with great impartiality he remarks, in a subsequent page:

"Evils, it is not denied, may still exist; let us, however, hope that they are only such as the lenient hand of time, and a better knowledge of the natives, may easily remove or remedy. If the general condition of the people immediately subject to the government be improved, or their happiness increased, they owe it, in a great measure, to their connection with this country; and whatever prejudices may still exist in the minds of the native princes against the British dominion, they may perhaps be softened by acts of gentleness and moderation, and even be converted into principles of respect, alliance, and friendship. Independent of the great question of the justice and policy of the late wars in India, the British empire in the East has hitherto contended with difficulties and dangers, which it seemed impossible to surmount; nor could the advantages of its government be perfectly estimated in a period of continued war; tranquillity and repose were necessary to the amelioration of the natives, and experience alone could point out means appropriate to their manners and necessities. The nature of the country has been since more amply explored; the character of the natives, their religion and laws, have been the objects of research with men of the highest talents. Indian literature has been successfully cultivated; the

arts and sciences have found generous and enlightened patrons, and the ground has been prepared for the establishment of a more liberal political arrangement upon the ruins of former incomplete and absurd systems

“ No nation upon earth has ever held so important and commanding a station as Great Britain in the East. Rapid conquests have led the Persian, the Macedonian, the Afghan, and the Tartar, into the heart of India. The Patans and the Tartars alone settled with the people they had conquered; their rude countrymen were attracted by the mildness of the climate and the fertility of the soil; and, under the protection of the kings of their own race, were admitted to wealth and honours. But among the European nations, who, since the discovery of the Cape of Good Hope, have visited the East, except the first brilliant exploits of the Portuguese, the rapid marches of M. Buffy, and the short-lived power of Dupleix, the English have alone assumed and maintained an undisputed sovereignty. The Moors, though now settled in India for many centuries, are still numerically inferior to the native inhabitants in the proportion of ten to one. The proportion of the English is infinitely smaller; but the superiority of discipline, the excellency of civil and political institutions, and the dread and reverence attached in the minds of the people, generally peaceable and unwarlike, to the memory of former and recent victories, may, under a wise government, serve to counteract the force of any evil consequences to be expected from such a disparity of numbers. The natives, it is said, have been taught to look up to the English as to a superior power, and to ascribe this superiority to the peculiar favour of heaven; and when those improvements shall have taken place, which are warranted by necessity and every plea of natural justice: when the evils of former despotisms are removed and forgotten, the people will more readily accommodate themselves to European habits; suspicion will be hushed, and they will then see in the cares and benevolent arrangements of a provident government, that the object of their sovereign is not merely ambition, avarice, or plunder, but the diffusion of public prosperity and private happiness.” P. 132.

In the conclusion he adopts a more animated strain, and pleads the cause of the suffering Hindoo, with a zeal and an eloquence worthy of a Christian philosopher!

“ Let our attention be now directed to objects of higher moment than the petty details of commercial regulation, or the preservation of an envious monopoly; let that benevolence, which is the sublime character of our religion, and that freedom, which is the basis of our laws, be extended, as far as circumstances will admit, to the natives of the East, who are more immediately under our protection.

“ If long and successful wars have consigned to our care a numerous and industrious people, a country the most rich and abundant on the habitable globe; if we have improved by the introduction of foreign wealth, and our population be increased by the accession of new arts of manufacture, and fresh sources of commerce, let us not be unmindful of such benefits; but remember, that it is both our duty and our interest to communicate a share in our advantages to a people from whom we derive so many, and whose happiness is now so intimately blended with our own national prosperity.

“ It may at first be difficult to wean the Indians from habits so long established; but these difficulties are not insuperable; the gratitude of the relieved must attend on those who have lightened their suffering; and the Hindus will perceive that the improvement of their condition, the extension of their rights, and the enjoyment of a more durable peace, have originated in the salutary exertions of British power and influence.

“ The happiness of individuals and of nations consists in the proper employment of their faculties. If virtue, therefore, and a moderate enjoyment of the benefits which nature affords, are the foundations of rational happiness, and the cultivation of these is the duty of every individual, who is anxious for the welfare of his species; no one will be found to deny the necessity incumbent upon all good governments, to promote them amongst their subjects by every possible means.

“ Civil government cannot long exist, nor can happiness attend upon any people, where the habits of virtue are despised, and the mind is unacquainted with that knowledge, which enables man clearly to discern why he is called into existence, what is due to others, and what to himself.

“ Had the happiness of the natives only, so far as it regards order and good government, been the ostensible motive of our present inquiry, the comparison of the state of the country under its ancient and modern tyrants with its present situation, would afford sufficient proof of the advantages of the change.

“ In the history of the world, conquest has sometimes benefited a nation by subjecting it to a tyrant less rigorous than the former; but the conquest of India by the British arms affords the only instance of freedom by subjection to a foreign power.

“ Rapid changes in any government cannot be effected without some inconveniencies: ‘ the great strokes that decide the fate of empires necessarily involve the ruin of individuals; even the government of the world is conducted by general laws, and partial evil is blended with public good.’ These inconveniencies have, however, fallen lightly upon the Hindus, and have been rather caused by the precipitate counsels of their princes, than the cruelty or oppression of their English conquerors. India has already improved under the British dominion; and as the people become

become reconciled to the change of masters, their prejudices will insensibly wear away, and the happiness which is now felt in the countries nearest the capital, will be diffused through the remotest provinces. With the improvement of the arts and sciences, and the blessings of a lenient government, a more important revolution may be effected in the manners and habits of the people; and what mistaken and unenlightened zeal is now endeavouring imprudently to enforce, may, under the influence of good council, and the still more powerful hand of time, be easily superinduced. Roused from the apathy occasioned by the continued exactions and tyranny of a feeble government, the Hindus will turn their attention to the causes which have contributed to the superiority of their conquerors. In the progress of time, and under an improved culture, they will necessarily be taught to inquire into the foundations of their own national institutions: the Brahmins themselves, will perceive the necessity of some change, as their countrymen advance in knowledge; with the remembrance of former despotisms, the links of religious servitude will be broken; the reign of superstition will yield to the influence of a purer worship; the love of truth will at length prevail; and the British nation, in return for its former crimes and mismanagement, may be made the instrument in the diffusion of both civil and religious happiness over the fairest portion of the globe." P. 136.

(To be concluded in our next.)

ART. II. *Old Ballads, Historical and Narrative, with some of modern Date; collected from rare Copies and MSS. By Thomas Evans. A new Edition, revised and considerably enlarged from public and private Collections, by his Son, R. H. Evans, In four Volumes. cr. 8vo. 2l. Evans. 1810.*

THE first edition of this very interesting and entertaining collection was published by Mr. Evans, the father of the present editor, as a sort of supplement to the *Reliques of Ancient Poetry*, by Dr. Percy. They first appeared in two volumes, but of this edition a very large impression was soon dispersed, and Mr. Evans was consequently induced to reprint and augment his work. In 1784 he published a *Collection of Old Ballads*, in four volumes; but this also was in such general requisition that it has long out of print, and was estimated among the rarities of the collections of old English poetry.

The former editor had introduced in his concluding volume a number of modern productions, from the masterly pens of Goldsmith, Gray, and others; and of the
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less spirited effusions of Jerningham, Blacklock, Mrs. Robinson, Helen Maria Williams, and others of this class. These appear to have been out of their proper place, and accordingly the editor of the present publication has omitted them, and in our opinion very judiciously, altogether. He has substituted in their place almost an entire volume, from the late Duke of Roxburgh's extraordinary collection of ancient Ballads, from the Pepysian Library at Magdalen College, Cambridge, and from the contributions of his private friends, among whom he enumerates Mr. Todd, Mr. Douce, the late Mr. Baynes, and others.

The first volume exhibits nearly a hundred ancient poems, which are now first printed in this Collection; and as the public taste has long demonstrated itself to be peculiarly partial to this branch of literature, we can have little hesitation in placing two or three specimens before them.

“ THE DECEASED MAIDEN LOVER.

Being a pleasant new Court-Song.”

“ [From a black letter copy printed for the assigns of Thomas Symcocke.]

“ As I went forth one summer's day,
To view the meadows fresh and gay,
A pleasant bower I espied,
Standing hard by a river side,
And in 't a maiden I heard cry,
Alas there's none ere lov'd like I.

“ I couched close to hear her moan,
With many a sigh and heavy groan,
And wisht that I had been the wight,
That might have bred her heart's delight,
But these were all the words that she,
Did still repeat, None loves like me.

“ Then round the meadows did she walk,
Catching each flower by the stalk,
Such as within the meadows grew,
As dead-man's thumb and hare-bell blue,
And as she pluckt them, still cried she,
Alas, there's none ere lov'd like me.

“ A bed therein she made to lie,
Of fine green things that grew fast by,
Of poplars and of willow leaves,
Of sicamore and flaggy sheaves,
And as she pluckt them, still cried she,
Alas, there's none ere lov'd like me.

“ The little larkfoot she'd not pass,
Nor yet the flowers of three-leaved grass,

With

- With milkmaids honey-suckle's phrase,
The crow's-foot, nor the yellow crayfe,
And as she pluckt them, still cried she,
Alas, there's none ere lov'd like me.
- " The pretty daisy which doth shew
Her love to Phœbus bred her woe,
Who joys to see his chearful face,
And mourns when he is not in place,
Alack, alack, alack, quoth she,
There's none that ever loves like me.
- " The flowers of the sweetest scent,
She bound them round with knotted bent,
And as she laid them still in bands,
She wept, she wail'd, and wrung her hands,
Alas, alas, alas, quoth she,
There's none that ever lov'd like me.
- " Falso man (quoth she), forgive thee heaven,
As I do wish my sins forgiven,
In blest Elysium I shall sleep,
When thou with perjured souls shall weep,
Who when they liv'd did like to thee,
That lov'd their loves as thou dost me.
- " When she had filled her apron full,
Of such sweet flowers as she could cull,
The green leaves serv'd her for a bed,
The flowers pillows for her head,
Then down she lay, ne'er more did speak,
Alas with love her heart did break." P. 64.

" THE LITTLE BARLEY-CORN:

" Whose properties and virtues here
Shall plainly to the world appeare;
To make you merry all the yeere."

" To the tune of Stingo.

" Come, and do not musing stand,
If thou the truth discern;
But take a full cup in thy hand
And thus begin to learn,
Not of the earth nor of the air,
At evening or at morn,
But jovial boys your Christmas keep
With the little barley-corn.

" It is the cunningest alchymist
That e'er was in the land,
'Twill change your mettle when it list,
In turning of a hand.

Your blushing gold to silver wan,
 Your silver into brass;
 'Twill turn a taylor to a man,
 And a man into an ass.

" 'Twill make a poor man rich to hang
 A sign before his door,
 And those that do the pitcher bang,
 Though rich, 'twill make them poor,
 'Twill make the filliest poorest snake
 The king's great porter scorn;
 'Twill make the stoutest lubber weak,
 This little barley-corn.

" It hath more shifts than Lamb e'er had,
 Or Hocus-pocus too;
 It will good fellows shew more sport
 Than Bankes his horse could do:
 'Twill play you fair above the board,
 Unless you take good heed,
 And sell you, though you were a lord,
 And justify the deed.

" It lends more years unto old age,
 Than e'er was lent by nature;
 It makes the poet's fancy rage,
 More than Castalian water.
 'Twill make a huntsman chase a fox,
 And never wind his horn;
 'Twill cheer a tinker in the stocks,
 This little barley-corn.

" It is the only Will o' the Wisp
 Which leads men from the way;
 'Twill make the tongue-tied lawyer lisp,
 And nought but hic-up say.
 'Twill make the steward droop and stoop,
 His bill he then will scorn,
 And at each post cast his reckoning up,
 This little barley-corn.

" 'Twill make a man grow jealous soon,
 Whose pretty wife goes trim,
 And rail at the deceiving moon
 For making horns at him:
 'Twill make the maidens trimly dance,
 And take it in no scorn,
 And help them to a friend by chance,
 This little barley-corn.

" It is the neatest serving-man,
 To entertain a friend;

It will do more than money can
All jarring suits to end.
There's life in it, and it is here,
'Tis here within this cup;
Then take your liquor, do not spare,
But clear carouse it up.

“ The second Part of the little Barley-Corn,
That cheareth the heart both evening and morne.”

“ If sickness come this physick take,
It from your heart will set it,
If fear encroach, take more of it,
Your heart will soon forget it.
Apollo and the Muses nine
Do take it in no scorn,
There's no such stuff to pass the time
As the little barley-corn.

“ 'Twill make a weeping willow laugh,
And soon incline to pleasure;
'Twill make an old man leave his staff,
And dance a youthful measure;
And though your clothes be ne'er so bad,
All ragged, rent, and torn,
Against the cold you may be clad
With little barley-corn.

“ 'Twill make a coward not to shrink,
But be as stout as may be,
'Twill make a man that he shall think
That Joan's as good as my lady.
It will enrich the palest face,
And with rubies it adorn,
Yet you shall think it no disgrace,
This little barley-corn.

“ 'Twill make your gossips merry,
When they their liquor see,
Hey, we shall ne'er be weary,
Sweet gossip here's to thee;
'Twill make the country yeoman
The courtier for to scorn;
And talk of law-suits o'er a can
With this little barley-corn.

“ It makes a man that write cannot
To make you large indentures,
When as he reeleth home at night,
Upon the watch he ventures;
He cares not for the candle-light,
That shineth in the horn,

Yet

Yet he will stumble the way aright
This little barley-corn.

“ ’Twill make a miser prodigall,
And shew himself kind hearted,
’Twill make him never grieve at all
That from his coin hath parted,
’Twill make the shepherd to mistake
His sheep before a storm,
’Twill make the poet to excell,
This little barley-corn.

“ It will make young lads to call
Most freely for their liquor,
’Twill make a young lass take a fall
And rise again the quicker:
’Twill make a man that he
Shall sleep all night profoundly,
And make a man, whate’er he be,
Go about his business roundly.

“ Thus the barley-corn hath power,
Even for to change our nature,
And makes a shrew, within an hour,
Prove a kind-hearted creature:
And therefore here, I say again,
Let no man take ’t in scorn,
That I the virtues do proclaim
Of the little barley-corn.” P. 156.

We are much obliged to Mr. Evans, the present editor, for this publication, and we hope that the liberal spirit which he has evinced in republishing others of our collections, long become scarce and of enormous price, and more particularly Hackluyt, will meet with the remuneration it evidently merits. It should be observed, that the first volume does not alone contain the additional ballads and pieces of early poetry; others will be found dispersed through the remaining parts of the work, and are distinguished by a † prefixed.

ART. III. *A History of the Political Life of the Right Hon. William Pitt, &c.*

(Concluded from p. 14.)

RETURNING to continental affairs, Mr. Gifford testily and briefly explains the misrepresented transactions which produced “the memorable declaration of Pilnitz,”

and shows that at the time it was made, the neutrality of Great Britain was deemed absolutely certain.

“ Indeed,” he adds, “ Mr. Pitt was not yet sufficiently alive to the dangers resulting from the dissemination of revolutionary principles, and from the contemplation of revolutionary practices. A firm friend to the liberty of the subject, in every state, he still hoped that the violent changes which had taken place in France might give way to a more sober and rational system of conduct; that the popular commotions which prevailed in that country might subside into a national calm; and that, at all events, the French Government would be sufficiently occupied with the means of confirming and consolidating the new order of things, not to have leisure, however disposed, for the invasion of the neighbouring states, and for the interruption of the general tranquillity. His high notions of national independence rendered him averse from all interference with the internal concerns of foreign nations, and resolute not to interfere with the affairs of France, without the existence of a clear and paramount necessity. He could not fail, too, to perceive, that there was a strong and violent party formed in this country in favour of the French revolution; and not only enthusiastically attached to the abstract principles upon which it was founded, but evidently solicitous for their practical application to all other governments, not excepting their own. When to those powerful motives was superadded an anxious desire to improve the internal resources of the country, to extend her commerce, to reduce her taxes, and to diminish her debts, the sincerity of Mr. Pitt’s wishes for the preservation of peace, and, consequently, of his forbearance to enter into any confederacy of the continental powers, for a forcible interference in behalf of the French Monarch, can neither excite wonder, nor justify disbelief.” Vol. III. p. 106.

After a long account of French affairs in 1792, the author exhibits a continued view of the proceedings of the factions in England, and justly commemorates an event which ought always to be preserved in recollection, as an example to future ages, to prove the utility of co-operation among men who think and feel rightly, but are over-borne while they act singly by the audacity and clamour of a turbulent minority.

“ On the 17th of November, Mr. Reeves, a barrister, who had gone out to Newfoundland, some months before, in the capacity of Chief Justice to that settlement, returned to London. Having, during his absence, had little intercourse with Europe, he was surprised beyond measure to find, on his arrival in the capital,

pital, that a great change had taken place in the state of the public mind. The rapid progress of French principles, and the consequent dismay which it excited among the well-disposed part of the community, were indeed well calculated to create both alarm and indignation in a man who loved his native country, and who venerated her constitution as the fertile source of every civil and social blessing. He was astonished to learn that the populace had betrayed strong symptoms of a turbulent and intractable spirit; and that men of sense and discernment had deemed it necessary to provide themselves with arms, under the impression that they should soon be called upon to use them in their own defence.

"The very day after his arrival, Mr. Reeves had a consultation with a small party of his legal friends, one of them a respectable judge, now no more; another who actually enjoys a seat on the bench; and a third, at present in a high official situation. At this meeting it was determined, that the most proper antidote to be opposed to the prevailing poison of the day, was that which counter associations, composed of loyal and well-affected men, would supply; and Mr. Reeves undertook to create them in a short time. He accordingly drew up an appropriate advertisement, which, operating like an electric shock, produced the desired effect. The public spirit manifested itself with the rapidity of lightning; crowds instantly flocked to the appointed place of meeting; and it became evident, that nothing more than a rallying point, which the well-directed zeal of an individual had now supplied, had been wanting to which the real friends of the country might repair, in order to combine their efforts for the resistance of that rising spirit of disaffection which had already assumed so alarming an aspect.

"Such was the eagerness of individuals for a public declaration of their sentiments, and such the zeal and activity which marked the conduct of the worthy father of the Loyal Associations, that not more than ten days elapsed between the first conception and the final execution of this most seasonable and well-digested plan. A committee, consisting of nineteen independent gentlemen, of different descriptions, was formed; appropriate resolutions were communicated to the public; and, in a very short time, the spirit of loyalty spread through the country, and gave birth to similar meetings in every part of the kingdom." P. 282.

"It was by no means an unnatural supposition, that a scheme, fraught with so much public benefit, had been conceived by Ministers, or at least aided and encouraged by them: assertions indeed to this effect were advanced with confidence, but in direct opposition to the fact. The first intelligence which the Government received of it was from the printed advertisements in the daily papers; their curiosity was of course excited, and

and they soon learnt by whom the plan was conceived, digested, and executed. Mr. Pitt, far from giving his countenance or concurrence to it, in the first instance, had great doubts of its policy and expediency. He, indeed, in a very early stage of the business, expressed a wish, that a total stop should be put to all further proceedings, as he had it in contemplation to frame a bill for the prevention of all political meetings whatever, except such as were necessary for the exercise of the constitutional right of petition. But, although this plan had been adopted with expedition, it had not been executed without much reflection on its nature and consequences. It was the work too, of one who knew the law and constitution of the country as well as the Minister himself, and who was, probably, better acquainted with the temper and disposition of the people. Mr. Reeves, and those who now acted with him, conceived themselves competent judges of the remedy best adapted to the peculiar circumstances of the times; they were impressed with the conviction, that the period had at length arrived when men must take care of themselves; and knowing that assemblies of respectable individuals, acting in strict subordination to the constituted authorities of the country, were perfectly legal, they refused to comply with the wishes of Mr. Pitt. The Minister however, on farther reflection, altered his mind; he expressed his approbation of the committee, when their names were read to him; and, although he never afforded the associations the smallest pecuniary, or other assistance, he felt and thought, as every real and unprejudiced friend of the country must have felt and thought, respecting the important services which they rendered to the state, at a crisis of peculiar alarm and of imminent danger.

“ The expences attending the circulation of cheap pamphlets, and papers, and all other costs incurred by this association, were defrayed entirely by the voluntary contributions of its members, which, however, never exceeded a few hundred pounds. Though the expence was little, the benefit was great. But the chief advantage derived from those meetings, was the encouragement afforded to that general declaration of sentiment, which was the most effectual means of suppressing disaffection in the bud, of crushing the rising hopes of treason, and of driving the monster, Sedition, into the inmost recesses of its den. At the same time, they gave confidence to Government, and strength to the efforts of the nation.” Vol. III. p. 287.

The war with France is next brought under consideration, and Mr. Gifford sufficiently, but without novelty or peculiar strength of argument, vindicates Mr. Pitt, and with him this country, from the charge of aggression. In detailing the transactions of the seditious and traitorous associations, up to the trials in 1794, he is also entitled

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to the praise of general accuracy, without the addition of a single word of applause for compression of style, vigour of thought, or ingenuity in investigation. In the following comparison between the conduct of Mr. Fox and Mr. Pitt, at this period, there is considerable strength, and, allowing for some characteristic violence of expression, it is rather an advantageous specimen of Mr. Gifford's style. After noticing some of the speeches of Mr. Fox, he says,

" But the most consummate assurance was requisite to term the plots which were unfolded by the secret Committees of both Houses, and which were supported by such a body of evidence as was adduced in their reports, *forged plots* and *fabricated conspiracies*! No effort, however, appeared too great, no means too little, which could forward the great object in view—the embarrassment of Ministers, and the success of their enemies of whatever description. The leader of that small band of political declaimers, which now formed the Opposition in Parliament, suffering under the pangs of disappointed ambition, all his hopes defeated, all his projects frustrated, sunk, degraded, and mortified, appears to have listened to the suggestions of despair, and, foregoing all expectation of succeeding to power but through the medium of the populace, to have resolved to recur to that desperate expedient; and rather to gratify his wishes at the risk of a revolution, than remain quiet and passive, without consequence or distinction. At least, on no other supposition can his conduct, at this period, be accounted for. He possessed too much knowledge and abilities not to appreciate the dangers which threatened the country; and not to perceive the full scope and intent of those exertions which the disaffected were making in different parts of the kingdom; nay more, he possessed so much influence over the Members of the Societies, that a single word of disapprobation from him would have sufficed to have deprived them of courage, and to put a stop to all their proceedings. That word, however, was never pronounced; on the contrary, all his sentiments, respecting them were conveyed, not in the accents of reproof, but in the language of palliation, defence, and encouragement.

" Mr. Pitt, on the other hand had, during this critical period, displayed great firmness and consistency of conduct.—Solely intent on preserving the vessel of the state, which was entrusted to his care from the rocks and shoals with which she was surrounded, he pursued his even and steady course, unseduced by the wiles of party, and unintimidated by the blasts of faction. Exclusively occupied with the welfare of his country, his mind had no space left for envy or jealousy to fill. Regardless of power, but as the means to promote this great end, he was willing to share it with all who would join him in the noble at-

tempt to attain it. Such sentiments were as well calculated to extinguish all feelings of political hostility, as such conduct was to inspire esteem and confidence. And hence arose that union with the distinguished leaders of the Whig party, which rendered his administration, in point of weight, character, ability, and influence, one of the strongest and most powerful which had ever been formed, and peculiarly adapted to the pressing exigency of the times." Vol. IV. p. 173.

In the narrative of the affairs of Ireland, beginning with the Vice-royalty of Earl Fitzwilliam, much care seems to have been employed in giving a copious detail. The materials from which it is drawn are common and obvious, but it possesses an advantage which many of the copious details in these volumes do not; that of connecting it'elf with, and leading to, one of the most distinguished events in Mr. Pitt's political life, the Union.

The space between Earl Fitzwilliam's recall, and this great, and, it is to be hoped, beneficial transaction, is filled with alternate narratives of continental affairs and campaigns, and domestic history and debates. In the former, we lose sight of Mr. Pitt altogether, and in the latter, it is often contrived that Mr. Pitt shall not be the most conspicuous personage. The most interesting parts of foreign history detailed in this period are, the final annihilation of the independency of Poland, on which Mr. Gifford writes with moderation and judgment; and the various changes of government in France, which ended in the elevation of Bonaparte to supreme power. He introduces this personage to notice in his account of that day, which the French, in the jargon of their exploded Calendar, call the the thirteenth of Vendemiaire, when he massacred the people of Paris in the streets, and follows him through his campaigns, treaties, and political intrigues, till his return as a fugitive from Egypt, when he was destined to rule the Continent, instead of being doomed to linger in a dungeon, or expire as a deserter, under the sentence of a military tribunal. Every act of Bonaparte is described by Mr. Gifford in terms of invective not often censurable for injustice, but remarkably defective in judgment and good taste. Their uniform boisterousness destroys the intended effect, and the reader can hardly bring himself to hate a man, whom he finds so constantly and so virulently attacked. Besides, the abuse, in some instances, is excessive; not content with proving his cruelty, perfidy, and blasphemy, Mr. Gifford attempts, on the faith of slight and

insufficient communications, to deprive him of all character for courage, military conduct, and state-policy.

In domestic affairs, Mr. Gifford dwells on the establishment of the Police-offices, repelling with great heat some reflections of Mr. Sheridan on the subject. In the statement which follows, of the proceeding against Mr. Reeves for his pamphlet, scurrility is carried to the extreme. We disapprove, with as much earnestness as this author can, the proceedings of the opposition on that question; but yet, we cannot think it decent to style Mr. Sheridan a splenetic, vulgar-minded rebel; nor should we apply to his motion the terms, ridiculous and preposterous; nor affirm, that during the whole discussion, the most gross ignorance of the parliamentary and legal history of the country was displayed; and such criticism as would have disgraced an under-graduate at either of our Universities.

Treating in the year 1797, on the stoppage of the Bank, Mr. Gifford has shown judgment and discretion. He enters fairly into the difficulties of the Minister's situation, and does not adopt the splenetic narrative of Sir John Sinclair, but states the case fairly and perspicuously: but he omits doing justice to the public-spirited bankers and merchants of the metropolis, who showed their zeal for Government and their confidence in Mr. Pitt, by the energetic resolutions into which they entered for supporting the financial credit of the country: this incident was surely worthy of commemoration.

From this subject we turn to the account of Mr. Pitt's duel with Mr. Tierney, which, with the author's reflections and the anecdote in the note, we shall lay before the reader, in Mr. Gifford's own words, without the addition of one remark of our own.

“ The day after this debate Mr. Tierney sent a challenge to Mr. Pitt; the consequence of which was, that four of the Members of the House of Commons, whose peculiar duty it is to enforce, in all respects, a rigid observance of those laws which they are themselves employed in preparing and forming, and to set an example of obedience, decency, and decorum, to others, met on the *Sunday* following (May the 27th) to profane, in the grossest manner, *the Lord's Day*, by the perpetration of an act repugnant alike to the precepts of God, and the laws of the country. At three o'clock, *during the time of divine service*, Mr. Pitt, attended by Mr. Dudley Rider, and Mr. Tierney, accompanied by General Walpole, fought a duel on Wimbledon Common. The former received his adversary's fire, which, fortunately for the nation, failed to produce the intended effect, and discharged his
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own pistol in the air; when the seconds, in explanation of that gothic code, which is not more repugnant to religion, than revolting to common sense, since it subjects the party injured to the same danger with the aggressor, declared that sufficient *satisfaction* had been given; though it would have puzzled a philosopher to discover in what the satisfaction consisted*.

“ This transaction was disgraceful to all the parties concerned in it; but most so to Mr. Pitt; since, however, ordinary men might be excused, by the pliant courtesy of a weak and degenerate age, for an easy compliance with a custom to which ignorance and fashion had given the stamp and currency of honour, a mind like *his*, cast in no common mould, should have risen superior to a low and unworthy prejudice, the folly of which it must have perceived, and the wickedness of which it must have acknowledged.—Could Mr. Pitt be led away by that *false shame* which subjects the decisions of reason to the controul of fear, and renders the admonitions of conscience subservient to the powers of ridicule?—Could he stoop to act a part which his judgment condemned, merely to escape the jest which he despised, or to avoid the censure which he disdained? If so, the despotism of custom, and the tyranny of prejudice, must speedily establish an universal sway on the wrecks of morality, and the ruins of religion. If no higher sentiment had intervened, a feeling of *patriotism* should have deterred him from rashly and unnecessarily risking a life which was specially devoted to the service of his country. It is with regret that I dwell on what I must consider as a blot in his life; but it would be a breach of duty slightly to pass over an instance of misconduct, which, under the sanction of his name, might be quoted as a precedent, and adopted as an example.

“ The House of Commons were not less blameable than the parties themselves. It most certainly behoved them either to pass their censure on the language which served as a pretext for this degrading scene, if they deemed it censurable, or to support

“ * There were some peculiar circumstances attending this transaction, which added to the disgrace which attached to it. At the precise time when the parties met in the field, a woman of fashion, who was connected with the opposition, exclaimed, to some company who were present, ‘ This is the important moment!’ The emphasis and gesticulation which accompanied the exclamation sufficed to *characterise* the importance attached to the meeting. How the lady acquired her knowledge of a business, which the parties concerned generally deem it necessary to conduct with the greatest possible secrecy, can be easily conjectured by those who recollect the marked virulence of that party spirit which prevailed, to so great an extent, at this period.”

the propriety of it by an exprefs declaration, if they judged it proper. That duty which they neglected to difcharge, it is reserved for the hiftorian to perform. It muft be obferved, then, that where motives are fairly imputable from language and conduct, the imputation of them becomes almoft a matter of neceffity; and it is a recorded truth, that the Members of oppofition, in either Houfe, fcarcely ever refrained from imputing to their political adverfaries the very worft of motives, and from lavifhing on them every abufive epithet, even where no impartial auditor could difcern any fair ground of imputation. But they feem to have thought, that they had an exclusive right of censure, a patent for inveftive, a monopoly of abufe. And, if any one had the prefumption to invade their privilege, they evinced the utmoft rage, and death itfelf appeared, in their estimation, to be a punifhment not too fevere for fuch a violation of their charter! In the prefent inftance, if the matter were coolly confidered, and impartially examined, there would be little difficulty in deciding which of the parties had the moft reasonable ground of complaint,—he who was charged with a fystematic attempt to rob his fellow countrymen of their liberties, or he who was accused of acting as if he defired to obftruct the defence of his country! It might, with propriety too, be asked, how a man, who could fo far forget the duties of a representative as to declare that *he had a general retainer againft the Miniftry*, and that *he never would vote one fhilling of the fupplies*, could expect to have his motives pafs without fufpicion, or could think himfelf injured by an inference which was the clear and neceffary refult of his declarations and conduct?

“ There was but one Member who exhibited the fmalleft indication of being impreffed with a *juft fenfe* of this tranfaction, both as it refpected the Houfe in particular, and the public in general. On the Wednesday following, Mr. Wilberforce declared his intention of bringing it before Parliament, with a view to prevent the recurrence of a fimilar difgrace; but finding, probably, no member difpofed to fecond him in this laudable undertaking, and not feeling fufficient refolution to difcharge his duty, without a promife of fupport, the matter was dropped.” Vol. V. p. 267.

The next two chapters are devoted to a hiftory of Irifh affairs, preparatory to the Union, in which the author goes through the principal tranfactions in which any appeal was made to the people, from the beginning of Mr. Pitt’s adminiftration. On the fubject of Ireland the minds of men are fo irreconcilably divided, that no author can hope to pleafe all parties. Mr. Gifford has ftated his matter clearly and ably; but yet the characteristic boifteroufnefs of his manner prevails on many occafions, particularly in an attack on
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Dr. Law, Bishop of Killala. This prelate made a speech in 1793, in favour of Catholic Toleration, and Mr. Gifford calls him a zealot for the Catholic cause; a libeller of our ancestors, and charges him with ignorance, presumption, and a disregard of truth, becoming neither his rank nor his profession. This mode of invective is certainly most indecent; it would be intolerable if the Bishop had not had a relative in the world; but when Mr. Gifford announces him, most needlessly, as the brother of Lord Ellenborough, it is gross and shameful to offend a family by so much abuse of one of its members, because sixteen years before, some expressions had been ascribed to him in a debate, the historical correctness of which, Mr. Gifford does not admit. And, after all, on referring to Plowden's Historical Review, which is cited as the authority for this speech, it is not, in any respect, open to the censures, which are lavished on it. Allowing, however, for the incessant use of these flowers of rhetoric in the author, the view of Irish affairs is interesting, and the facts are well combined.

In a subsequent chapter, Mr. Gifford shows the connexion between the republicans in this country, and the United Irishmen, and then devotes one entire chapter to the debates and exertions in both countries, which led to the consummation of that great and important event, the Union. On this subject Mr. Gifford might have collected a great mass of information, illustrative of Mr. Pitt's character as a politician and a man, and in no slight degree interesting in an account of the times in which he lived; but he prefers the easier mode of abridging debates from the volumes published by Debrett, Stockdale, or Woodfall, and recapitulating facts drawn from the most common authorities.

The period at which the Union was to take place, the close of the eighteenth century, was one of peculiar gloom in the annals of this country, and in adverting to the circumstances of the times, Mr. Gifford vindicates Mr. Pitt from the blame of those failures and disasters which occasioned such a general depression in the kingdom. This task, although not executed with great ability, is complete to the conviction of those who will read without prejudice, or permit misrepresentation to be removed by fact. The great event which followed, the self-dissolution of the Ministry which Mr. Pitt had combined and headed, is coldly and feebly narrated, and Mr. Pitt's administration of seventeen years is terminated by his biographer, without even a faint attempt to delineate its moral and political effects; without even a view, or so much as a table, by way of appendix, to

show the changes the country had undergone during the time.

Of the Ministers who succeeded Mr. Pitt, the following short account is given :

“ This Ministry contained, as will be seen, several Members of the late Administration ; many men of solid and useful, though none of brilliant and first rate, talents ; men, however, who possessed still more essential qualifications for office than splendid abilities,—*sound principles* ; a rooted attachment to the Established Church, and, as might be supposed, by their acceptance of office under such circumstances, a fixed determination to defend its interests, against all speculative schemes, and innovating projects. But it is customary to consider the talents and knowledge of the Prime Minister, as the criterion, by which the merits of a whole Administration are to be judged. Without admitting the justice of this criterion, it may not be amiss to observe, that Mr. Addington's principles and talents had been highly praised by those who were deemed most competent to speak of them with decision ; by Mr. Pitt and Lord Grenville, both of whom stated their determination to support him and his colleagues, from a conviction that they would strictly pursue the same manly, firm, and steady policy which had been followed by their predecessors. It is still possible, that both these statesmen may have been led to overrate the abilities of the new Premier, by their respect for his principles ; and by not duly considering the difference between the qualifications which are necessary for an efficient speaker of the House of Commons, and those which are requisite to form an able Prime Minister. He was, however, entitled to credit for his ready obedience to the commands of his Sovereign, by which alone he was induced to accept this arduous situation,—a situation from which an ordinary mind would have shrunk, immediately after it had been filled by Mr. Pitt.” Vol. VI. p. 585.

Of Mr. Pitt and those who retired with him, the following is all that Mr. Gifford allows himself to say :

“ Had he, (Mr. Pitt) listened, indeed, to the dictates of that honest ambition which made him aspire to power, only for the sake of rendering his country service ; had he even been influenced by that cherished love of fame which sought for gratification only in the prosperity of his native land ; had he suffered the voice of self-interest, which so often makes the balance preponderate, when doubt keeps it in suspense, to bias his conduct, he would have retained the reins of power, which he had so long, and so successfully, guided. His resignation damped all his hopes and all his prospects ; it left the great object of his public life unaccomplished, his financial schemes incomplete. After he had been Prime Minister of Great Britain for the long term of seventeen years, he retired from office, much poorer than he entered

tered it;—he retired with embarrassed circumstances, and impaired health. But his embarrassments proceeded not from extravagance, nor his indisposition from dissipation. With the affairs of the nation entrusted to his care, at one of the most critical periods of our history, his mind was, of necessity, too much engrossed by public business, to attend to domestic concerns; and it is not in the family of a Prime Minister that the most economical regulations are adopted, or that the absence of a master's eye is supplied by the vigilance of servants. When Mr. Pitt left office, he carried with him the esteem of his Sovereign, the affection of his colleagues, and the confidence of the country.

“ Lord Grenville obtained, on his resignation, in addition to some other sources of emolument during his own life, a pension during that of his lady. Mr. Dundas was soon created a Peer by the title of Viscount Melville, and the East India Company settled on him, by an unanimous vote, an annuity of two thousand pounds. Lord Loughborough, besides the pension allotted to all Chancellors when they retire, was made Earl of Rosslyn, with a limitation of his title to his nephew. Mr. Pitt's services, however, were no otherwise rewarded upon this occasion, than by the approving voice of his own conscience, and the honest plaudits of a grateful public. He received neither title nor pension, having no other place than that of Lord Warden of the Cinque Ports, of which he had been possessed many years. Neither did Lord Spencer nor Mr. Windham receive any mark of the royal favour.” Vol. VI. p. 610.

From this time till Mr. Pitt's return to office in 1804, the narrative is not, so much as in many preceding parts, open to the charge of tediousness. Indeed, from the size of the last volume, it would appear, that the author, having uselessly dilated upon foreign topics to fill up space in the former volumes, began now to find that he wanted room sufficient for the residue of his matter. The commemoration of Mr. Pitt's birth-day at Merchant Taylors' Hall, is noticed only in a very short paragraph; and the public transactions till the renewal of hostilities, are comprised in far less space than in former volumes had been bestowed on a campaign in Germany, or an insurrection in Paris. The interesting negotiation with Mr. Addington, which terminated in Mr. Pitt's refusing office, unless he could bring into power with him, Lord Grenville, and those very persons who had most virulently opposed the Minister, is related perspicuously and fully, and although we do not so cordially applaud the conduct of Mr. Pitt on this occasion, we do not arraign the narrative. The puerility of the concluding paragraph is truly contemptible.

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"His conduct, then, was equally distinguished by honour and by wisdom; and, towering like the eagle on the cliff, he might look down with contempt on the weak efforts of the mole below, to undermine the lofty eminence on which he stood." Vol. VI. p. 705,

Shortly afterward, Mr. Pitt, after voting several times with Mr. Fox, and permitting it to be generally understood that he had no objection to take office with him, came into place, not only without him, but with a certainty of being opposed by that very party, without whose active assistance he had so recently refused to form a cabinet. In this situation, the pride of his former pre-eminence was considerably shrunk, but still he was himself, and still in himself a host. His capacious and active mind was intent on such efforts of foreign policy as might tend to distract and embarrass the enemy, and for that reason Spain was no longer permitted to be a covert foe to England, and Russia was urged into open hostility with France. But in Parliament he had to contend with an opposition, whom, from long association, he could neither condemn nor discredit, and he was even obliged to acquire the aid of the very man and his adherents whom he had so recently displaced. The Catholic question, respecting which he had resigned in 1801, was brought forward in 1805, on purpose to embarrass and perplex him, and the opposition gained a signal victory, both over his public opinions and private feelings by the vote they carried against Lord Melville. These circumstances, added to the unprosperous progress of foreign affairs, aided the effects of disease, and contributed to the termination of Mr. Pitt's existence, at a time, when half the race of manhood was scarcely run. From the information supplied by public documents, Mr. Gifford has compiled a narrative of this closing scene, and with the character and funeral of his hero concludes his work.

It is with true regret that we find we have been obliged, in reviewing these volumes, to censure so much, and praise so little. The memory of Mr. Pitt was too sacred to be converted into a mere bookseller's job, and the author is disgraced who could resolve to put forth such a work, with an acknowledgment in his dedication, and in various parts of the book, that he had failed in obtaining information which he deemed material. The public did not urge him to undertake or to finish the task; if he sought fame he has neglected the proper means of acquiring it; if he was eager only for the bookseller's pay, that must content him; for no friend to the character of Mr. Pitt can applaud this attempt

tempt to delineate his life, and the times in which he lived. We have, besides, shown in some parts, and felt in many, that while there are deficiencies in this work, for want of private information, the best use has not been made of the documents which are public; this defect speaks most unfavourably of Mr. Gifford's talents and taste as a biographer.

We have frequently complained of the coarseness of Mr. Gifford's invective; we might conclude this article with a few specimens; we shall, however, confine ourselves chiefly to the character which he has given of Mr. Pitt.

It may, however, be premised, that the style in which Mr. Gifford degrades most of the opponents of his hero, leaves to him a very diminished merit in resisting them. To Lord Thurlow, though often united with Mr. Pitt, he seems to have a particular antipathy. On his resignation he receives from the biographer the following character:

“ The dismissal of Lord Thurlow was by no means calculated to weaken the administration; for though his lordship was, undoubtedly, possessed of strong talents, he was of a temper so untractable, that it was scarcely possible to preserve harmony in a cabinet, of which he was a member. He had a brain particularly fertile in objections, and barren of expedients; he perpetually started obstacles to measures proposed, but never suggested, either new measures less objectionable, or any means for the removal of the difficulties which he pointed out. He was imperious, dictatorial, and arbitrary; but his character had more of mulish obstinacy than of manly firmness in it; and the pertinacious adherence to his own opinions, which he so frequently displayed, was less the result of any fixed principles, than the operation of a certain dogmatical vanity, acting upon a churlish temper, wholly unaccustomed to the salutary influence of a controlling judgment. Though his *professions* bespoke resolution, his *conduct* was neither decisive nor consistent. Vol. III. p. 193.

The character of Mr. Pitt is summed up in the following terms:

“ In attempting to delineate the character of Mr. Pitt, so shortly after the public has been deprived of the benefit of his eminent talents, and while so many persons are living, who, in the important political questions of the day, ranged themselves either on his side, or on that of his great opponent, it is highly probable that, while on the one hand, I may not satisfy his most zealous partizans and his most ardent admirers, I may, on the other, far exceed, in approbation and praise, every thing which his political adversaries are willing to admit.

“ It is, indeed, a matter of no small difficulty, to disconnect entirely our estimate of the talents of the leaders of political parties, from our favour or hostility to the measures which they adopt.

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We often admire great abilities, as much for the cause in which they are engaged,—and, in truth, it is the *application* of talents that can alone justify rational admiration,—as for any powers of the human mind, which may be displayed in the support of it; and it is not always easy to discriminate accurately by which of these considerations our judgment is regulated.

“The House of Commons was perhaps, at no period, more completely divided in opinion, than during the lives of Mr. Pitt and Mr. Fox. The partizans of each naturally exalted the talents of their leader; but, while their respective friends were disputing which shone most conspicuous in every debate, each of these eminent men did the most ample justice to the powers of his rival. In making this observation, however, it is necessary to state, that it applies only to the last twelve or fourteen years of Mr. Pitt's life; for it is well known, that in the early part of his political career, Mr. Fox was inclined very much to undervalue his abilities, and to impute to arrogance and presumption that confidence which he afterwards admitted to rest upon the most solid and substantial grounds.

“As a statesman, the resources as well as the firmness of Mr. Pitt's mind have been amply demonstrated by the measures which he adopted, to meet the various and unforeseen difficulties with which this nation was surrounded, during the period of his administration. Abroad, he had to struggle with the most gigantic power, which ever raised itself in opposition to the greatness of his country; while, at home, he had to support, at the same time, commercial and national credit, to allay the turbulent spirit of mutiny, to extinguish the raging flames of rebellion, to provide even for the importunate calls of famine. The energies of his mind were most eminently exerted upon those important occasions; and, in spite of internal distractions, he carried the power of the nation to a greater height than it had ever attained at any former period.

“It will not soon be forgotten with what industry and effect he applied himself to the management of the revenue, and how speedily he restored order to the confused state of our finances. By simplifying the public accounts, he rendered a subject easily intelligible, which had before been involved in extreme intricacy; and, by pointing out the defects of former plans, and suggesting new and more approved systems, he carried with him the sense of the nation in providing for that heavy expenditure, which the peculiar exigency of the times brought upon the state. Nor was he less fortunate in removing, upon difficult occasions, those embarrassments in which the trade of the country was involved, and which, at one period, threatened it with total stagnation; and when they who, from their habitual pursuits, might have been thought best qualified, and most likely, to suggest a remedy for these evils, were lost in astonishment, distrust, and

and dismay, he dispelled their fears, as it were by a charm, revived the confidence of our merchants and manufacturers, and restored our commerce to its accustomed activity and enterprize. The plan of Commercial Exchequer Bills;—the establishment of the Sinking Fund;—the Suspension of Cash Payments at the Bank;—the System of War Taxes—were measures which originated exclusively with himself, and were calculated, with profound ability, to meet the various exigencies to which they were applied. Even his enemies, who were disposed to deny him almost every other merit as a Minister, acknowledged him to be the ablest financier whom the nation had ever produced; and while they made this acknowledgment, they did full justice to the pure disinterestedness and the inflexible integrity with which he conducted that branch of the public business.

“As a parliamentary orator his powers were various. In statement he was perspicuous, in declamation animated. If he had to explain a financial account he was clear and accurate. If he wanted to rouse a just indignation for the wrongs of the country, he was rapid, vehement, glowing, and impassioned. And whether his discourse was argumentative or declamatory, it always displayed a happy choice of expression, and a fluency of diction, which could not fail to delight his hearers. So singularly select, felicitous, and appropriate was his language, that it has often been remarked, a word of his speech could scarcely be changed without prejudice to its harmony, vigour, or effect. He seldom was satisfied with standing on the defensive in debate; but was proud to contrast his own actions with the avowed intentions of his opponents. These intentions too, he often exposed with the most pointed sarcasm; a weapon which, perhaps, no speaker ever wielded with more dexterity and force than himself. He admired much in Mr. Fox, the happy effect with which he illustrated his arguments, by the application of well-known anecdotes, or by passages from modern authors; but he did not imitate him in this respect;—on the other hand, he used to condemn his habit of repetition.

“Mr. Pitt’s love of amplification has been sometimes urged as detracting from his excellence as an orator; but, it was his own remark, that every person who addressed a public assembly, and was anxious to be distinctly understood, and to make an impression upon particular points, must either be copious upon those points or repeat them, and that, as a speaker, he preferred copiousness to repetition. Of his eloquence, it may be observed generally, that it combined the elegance of Tully with the energy of Demosthenes. It was spontaneous; always great; it shone with peculiar, with unequalled splendour in a reply, which precluded the possibility of previous study; while it fascinated the imagination by the brilliancy of language, it convinced

convinced the judgment by the force of argument;—like an impetuous torrent, it bore down all resistance; extorting the admiration even of those who most severely felt its strength, and who most earnestly deprecated its effect. It is unnecessary, and might be presumptuous, to enter more minutely into the character of Mr. Pitt's eloquence; there are many living witnesses of its powers; it will be admired as long as it shall be remembered. A few of his speeches in Parliament were published by his friends, and some of them under his own superintendence; but, it has been observed, that they were considerably weakened in effect by his own corrections; that, if they gained any thing in accuracy, they lost more in vigour and spirit; and that he had not himself the power of improving upon reflection, the just and happy expression in which his thoughts were conveyed, as they occurred in the course of debate.

“As a public man, Mr. Pitt trusted his character to his public conduct; he rejected those arts and aids to which inferior men have sometimes had recourse to prop their fame; and he disdained to court popularity at the expence of unbecoming condescension; he never failed to be generally esteemed where he was generally known; but his public occupations did not permit him to enjoy much of the pleasures of private society, and his hours of retirement and relaxation were chiefly confined to the circle of a few friends, which circle he did not seem inclined to extend. Those hours indeed were few, for his life may be said to have been devoted to the public service; and, perhaps, to have been sacrificed by that devotion; for his health had gradually declined for the last five years of his life; but the vigour of his mind was unimpaired, and directed, in spite of a feeble frame, with the most unremitted anxiety, to promote the interests and welfare of the country. With him, indeed, his *country* was ever the *first* object, *self* the *last*.

“It would be highly unjust, however, to dismiss the character of Mr. Pitt without correcting the erroneous impression which has too generally prevailed, that he was in society, cold, distant, and reserved. So far from it that, in the relations of private life, he was no less amiable than he was eminent in his public conduct; and, in the company of his select friends, none charmed more by the ease, playfulness, and vivacity of conversation. He possessed a peculiar sweetness and equanimity of temper, which, under all the varying circumstances of health and sickness, of good and adverse fortune, was never ruffled. The victory of Trafalgar, though he felt at it the honest pride of an Englishman, elated him to no unbecoming height; nor did the overthrow of his dearest hopes at Austerlitz, though it affected him most sensibly, sink him to an unmanly dejection. Yet this calmness and self-possession arose not from any apathy or coldness; on the contrary, the varied expression of his countenance and the fire of his eye shewed him to be, what he really

was,

was, exquisitely sensible to every feeling; but they were the natural result of a strong and well-regulated mind—of the conscious rectitude of his measures, and of the happy mildness of his disposition.

“ The same benevolence and simplicity of heart strongly marked his manners and deportment, which were, in the highest degree prepossessing. They bespoke the total absence of any thing like moroseness in his nature. With the most playful vivacity, he assumed no superiority in conversation; nor ever oppressed any man with the strength of his talents or the brilliancy of his wit. It was matter of surprize how so much fire could be mitigated, and yet not enfeebled, by so much gentleness; and how such power could be so delightful. Modesty was a striking feature in Mr. Pitt's character; he was attentive to the humblest, and kindly patient to the weakest, opinions. No man was ever more beloved by his friends, or inspired those who had the happiness of living in his society with a more sincere and affectionate attachment. In his conduct, he was rigidly just and strictly moral; and as his virtues were greater, so were his failings less than fall to the lot of most men.”
Vol. VI. p. 809.

Most happy should we have been to enrich our pages with observations on, and extracts from a work calculated to do justice to the memory of the truly great and illustrious person, who has so unfortunately fallen into the hands of this author. It is truly lamentable to observe, that in the present day, when all men seem eager for biographical works, the lives of some of the greatest ornaments of our nation should be utterly neglected or unworthily sacrificed: that there should be no adequate commemoration of such men as the Duke of Marlborough and the Lord Chancellor Hardwicke; and that the Earl of Mansfield, the Earl of Chatham, and Mr. Pitt should have their fame sullied by the attempts of such chroniclers as Mr. Halliday, Mr. Almon, and, we are sorry to add, the present biographer.

ART. IV. *A History of the University of Oxford, including the Lives of the Founders.* By Alex. Chalmers, F.S.A. with a Series of illustrative Engravings, by James Storer and John Greig. 8vo. 500 pp. Small Paper, 11. 11s. 6d. Large Paper, 21. 15s. 4to. 61. 6s. Oxford, printed; London, Longman and Co. 1810.

FEW places are more amply supplied than Oxford with materials for their history. Exclusive of other authorities, the laborious and voluminous compilations of A. Wood,

Wood, whether published by himself, in the Athenæ, by Feil in an imperfect Latin translation, or by Mr. Gutch from his original MSS. (under the titles of History, Fasti, and Annals,) form altogether such a mass of information, as is seldom to be met with, in reference to the fortunes of one city. But, in proportion to the abundance of materials, the taste and judgment of an able selector were required, to make a work in any great degree pleasing to the general reader. A fitter person to execute this task than Mr. A. Chalmers could not perhaps have been found. Long versed in every branch of enquiry relative to history, biography, and antiquities, as well as practised in the art of writing*, of a discriminating mind and cool judgment, he was the very person to select what might be pleasing and instructive, and to give it the most attractive form. That he has done this in the present history, few persons, we think, will be inclined to controvert; and they who are, must be guided by rules very different from those by which our judgment is directed.

The "History and Antiquities of the Colleges and Halls," as published and continued in 1786 form, of course, the basis of the present work: but it is not servilely followed. Much that is heavy and uninteresting is totally omitted, and much of valuable information has been collected from other sources. Mr. C. acquiesces in the reasonings of Wood to give the priority of collegiate establishment to Merton College, which was founded in the thirteenth Century. Whatever might be the resort of students to Oxford before that time, however patronized or encouraged, there was certainly nothing like a college subsisting, as it is now understood, till the foundation of *Walter de Merton* took place. Till then there were separate schools, for different branches of learning, with inns or hotels for the residence of the students, but nothing more.

In giving an account of the design of this first founder, Mr. C. informs us that he first founded a college at *Maldon*†, which he afterwards transferred to Oxford; but he has omitted to say, what is necessary to prevent error, and is clearly expressed by Wood, that this was not Maldon in Essex, but a village called, originally, Meauden, but since, Maldon, in Surrey, (near Kingston) the patronage of which living is still vested in the college. Merton, the place of the birth and education of the munificent Walter, is very

* See our account of his Biographical Prefaces to the Tatler, Spectator, &c. Vol. xxiii. p. 548.

† Often written *Malden*.

near to it. The account of Merton College is in general accurate, except that towards the end, that most acute of critics, Mr. Tyrwhitt is not said to have been a Fellow of Merton, which he was, and is said to have been a *scholar* of Queen's, which he could hardly be, not being a native of Westmoreland or Cumberland*.

It is well worthy of remark, and Mr. Chalmers will probably give it notice in a future edition, that from this institution of Walter de Merton, in founding his college at Oxford, may be derived the essential and important difference which subsists between the two Universities of England, and the academical establishments of all other countries; if we except Trinity College in Dublin, which is also a branch from this stock. In Oxford and Cambridge, before the time of Walter de Merton, the students lived in various inns or halls, subject to the controul, as to conduct, of the principal or head of the house; but being taught solely by the graduates, in that faculty in which they were proceeding. They lived entirely at their own expence, no alleviation having yet been devised by any friend to learning. In the convents, indeed, were endowed schools. Professorships were not yet established. But when this worthy Bishop and Chancellor had set the example, other institutions followed, at both Universities. Some benefactors even carried their munificence farther, and established previous schools, from which the scholars were to be removed to the college which they had founded in the University. Of this later description was the famous William of Wykeham, a part of whose important Memoirs we shall presently give, in the words of Mr. Chalmers. All this system of education, however, it should be observed, is entirely peculiar to England; and though it has been rashly censured by some who have been educated under other institutions, it is certainly stamped with every characteristic of a noble liberality in the founders, and has produced to the State the greatest benefits, in the characters of those who have risen to eminence from these beginnings. Who, that is a worthy member of either of our noble Universities will fail to greet her with a "*Salve magna parens!*" or to acknowledge that the great felicities of his life were derived from her tuition?

* We believe that both Wood and Chalmers are in an error, in allowing any benefactors to share the credit of Walter de Merton. All the great endowments came from him. Among others he possessed and gave the great living of Sedgefield, in Durham. A modern benefactor, named Simpson, who left near 7000*l.* is not mentioned.

Mr. Chalmers enumerates the Colleges and Halls of Oxford, in the same order as Anthony Wood; that is, in the chronological order of their respective foundations; in consequence of which they stand thus: 1. Merton. 2. University. 3. Balliol. 4. Exeter. 5. Oriel. 6. Queen's. 7. New College. 8. Lincoln. 9. All Souls. 10. Magdalen. 11. Brasen Nose.

Here ends the first volume, the pages being still continued through the second; from which it is natural to suppose that the original design extended only to one volume. The second proceeds thus:

12. Corpus Christi. 13. Christ Church. 14. Trinity. 15. St. John's. 16. Jesus. 17. Wadham. 18. Pembroke. 19. Worcester. 20. Hertford.—Halls. 1. Alban. 2. Edmund. 3. St. Mary. 4. New Inn. 5. Magdalen.

When we said that Mr. Chalmers proceeds much upon the foundation of A. Wood, we by no means intended to imply, that he has neglected other sources of information. On the contrary, when we turn to the account of any college, we find him intimately informed of its peculiar historians. Thus in treating of Merton, he refers to the scarce, and indeed, unpublished works of the Rev. Jos. Kilner*. Under University College we find him quoting Dr. Wm. Smith. Under New College, Milner, Lowth, and the Wartons. In a word, his researches appear to have been at once extensive and judicious. From his account of William of Wykeham we regret that we can only give a few selections. It begins with these judicious remarks.

"Although some of the Colleges already noticed were built in the reign of Edward III. they do not appear, if we may judge from the most ancient drawings, to have partaken much of that noble species of architecture which was brought to perfection in that reign. We are now, however, approaching the æra of the pure Gothic, which was introduced at Oxford by the skill and liberality of one man, whose share in the annals of England would have been unusually great, had our historians devoted their attention to the arts of peace. When indeed we contemplate the architectural triumphs of Edward's reign, as they yet appear at Windsor, St Stephen's Chapel, Winchester, and New College, (were there no other remains visible,) we know not how to term the fourteenth century a 'dark age,' or how to reconcile that consummate taste in art and decoration, which, notwithstanding our improvements and skill, we now find to be inimitable, with

"* An Account of Pythagoras's School in Cambridge," and
 "Something supplementary."

those anomalies in the moral, religious, and political systems, which disgrace the history of the same splendid period. A splendid period it surely was, which could boast of the valour of the Black Prince, the poetry of Chaucer and Gower, the patronage of Edward III. and the architecture of Rede, Rodburne, and Wykeham.

“ The Founder of New College must be allowed the pre-eminence among the most illustrious names of English antiquity, whether we regard the munificent spirit which prompted, or the original talents which executed, his majestic designs : and those who feel that veneration and gratitude are duties, will readily acknowledge how much we owe to the learned biographer by whose researches the character of Wykeham has been so ably illustrated. Nor will the following sketch be without its uses, if it excite a higher degree of curiosity, and prompt the reader to consult more ample sources of information respecting a benefactor, in whose history nothing can be deemed uninteresting.

“ William Wykeham, or of Wykeham, was born at Wykeham in Hampshire, in the year 1324. Whether Wykeham was his family name seems doubtful. He mentions his father and mother only by their Christian names, John and Sybill, or Sybilla. Some of his biographers are inclined to think that his father's name was *Long*, and others *Perrot*, but there is no direct evidence for either ; and we know by many other instances that nothing was more uncertain at the period of his birth than the state of family names.

“ His parents were of good reputation and character, but in mean circumstances when he was born ; yet from the number of his contemporary relations, whose names and situations are upon record, it is probable that the family was not of mean extraction. Of their poverty there is less reason to doubt the report, as they could not afford to give their son a liberal education. He soon, however, found a patron, supposed to be Nicholas Uvedale, Lord of the Manor of Wykeham, and Governor of Winchester Castle ; who must have discovered some talents worth improving, since he maintained him at Winchester school, where he was instructed in grammatical learning, and where he gave early proofs of piety and diligence, employing his leisure hours in acquiring a knowledge of arithmetic, mathematics, logic, divinity, and the canon and civil law. He was afterwards employed by his patron in quality of secretary, and either by him, or by Edyngdon, Bishop of Winchester, or by both, was recommended to the notice of Edward III.

“ This circumstance, however honourable to his talents, appears to have limited the progress of what was then deemed education, and disposed him to a life of business rather than of study, but can never be advanced to justify the opinion, that he was deficient in useful learning. He certainly did not study at Oxford, and escaped the contests prevailing between the disciples of Occham

and of Duns Scotus, which seem to have formed the only learning then in vogue : but that one who dignified every office, civil and ecclesiastical, with the wisdom, talents, and popularity of Wykeham, should have been illiterate, is an absurdity too gross to require refutation, and would have passed unnoticed, had it not been, as far as his architectural abilities are concerned, in some measure countenanced by the Wartons." P. 107.

After relating the most remarkable previous incidents of his life, the historian thus proceeds :

" The foundation of a College, or of some institution for the education of youth, had probably been revolved for a considerable time. About two years after he entered on the Bishopric of Winchester, he began to make purchases in the city of Oxford with that view, and he connected with it the plan of a College at Winchester, which should be a nursery for that of Oxford. As early as the year 1373 he established a school at Winchester, in which he placed certain poor scholars, who were to be instructed in grammatical learning, by one Richard de Hertton, with an assistant. But the progress of this generous plan was for some time impeded by the intrigues of a party, headed by the Duke of Lancaster, in the last year of the reign of Wykeham's friend and master, Edward III. An accusation, branching into eight articles, was brought against him ; but upon a fair trial seven were found to be destitute of proof, and the eighth only was laid hold of as a pretext for seizing into the King's hands the temporalities of the Bishopric of Winchester, excluding the Bishop from Parliament, and removing him from Court. A measure so violent, and justified upon such slight grounds, was not to be overlooked even in those days of popular acquiescence. At the ensuing Convocation, the Bishop of London, William Courtney, had the spirit to oppose any subsidy to the King until satisfaction should be made for the injury done to the whole body of the Clergy, in the person of the Bishop of Winchester ; and he was so firmly supported by the Convocation, that the Archbishop of Canterbury, though a warm partizan of the Duke of Lancaster, was obliged to admit Wykeham into their assembly, where he was received by every member with all possible marks of respect. Nor was he less a favourite with the people, who, when they rose in the affair of Wickliffe, demanded that the Duke of Lancaster should allow the Bishop to be brought to a fair trial." P. 114.

" If we consider the importance of the undertaking begun at Oxford, and connected with a similar plan at Winchester, it will not appear surprising that he should, during the greater part of the reign of Richard II. have been disposed to bestow his whole attention on objects so dear to his heart. What he projected was certainly sufficient for the attention of any one man, and enough to immortalize the greatest. The design, Bishop Lowth has eloquently expressed, was noble, uniform, and complete. " It

was no less than to provide for the perpetual maintenance and instruction of two hundred scholars, to afford them a liberal support, and to lead them through a perfect course of education, from the first elements of letters, through the whole circle of the sciences; from the lowest class of grammatical learning, to the highest degrees in the several faculties.'

"A design so enlarged, so comprehensive, so munificent, had not yet been conceived by the most illustrious of our English founders. In bringing it to perfection, we have not only to admire the generosity which supplied the means, (for opulence may sometimes be liberal at a small expence,) but that grasp of mind which at once planned and executed all that can be conceived most difficult in such a vast undertaking, and which enabled him to shine with equal lustre as benefactor, legislator, and architect, and give a lesson and example which could never be exceeded by the wisest of his posterity.

"It has already been mentioned, that in the year 1373 he had begun his preparatory school at Winchester, and about the same time, having purchased tenements for the purpose, he established a similar institution at Oxford, appointing a Governor, and acting in other respects towards his infant society in such a manner, that its constitution might be matured by the test of experience, and 'that the life and soul, as it were, might be ready to inform and animate the body of his College, as soon as it could be finished.'

"Within less than three years from this commencement of his plan, the Society consisted of a Warden and seventy Fellows, who were called, *Pauperes Scholares Venerabilis Domini Domini Wilhelmi de Wykeham, Wynton. Episcopi*. The Warden had a salary of 20l. a year, and the Fellows were lodged in the places hired for them, and then known by the names of Blake Hall, Hart Hall, Schilde Hall, Mayden Hall, and Hammer Hall. The annual expence amounted to 10l. 13s. 4d. and each was allowed 1s. 6d. a week for commons.

"In 1379, having completed the several purchases of land necessary for the site of the College, he obtained the King's patent, or licence, to found, dated June 30 of that year; and likewise the Pope's bull to the same effect. In his Charter of Foundation, which he published on November 25 following, his College is entitled, *Sciute Marie College of Winchester in Oxenford*. But it is rather remarkable that the name of New College, which was then given in common speech without much impropriety, should be by some means continued until the present day, when it is in reality the oldest as to its principal buildings, and the seventh in the order of foundation. The foundation-stone was laid March 5, 1380, and the whole completed in six years; and on April 14, 1386, the Society took possession by a public entrance, accompanied with much solemnity." P. 117.

But in no part of his Oxonian History does Mr. C. appear to greater advantage, in his original reflections, than in his history of that truly great, though certainly not immaculate character, the original projector and founder of Christ Church, Cardinal Wolsey. From this part we must lay a specimen before our readers. After noticing the discordancies of historians, and the life of Wolsey, "which never, till within these few months*, was presented to the world as the author left it;" he thus speaks of him in his own person:

"The Cardinal's family is the first disputed point with his biographers, a matter now of very little importance, although during his lifetime a common topic of ridicule. He did not live in an age of much refinement or liberality, yet, had the tenour of his life been uniformly beneficent and virtuous, we are willing to believe it would have seldom been urged that he owed nothing to birth and parentage.

"The usual account is, that he was the son of a butcher at Ipswich, where he was born, March, 1471; but his zealous biographer, Dr. Fiddes, has discovered, that one Robert Wolsey of that place had a son whose early history corresponded with that of the Cardinal, and that this Robert was a man of considerable landed property. Without examining this authority very minutely, which perhaps might place it in a questionable shape, we may from other evidence conclude, that his parents were either not poor, or not friendless, since they were able to give him the best education his native town afforded, and afterwards to send him to Magdalen College. But in whatever way he was introduced here, it is certain that his progress in academical studies was so rapid, that he was admitted to the degree of Bachelor of Arts at the age of fifteen, and, from this extraordinary instance of precocity, was usually named the Boy Bachelor.

"No proofs are indeed wanting of his uncommon reputation as a scholar, for he was elected Fellow of this College soon after taking his Bachelor's degree; and having taken that of Master, he was appointed teacher of Magdalen grammar-school. In 1498 he was made Bursar of the College, about which time he has the credit of building Magdalen tower, as already noticed in our account of that College†. It is yet more in proof of his learning having been of the most liberal kind, and accompanied with a corresponding liberality of sentiment, that he became acquainted with Erasmus, then at Oxford, and joined that illustrious scholar

* In Dr. Wordsworth's Ecclesiastical Biography, Vol. I.

† I have been since informed, that Dr. Chandler, in his MS. Life of Waynfleet, is inclined to doubt his having been Bursar at that time.

in promoting classical studies, which were peculiarly obnoxious to the bigotry of the times. The letters which passed between Wolsey and Erasmus for some years imply mutual respect and union of sentiment on all matters in which literature was concerned; and their love of learning, and contempt for the monks, although this last was excited by different motives, were points in which we perceive no great disagreement. Yet, as Erasmus continued to live the life of a mere scholar, precarious and dependent, and Wolsey was rapidly advancing to rank and honours, too many and too high for a subject, a distance was placed between them which Wolsey would not shorten, and Erasmus could not pass. Hence, while a courteous familiarity was preserved in Wolsey's correspondence, Erasmus could not help betraying the feelings of a client who has received little more than promises from his patron; and when Wolsey fell from his high state, Erasmus joined in the opinion that he was unworthy of it. For this he is severely censured by Fiddes, and ably defended by Knight and Jortin." P. 284.

Other remarkable circumstances of his character are thus represented:

"Yet in the plenitude of that political influence which he now maintained, to the exclusion of the ancient nobility and courtiers, it appears that for some time he preserved the peace of the country by a strict administration of justice, and by a punctuality in matters of finance, which admitted no very unfavourable comparison between him and his predecessors. Perhaps the splendour and festivities which he encouraged in the court might, by a diffusion of the royal wealth among the public, contribute to a certain degree of popularity, especially when contrasted with the more economical habits encouraged by Henry VII. It was not until he established his Legantine court, a species of English popedom, that the people had reason to complain of a vast and rapacious power, unknown to the constitution, and boundless in its capricious decrees, against which there was no redress. This court, however, could not have inflicted many public injuries, as it formed no part of the complaints of Parliament against him, when complaints might have been preferred with safety, and would have been welcomed from any quarter. At that time the legality of the power was called in question, but not the exercise of it.

"In the private conduct of this extraordinary man, while in the height of his prosperity, we find a singular mixture of personal pride and public munificence. While his train of servants rivalled that of the king, and was composed of many persons of rank and distinction, his house was a school where their sons were usefully educated, and initiated in public life. And while he was dazzling the eyes or insulting the feelings of the people by an ostentation of gorgeous furniture and equipage, such as exceeded the royal establishment itself, he was a general and libera

patron of literature, a man of consummate taste in works of art, elegant in his plans, and boundless in his expences to execute them; and, in the midst of luxurious pleasures and pompous revellings, he was meditating the advancement of science by a munificent use of those riches which he seemed to accumulate only for selfish purposes.

“ In the mean time there was no intermission in his preferences. His influence was courted by the Pope, who had made him a Cardinal, and, in 1516, his Legate in England, with powers not inferior to his own; and by the King of Spain, who granted him a pension of three thousand livres, while the Duchy of Milan bestowed on him a yearly grant of ten thousand ducats. On the resignation of Archbishop Warham, he was appointed Lord High Chancellor. ‘ If this new accumulation of dignity,’ says Hume, ‘ increased his enemies, it also served to exalt his personal character, and prove the extent of his capacity. A strict administration of justice took place during his enjoyment of this high office; and no Chancellor ever discovered greater impartiality in his decisions, deeper penetration of judgment, or more enlarged knowledge of law or equity.’

“ In 1518 he attended Queen Catharine to Oxford, and intimated to the University his intention of founding lectures in Theology, Civil-law, Physic, Philosophy, Mathematics, Rhetoric, Greek, and Latin; and in the following year three of these, viz. for Greek, Latin, and Rhetoric, were founded and endowed with ample salaries, and read in the Hall of Corpus Christi College. He appointed for his lecturers the ablest scholars whom the University afforded, or whom he could invite from the continent. The members of the Convocation about this time conferred upon him the highest mark of their esteem, by a solemn decree, that he should have the revisal and correction of the University statutes in the most extensive sense; and it does not appear that they had any reason to repent of this extraordinary instance of their confidence. The same power was conferred upon him by the University of Cambridge, and in both cases was accompanied by documents which proved the very high opinion entertained by these learned bodies of his fitness to reform what was amiss in the republic of letters.” P. 288.

Impartiality, or even enmity must allow, that there was something very extraordinary in the man, who could be equal to so many great concerns at once: and it appears to us extremely clear that, whatever were his faults, there never was a subject of this realm who redeemed his faults by so many great, splendid, and useful qualities.

To follow the historian through the various colleges, would be to extend our account to an enormous length. Suffice it to say, generally, that, wherever we have examined, we have found this author sensible, accurate, and pleasing.

If we found any fault with his book, perhaps it would be only with the too scanty account which he has given of the public buildings. The observatory, noble as it is, is hardly mentioned; of St. Mary's, the University Church, the account is very scanty, nor is it noticed when it was erected, nor when it became the University Church, an honour, which originally belonged to St. Peter's in the East. Of St. Peter's, undoubtedly, a view should have been given, both on that account, and because of its venerable antiquity. It is in right of the original claim of this Church, to be the University Church, that the University Sermons are still preached there in Lent: and we have been told that a sermon appointed to be preached by a Fellow of Corpus, at the University Church, is now obliged to be preached in Lent, because, through inadvertence, St. Peter's only was mentioned in the appointment, as St. Mary's might be at this day.

We rejoice to see the following note at the end of Mr. C.'s introduction:

“ It is the intencion of the present writer, and he hopes at no great distance of time, to enter far more fully into the history of the University from the earliest times, and endeavour to detail its rise and progress, as connected with the history of literature. This will necessarily embrace a great variety of important circumstances, which are of a nature too general to be included in the history of the respective Colleges.” P. xvi.

We have no doubt that such a history will be highly interesting and instructive in the hands of Mr. Chalmers, and we shall be very glad to see his design completed. The present work, it must be owned, is indebted to the plates for some part of its attraction. They consist of views of the colleges and public buildings, in that beautiful style of design and execution, for which the “*Antiquarian's Cabinet*,” and other works of Messrs. Storer and Greig have been justly admired; and as the artists have generally selected views which have not often been taken before, their representations are the more acceptable. That this edition has been very rapidly bought up we have heard from good authority; that others will quickly succeed, with such improvements as the further attention of the author can give, we have no doubt: and we at once congratulate the public on the acquisition of the work, and the author on the approbation of the public.

ART. V. *Inquiry into the Limits and peculiar Objects of Physical and Metaphysical Science, &c.*

[Concluded from Vol. xxxvi. p. 609.]

MR. SCOTT having detailed the opinions of other philosophers, ancient and modern, concerning the relation of *cause* and *effect*, proceeds, in the third chapter of the work before us, to investigate the real nature of *causation*, or, in other words, to state and support his *own* notions of that relation. The chapter is divided into four sections, of which the first is entitled, *Of the origin of our conviction, that every change implies an efficient cause.*

On this subject we find nothing that is new. The author merely repeats what he had said on it in his *Elements of Intellectual Philosophy*, without bringing forward one additional argument in support of what we think a very erroneous opinion, namely that it is neither a metaphysical axiom, nor a necessary truth—"that whatever begins to exist, must have a cause which produced it!" We confess that we are surprised at his adhering to this opinion*, as it is by no means necessary to illustrate the Newtonian doctrine of causation, is fraught with consequences which, we are persuaded, he rejects with abhorrence; and has been shown, by Dr Reid and others, to be palpably absurd. As we have elsewhere pointed out the fallaciousness of the reasoning by which Mr. Scott endeavours to confute that great ornament of the Scottish school†, we should pass over this section without any farther notice, had not we found in it another opinion, which we think extremely ill-founded, and of which we cannot conceive the importance, were it even just.

Dr. Reid, like every other philosopher with whose writings we are acquainted, has observed, that "the testimony of consciousness can never deceive;" and has drawn from that universally received maxim some conclusions, which may certainly be controverted, without calling in question the maxim itself. Mr. Scott, however, seems to think, that the readiest way to get quit of all conclusions is to deny the principle from which they are deduced. He therefore expresses himself thus:

* It is in vain now to remonstrate with Mr. Scott, for we learn, by the testimony of the public prints that he is now no more. Of the cause, or circumstances of his death, we know nothing.

† See Brit. Crit. Vol. xxviii. from p. 236 to p. 240.

"Should

“Should we grant that the testimony of consciousness is always unerring, when the mind and body are in a perfectly sound and healthy state, it surely by no means follows, that this is also the case when these are in an any degree injured or disordered. Consciousness is certainly not unerring when we are asleep, or in the delirium of a fever, or in the more lasting paroxysms of insanity. It cannot, therefore, be thought wonderful, that in a disease like palsy, the mind should form a false estimate of its own powers.” P. 184.

But to form estimates is not in the province of what Dr. Reid and others call *consciousness*, but in the province of *reason*, deducing conclusions from experience or hypothesis; and we all know that reason often errs. Dr. Reid and Locke, as we have observed in the article referred to*, make a distinction between *consciousness* and *reflection*, which Mr. Scott confounds; and it is that confusion which here misleads him. The *reflections* of men dreaming, in the delirium of a fever, or under paroxysms of insanity, are indeed often erroneous; but it is impossible that *consciousness*, in the sense in which Dr. Reid understands it, should ever deceive either man or beast.

“Consciousness,” says that eminent philosopher†, “is an operation of the understanding of its own kind, and cannot be logically defined. The objects of it are our present *pains*, our *pleasures*, our *hopes*, our *fears*, our *desires*, our *doubts*, our *thoughts* of every kind; in a word, *all the passions*, and *all the actions and the operations* of our own minds, *while they are present*. We may remember them *when they are past*; but we are *conscious* of them only *while they are present*. When a man is conscious of pain, he is certain of its existence; when he is conscious that he doubts, or believes, he is certain of the existence of these operations.”

Now in this sense of the word *consciousness*, and we think it the true philosophical sense, we should be glad to know of what Mr. Scott thinks it possible for a dreaming man, or a madman, to be conscious, which is not real. A madman may *believe* himself a king, and issue commands as such to his imaginary subjects; but in all this, *consciousness* does not deceive him; for he is not conscious that *he is a king*, but only that he *believes* himself to be one. There are probably very few men, who have not in their sleep, at some period of their lives, been conscious of that sensation, which Scaliger attributed to a sixth sense. In this they were not deceived by their consciousness; for they must have had sufficient evidence when they awoke,

* Pp. 228—230.

† Essays on the Intel. Powers, &c. Essay vi. Ch. 5.

that the *sensation* was *real*, though it proceeded not from the cause of which they were *dreaming*, but from some state of the nervous system, and what the Greeks called ἡ φαντασία, which produced the effect of which they were *conscious*. The madman, who fancies himself a king, is mistaken in his *judgment*, but not deceived by his *consciousness*; and the supposed dreamer is affected in a manner analogous to that in which *he* is affected, who by pressing his eye-balls in a dark room, produces in himself the sensation which is produced by the various coloured rays of light impinging on the *retina tunica*. The man who presses his eyes in a particular manner is conscious of such a sensation, and his consciousness does not deceive him; but he is greatly deceived by his reason, if he refer the sensation either to *darkness* as its cause, or to light which is not present. It is just so with Mr. Scott's dreaming man and madman. The dreams of both proceed from some disordered state of the brain or nervous system, which produces in the one *real sensations*, and in the other *real belief*; and of these *realities alone* are they *conscious*. We agree, however, with Mr. Scott, that the inability of a paralytic man to move, is no proof that power is not an object of consciousness; for if he exert the *volition* to move, he exerts all the *real power* that he ever possessed; the inability proceeding entirely from the disorder of the machine which such volitions were wont to move.

In the second section of this chapter, the author treats of the *efficient causes of the mechanical phenomena of Nature*. Such at least is the *title* of the section; but we must confess that we have found in it nothing which leads to any other *efficiency* than that *fiat* of the Almighty, which constituted the corporeal part of the universe, such as experience shows it to be. Mr. Scott indeed explains in very perspicuous terms the phenomena of motion, produced by impulse apparent or real, and states the laws by which such motions are regulated; but when he deduces them as *necessary effects* from the inertia and impenetrability of matter, he takes for granted two facts for which there is no evidence.

The effects of heat and cold on the densest bodies; some instances of chemical affinity, by which two substances (each sufficiently solid to be moved by impulse) are so combined, as to occupy a smaller portion of space after their union, than one of them did before it; and a well-known optical experiment, to which he refers himself, prove to the conviction of every reflecting mind, that no body, with
which

which we are acquainted, is absolutely impenetrable, and likewise that no two bodies were ever brought into mathematical contact. But if this be so, how can motion, by what is called impulse, be the *necessary result* of the inertia and impenetrability of matter? Were matter absolutely impenetrable to matter, one body in motion impinging on another with a force sufficient to overcome its inertia, would indeed necessarily displace that other, and of course produce motion in it; but by what necessity is one body displaced by another, *before* that other comes into contact with it. By none conceivable by us. Such is the will of God; and that will or volition is the only *efficient* cause of the phenomenon. Even in the case of actual impulse, were such impulse unquestionable, the impelling body would not be the *efficient* cause, but the mere instrument employed by some active being, as a plane is employed by a joiner to smooth a piece of wood, or a hammer to drive a nail. The original volition or action may have been exerted six thousand years ago; but still it is the *efficient* and *only efficient* cause, since matter is on all hands allowed to be inert.

But the phenomena of *gravitation* lead us still more directly to the Supreme Being, as the only efficient cause of these phenomena. Mr. Scott indeed, after giving us a very short history of Newton's discovery of the universal law of gravitation, adds (pp. 216, 217) that the same great philosopher has shown,

“ That this *power* alone is sufficient to retain the planets and satellites in their respective orbits. And that their regular revolutions, and all the harmony of their motion, are satisfactorily accounted for by *the agency of this universally pervading power*, and of an impulse or projectile force originally impressed upon these stupendous orbs, and unceasingly impelling them through the regions of unbounded space. . . . This property itself (gravity) indeed remains yet unexplained, and must be assumed as the fundamental first principle upon which all these phenomena depend; but the *existence of the property is completely established* by the phenomena which arise from it. . . . Gravitation,” he adds, “ being admitted, he (Newton) has completely shewn how it becomes the *cause* of the fall of a stone to the ground, of the deflection of the moon towards the earth, of the tendency of all the planets towards the sun, and of the mutual tendency of all the parts of the solar system towards each other.”

We do not recollect that Newton has any where assumed gravitation as a *metaphysical*, or *efficient*, or even *physical* cause; and in a passage quoted by Mr. Scott himself, he expressly disclaims such an opinion.

“ Voces

“ Voces autem attractionis (says he), impulsus vel propensionis cujusunque in cœnetum indifferenter et pro se mutuo et promiscue usurpo; has vires non physice sed mathematicè tantum considerando. Unde caveat lector, ne per hujusmodi voces cogitet me *speciem* vel *modum actionis causamve* aut *rationem physicam* alicubi definire; vel centris (quæ sunt puncta mathematica) vires *vere et physice* tribuere; si forte aut centra trahere, aut vires centrorum esse dixerò.” Prin. Def. 2.

The truth is, that the gravity of bodies, or their tendency towards each other, is a mere matter of fact discovered by observation and experience; and all that we know of it is, that two bodies, were there no other in existence, would tend towards each other with a force in the direct ratio of the quantity of matter which they contain, and with a velocity in the inverse ratio of their distance from each other. As the tendency, however, appears to pervade all nature, the laws by which it is regulated cannot, in any particular instance, be observed with mathematical exactness, because a body has *some* tendency towards the sun, the planets, and the fixed stars, at the very time when it is carried by a *stronger* tendency towards the earth; but of the truth of those laws there cannot be a doubt.

Now what is the *cause*—the *true efficient* cause of this tendency? Not the tendency itself, surely! Mr. Scott talks indeed, “ of the agency of this universally pervading power;” but he has not said explicitly of *what* power; whilst he expressly admits that matter is *inert* or *destitute of all power*. What then is it that causes a stone to fall towards the earth with a velocity continually accelerated, or the earth to tend towards the sun with a similar velocity, that is balanced by another motion produced by a projectile force? Mr. Scott seems satisfied with saying, that it is a property of body, or law of nature; but who imposed this law, and what is meant by this property? According to the Newtonians, there is an immense space between the earth and the sun where there is no matter; this tendency pervades that space; but it will not surely be said, that the *properties* of matter are to be found, where *matter itself* exists not. The *fact*, that all bodies tend towards each other according to fixed laws is unquestionable; and we have no objection to this tendency being called one of the properties of matter, if it be allowed to be a *contingent* property; but it cannot, without absurdity, be supposed to be the *necessary* result of impenetrability and inertia. In fact, corpuscular attraction is regulated by very different laws. Is it likewise the necessary result of impenetrability and inertia?

Some

Some force however must be exerted, and *constantly* exerted, on heavenly bodies, which makes them tend towards each other with a velocity continually accelerated; but we have no reason whatever to suppose any other force than that volition of the Almighty, which constituted the universe what it is, and which remains unchanged from the moment that the sun and planets were formed, and began to revolve round the centre of the system. Were not the motions which we attribute to gravity continually accelerated, the force which produced it might indeed be supposed to have been applied once for all; because the moving bodies, which are of themselves equally indifferent to motion and rest, would, in consequence of that application, have continued their equable motion for ever; but a motion continually accelerated seems utterly impossible but by the continued application of the moving force. To suppose the interposition of any ethereal fluid, as the instrument by which this force acts, would serve no purpose whatever; for we have no evidence that such a fluid exists; and its existence, were it real, would not remove a single difficulty. The Author of nature, when he formed the universe, *willed* that heavy bodies should tend towards each other with a velocity continually accelerated; he *wills* at this moment that they should do the same thing; neither Mr. Scott, nor we, nor any other man, can assign any other *efficient cause* of the phenomena of gravitation; and of this Mr. Scott himself seems to be sensible when he says, at the end of the section, that the qualities of matter “are not of themselves fitted to produce any revolutions in nature, without the application of powers from without.”

In the third and last section of the chapter, the author treats of *the causes of the phenomena of chemistry and physiology*, and throws out many judicious observations on the folly of attempting to account for *all* these phenomena either by the mathematical principles of the Newtonian philosophy, or by the ascertained laws of chemical affinity. He has likewise enumerated several laws of nature discovered by chemists and physiologists, to which many of these phenomena may be attributed as to *physical* causes; but he has not produced the shadow of an argument to prove, that these causes are *efficient*, or indeed any thing else than mere events, which regularly occur in certain circumstances by the will of the Author of nature. We confess therefore, that we are surprised at his thus expressing himself in the conclusion of his Inquiry:

“ Thus

“ Thus, then, I have been led to the conclusion, that as far as we are yet able to give any satisfactory explanation of the phænomena of nature, we have, in fact, fully ascertained their *efficient physical causes*. We have demonstrated in many cases, that these phænomena are the immediate effects of certain qualities or properties, with which we find matter to be endowed ; and consequently, by ascertaining these properties, we assign the causes of the phænomena. *We have proved that impenetrability and inertia are the causes of the phænomena of impulse ; that gravitation explains the fall of a stone, and the mutual deflections of the various parts of the solar system ; and, that elective attraction accounts for many of the changes which chemical substances undergo.*” P. 237.

That Mr. Scott has *not* proved all this, we appeal to the foregoing remarks on his proofs, and trust the decision with confidence to such of our readers as are accustomed to such speculations. The phænomena of nature are indeed sufficiently *explained* when they are traced to any of those general *laws* or regulations, by which the various motions in the universe are ascertained by induction to be carried on ; and as we could derive no useful or practical information from a knowledge of the *real efficient causes* of the phænomena which those laws, from their steadiness, do not give us, we call them the *physical* or *mechanical causes* of the phænomena ; though every philosopher, and indeed every man capable of reflection, must be aware, that in the mere *laws* or *rules*, according to which the phænomena of nature are produced, there can be no *efficiency*. That the real phænomena of motion by impulse cannot be the necessary result of the impenetrability and inertia of matter ; and that gravitation is a mere *term*, expressive of the universal tendency of bodies towards each other, according to a fixed law or regulation, we have proved, we trust, to the conviction of all our readers. The impenetrability and inertia of matter therefore cannot be the *efficient causes* of motion by impulse, nor gravitation the *efficient cause* of itself ! The impenetrability and inertia of matter however, or what is called the impenetrability of matter, together with its indifference to a state of motion or rest, seem to be qualities without which matter could not be put into motion, and may therefore, with sufficient propriety, be called *physical causes* ; but of *efficiency*, in any sense in which the word was ever used *, all mankind must perceive them to be

* See the words *efficiency* and *efficient* in Johnson's Dictionary.

wholly destitute; for from their very nature, they neither *operate* nor can *possibly operate* on any thing.

“ But,” says Mr. Scott, “ though it be granted that an active being is *ultimately* concerned in every natural phenomenon; it by no means necessarily follows, that every *change* results from an *immediate* interposition of his power. I recognize the Divine Architect in the various properties which he has imparted to the materials of the stupendous machine of the universe; while, by the diversified relations of these properties, I conceive the complicated phenomena of nature to be effected without any necessity for his continual interference or constant controul. He is the remote efficient cause of the changes of nature; since body derives all its qualities from the dispensations of his will and power; but he is not the immediate cause, since the properties which he has imparted to matter are themselves competent to give rise to these changes.” P. 242.

To the same purpose he says, that

“ Though we derive all motion ultimately from mind, it does not follow that every *change of state* implies the immediate interference of intellectual energy. Motion once communicated to matter, is continued on account of the very passiveness of body.” P. 244.

Much of this would be true were all the motions in the universe equable and in straight lines; but it cannot possibly be true of accelerated motions, or of motions round a centre. Let us suppose our planetary system to have been completely formed, and the several bodies, of which it is composed, placed all at their present distances from each other, before motion was communicated to any of them; let us suppose that the Divine Architect then impressed two motions on our earth at the same instant, one of them tending directly towards the centre of the sun, and the other in a direction at right angles to it; and let us further suppose the sun and the earth to have been from that moment left to themselves. What would have been the consequence? Not surely that the earth would have moved round the sun either in a circular or an elliptical orbit; but that it would have gone off into the immensity of empty space in a straight line diagonal to the two directions of the impressed motions. Nothing indeed conceivable by men, but a continuation of the force originally impelling it towards the sun, balanced by the projectile force, could have made it move in an orbit round the sun; and that original force, as we have already proved, was nothing else than the volition of the Author of nature.

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On

On this subject Mr. Scott is not always consistent with himself. In a sentence almost immediately following that which we have last quoted, he says that

“ The existence of motion proves the operation of mind, and leads us by a chain of irresistible evidence to the admission of an eternal and supreme intelligent principle; but it by no means compels us to admit the constant interference of that principle, wherever motion is observed or *change* produced.”

But if matter be indifferent to rest or uniform motion in a straight line, which is certainly implied in Newton's first law of motion; and if that law be an axiom necessarily resulting from the inertia of matter, as is universally admitted by the philosophers of the Newtonian school, something very near to the reverse of all this must be the truth. Had all the motions in the universe been uniform and rectilinear, we could not from their existence have drawn any inference for the operation of mind, which would not flow equally from the existence of rest; but as the great motions of the heavenly bodies are neither uniform nor rectilinear, the same law compels us to admit the constant application of that force, by which the deflection or change from rectilinear motion was at first produced.

On the whole, we feel ourselves compelled by the force of evidence to agree with Dr. Reid in those conclusions, which it is the aim of Mr. Scott in this chapter to overturn.

“ The greatest discovery ever made in natural philosophy, was that of the law of gravitation, which opens such a view of our planetary system, that it looks like something divine. But the author of this discovery was perfectly aware, that he had discovered no *real cause*, but only the *law or rule*, according to which the unknown cause operates.

“ The whole object of natural philosophy, as NEWTON expressly teaches, is reducible to these two heads; first by a just induction from experiment and observation, to discover the laws of nature, and then to apply those laws to the solution of the phenomena of nature. This was all that this great philosopher attempted, and all that he thought attainable. And this indeed he attained in a great measure, with regard to the motions of the planetary system, and with regard to the rays of light.

“ But supposing that all the phenomena that fall within the reach of our senses, were accounted for from general laws of nature, justly deduced from experience; that is, supposing natural philosophy brought to its utmost perfection, it does not discover the *efficient cause* of any one phenomenon in nature.

The

The laws of nature are the rules according to which the effects are produced; but there must be a cause, which operates according to these rules. The laws of navigation never navigated a ship. The rules of architecture never built a house *."

To this Inquiry into the Limits and peculiar Objects of Physical and Metaphysical Science is subjoined an Appendix in two numbers, of which the former consists of some observations on the questions at issue between the Necessarians and their opponents, concerning the free agency of man. These reflections are judicious, and such as any man of good sense may fully understand; but we have found in them nothing that is new; whilst on one occasion the author seems to betray a very limited acquaintance with the writings of the Necessarians.

"In all the reasonings of the Necessarians," he says (p. 270), "it is plainly taken for granted that motives are something *external* to the mind;" but some of the Necessarians, such as the redoubtable Mr. Bellham, writing with studied obscurity on this subject, include in their complex notion of motives *the state of the mind*, comprising under it the very *energy of volition*; and then affect to laugh at their antagonists, for contending that man has the power of doing an action or its contrary, *the state of the mind and all previous circumstances*, including *volition*, remaining the same†!!

In this part of the Appendix Mr. Scott takes it for granted, as he had endeavoured to prove in the body of his work; that human power is an *immediate object of human consciousness*. We are inclined to think, with Dr. Reid, that we are *conscious* only of the actual *exertion* of power; but the question seems to be of no great importance; and for Mr. Scott's opinion, though we hesitate to adopt it, we could urge a more powerful argument than any that seem to have occurred to himself. This, however, is not our present business; and therefore we pass on to the second number of the Appendix, which is entitled,

Illustrations, Philological and Philosophical, of the Distinction between Activity and Causation, by Dr. Gregory. A more accurate title would have been, *A Review of certain Illustrations Philological and Philosophical, by Dr. Gregory, of the Distinction between Activity and Causation*; for such a review this Number of Mr. Scott's Appendix is, and it is nothing else; though the *Illustrations* reviewed have not yet

* Reid's *Essays on the active Powers of Man.* Essay 1. Chap. 6.

† See our 21st vol. p. 138.

been published. To form a judgment of the merit of such Illustrations from the view of them which is here given, would be very unfair; because it is possible that Mr. Scott, like ourselves and other reviewers, may have occasionally mistaken his author's meaning; and because it is only the philological part of the Illustrations, and not even the whole of that part, which Mr. Scott has extracted from his friend's manuscripts. These partial extracts, however, are sufficient to increase the intensity of that wish which we expressed, when we entered on the review of the work before us. We have, indeed, observed nothing in them which leads us to suspect, that Dr. Gregory's notions of causation are different from our own, or that he holds those opinions of Mr. Scott, which we have ventured to controvert. It is indeed apparent, from what Dr. Gregory has published on the subject, that he believes—nay, that he considers it as a self-evident and necessary truth, that there can be no *change* or *event*, which does not proceed *immediately* or *ultimately* from the energy of some *active being*; and this is all for which we have contended, in opposition to Mr. Scott. Dr. Gregory too admits, that there are some changes which imply the *immediate* and *constant* application of some active energy and force; and among these, we are persuaded, he reckons the constant deflection of the planets towards the sun. If so, there is probably a perfect agreement between him and us; for we have no objection to admit, that there may be other changes, which imply nothing more than the original *fiat* of the Almighty, which constituted the universe in its present form; and that the motion which balances gravity may be one of these.

The language of Mr. Scott himself, in this part of the Appendix is sometimes exceedingly inaccurate, and betrays a carelessness, which, on such subjects especially, ought to be industriously avoided. Thus he says (p. 291), that “men have always distinguished, in their expressions and therefore in their thoughts between mere *event* or *causation* and *activity*;” and again (p. 303) “between *events* and the *operations* of *active beings*.” *Event* and *causation* are not, surely, words of the same import, nor *events* and *operations*. We have always considered an *event* as, in reality, an *effect*, but never as an *efficient cause*; and though we think that all *events* proceed ultimately, and many of them immediately, from the *operation* of active beings, we do not consider the *event* as the operation itself, but as the *effect* or *result* of the *operation*. When Mr. Scott is writing, the letters which he forms are *events* produced immediately by his *pen*, which, as it is essential

fential to the *operation* of writing, may be considered as the *physical* or *mechanical* cause of those events; but surely the effects of that *physical* cause must be referred ultimately to Mr. Scott himself as their only *efficient* cause.

On the whole, we do not think that by this work much has been added to the public stock of science; or that it will meet with the approbation, to which the author's former publication was unquestionably entitled.

ART. VI. *Grounds of Union between the Churches of England and of Rome considered, in a Charge delivered to the Clergy of the Diocese of Durham, at the Ordinary Visitation of that Diocese, in the Year 1810. By Shute, Bishop of Durham.* 4to. 18 pp. Payne. 1811.

ONCE more has this good and venerable prelate zealously and affectionately exerted himself in the discharge of his high functions, and it becomes us, in the strictest regard to justice to affirm with unabated energy and vigour. The great characteristics of the Bishop's former productions of this kind, were a pleasing elegance of composition, and a close adherence to his subject, such also are the features which distinguish the present charge.

His Lordship thus immediately and impressively enters upon his subject:

"I have not entered on the solemnities of this day, without a deep sense of the merciful indulgence with which a gracious Providence has enabled me, by an unexpected continuance of life and health, to meet you once more after an interval of four years.

"The boundaries of life are now indeed closing fast upon me, and circumscribe my views in this world to a space much short of another return of this day. But God's will be done. May he give us grace to improve this opportunity of communication and conference to our mutual benefit!

"I shall not on this occasion enlarge on any of those topics, which were subjects of my last charge (that I have done in another way, and I have the satisfaction of thinking it has not been done in vain); nor shall I deem it incumbent upon me to repel the insidious misrepresentation of the several subjects, as if the great questions which separated the Church of England from the Church of Rome, were now at issue; and of my sentiments respecting the Romish Church, as if they were peculiar to myself, and had not been the unvaried sentiments of the Church of England since the days of the Reformation. The events which have taken place in the course of the last four years, especially, 'the

Addressees poured into the office of the Secretary of State from all parts of Great Britain' on one occasion, and the late decision in both Houses of Parliament on the Roman Catholic claims, abundantly shew, 'the indisposition of the minds of the British nation,' (I quote the words of a learned and candid Roman Catholic,) respecting those claims as connected with the Laws of England. On the Laws of England we may, I trust, safely depend for the protection of our national faith, and ecclesiastical establishment. But, for the continuance of this protection we can have no security, if the people, or their representatives, were ever to become indifferent to the importance of religious opinions. Such indifference would soon draw after it indifference to the truth even of the most essential doctrines of religion. And thus the cause of Christianity, and of the Church establishment, becomes united in the duties of a Protestant Minister, a Minister of the Church of England. Yet the advocates of Popery would persuade you that you have fulfilled your duty in inculcating the obligations of the moral law; that you should confine yourselves to the reproof of offences between man and man; that I desert my province when I exhort you to the defence of religious truth; and that when I direct your attention to the errors of the Church of Rome, I am raising the standard of persecution, not only against the opinions of Papists, but against their persons. How they could, with the smallest pretence to candour or to truth, charge my former Address to you with uncharitable hostility, I am at a loss to discover, after the strictest scrutiny of my language on that occasion. Such hostility was certainly contrary to my own feelings, and to my express advice to you.

"But while we disclaim all want of charity to the persons of those, who differ from us, let it never be forgotten, that fidelity to our own principles compels us to regard some of the doctrines of the Romish Church, as involving habits of Sacrilege, Blasphemy and Idolatry. And surely doctrines which lead to such habits, cannot be matter of indifference; the grounds, on which the two Churches are divided, cannot be inconsiderable; nor the duty which attaches to you in consequence, be trivial and unimportant." P. 1.

The Bishop then proceeds to urge upon his clergy the necessity of preserving among their different congregations the greater objects of Christianity which divide our Church from Papists, as well as from Dissenters of every denomination; and it is particularly insisted upon, that the sacrifice once made by Christ himself was a "full, perfect, and sufficient sacrifice for the sins of the whole world." Surely it is plain to demonstration, that this great doctrine of our Church rests on the eternal and immutable foundation of the Scripture,

ture, yet it is this doctrine which is so strenuously controverted by Socinians on the one hand, and by Papists on the other. The evidence in favour of this doctrine is adduced and corroborated from various texts and passages of Scripture; and we are emphatically warned to avoid the errors of those, who either deny the atonement by Christ's death, or who question its sufficiency, as we value the hopes, and venerate the foundation of our religion.

The next object of the pious and learned Prelate is to point out for encouragement and imitation those, whose firmness and perseverance effected our deliverance from the errors of Popery, and who sealed with their blood their pertinacious adherence to the truth. Surely that which cost so much to establish, deserves to be preserved, nor are we, from the highest to the lowest denomination of Protestants, at liberty to temporize or compromise religious duty with any political expediency.

But the strongest part of the charge, in point of fact and argument, is that which relates to the Veto, and this it is which of itself is sufficient to put Protestants upon their guard against professions, however plausible, or claims, however importunate. The heads of the Roman Catholics in this country obstinately refuse to their Sovereign, what has invariably been conceded to the Kings of Spain, and the Princes of the Continent, Protestants as well as Papists.

"We are told, indeed, by the advocates of Popery, that every security shall be given for the support of the established Church, and of the Protestant succession, that is consistent with the rights of conscience. As long as the Romish Church continues in its unreformed state, those rights of conscience must be an insuperable bar to any thing like reciprocal conditions on their part. Even the unavailing measure, called the Veto *, which was held out to both Houses of Parliament, on their own authority, is a proof of such impediment. Though this offer was made much use of

"* The Kings of Spain have long regarded themselves as the immediate patrons of all the benefices, dignities, and bishoprics in their dominions. The Chapters of their Cathedrals were indeed in the custom of electing their Bishops, but the Crown had always a preponderating influence over these elections. In the year 1482, the Catholic King obtained for himself a Papal bull, granting him the power of nomination to all bishoprics in his dominions. De Laborde's View of Spain, Vol. V. p. 26. Other Princes on the Continent, Protestant and Popish, possess the same right; yet our Roman Catholic brethren have declared that they cannot, in conscience, consent to the King's exercising such a power."

on the occasion, it was afterwards declared by themselves to be impracticable and impossible. What step towards reciprocation has ever been made by the Romanists in return for all the concessions which have been made to them within these last thirty years,—the removal of penalties, and the grant of valuable rights? What has been done by them towards lessening the objections which Protestants have to the constitution of their Church, and to their religious creed? The errors of their *creed* were among the chief grounds of our separation from their Church; and the connection of their Church with a foreign jurisdiction, is inconsistent both with those civil and ecclesiastical rights, which the King is sworn to maintain, and for the support of which the Protestant succession was established by law. And yet their advocates, who plead so loudly for their rights of conscience, are altogether silent on the consideration that is due to the consciences of Protestants—a Protestant King, a Protestant Government, and a Protestant Clergy; who, in fidelity to their respective functions, feel themselves bound to resist the progress of Popery, and are persuaded, that to admit the Papists to the privileges which they solicit, without any renunciation, on their part, of the errors which distinguish their Church, would be to abandon all the principles adopted in the Reformation in one century, and in the Revolution in the next. What security can be given against the abuse of power in the hands of those whose principles and conscience are at variance with doctrines which we revere as Christians, and with rights which are most dear to us, as Englishmen, and members of the Established Church?

“ If my opinions could have any weight with them from the consideration, that my age, at least, may exempt me from the imputation of worldly or selfish views on this subject, I should think myself most happy. If I could, in any way, conduce to dissipate those dangerous errors of spiritual delusion, which keeps them at so great a distance from many essential truths of Christianity, and alienates them from that community of faith and charity which ought to bring Protestants and Papists into one fold under one shepherd.” P. 9.

In reply to the presumed intimation that all endeavours to accomplish the project of union between Papists and Protestants must be impracticable, and are therefore useless, it is urged that we are bound by our duty to agitate these questions. There is a solemn obligation, even to exert ourselves in enforcing the conviction, that it is *idolatry* to deify and worship the consecrated elements; that it is *sacrilege* to suppress half the Eucharist; that it is *blasphemy* to ascribe to angels and saints the divine attribute of universal presence; that it is *impiety* to deny the sufficiency of our Saviour's sacrifice once offered; and finally, that it is a *crime against the laws* of this country to admit a foreign supremacy and jurisdiction.

ridiction. When the Roman Catholics shall see these subjects in the point of view in which we, as well as all our Protestant brethren behold them, then, and not till then, will we also become advocates for the removal of those less important restrictions, of which the Papists still, but as we think unreasonably, complain. Then, and not till then, will that CATHOLIC UNION be established, for which the good Bishop, in common with his brethren, fervently and devoutly prays.

The Charge concludes with the following energetic paragraph:

“ If I should live to see a foundation for such union well laid and happily begun; if Providence should but indulge me with even a dying prospect of that enlargement of the Messiah's Kingdom, which we have reason to hope is not very remote, with what consolation and joy would it illumine the last hours of a long life? With what heartfelt pleasure should I use the rapturous language of good old Simeon: ‘ Lord, now lettest thou thy servant depart in peace!’

“ May that gracious Saviour, who has left us, in the record of his Gospel, his own anxious prayer for the union of his disciples, promote and prosper the blessed work of CATHOLIC UNION; and for this purpose, may he divest the minds of both Protestants and Papists of all prejudice and passion, of all indirect and uncandid views, and of every feeling contrary to the spirit of the Gospel. May he dispose all parties, to make the word of God the rule of their judgment and conduct; and so form the hearts of all to the simplicity of the Gospel, that in all their endeavours for the good of the Church, their great purpose may be to seek ‘ Christ, and him crucified *;’ and, (while they depend on his death alone for the pardon of their sins) to govern their lives by obedience to his Gospel. May he sanctify them by his word, and so disengage their minds from † ‘ the rudiments of the world,’ from the burden of superstitious ‘ ordinances,’ and unscriptural obligations, that they may sincerely fulfil the command of Christ, ‘ to worship God in spirit and in truth.’ ” P. 13.

After the analysis and extracts which we have above given, commendation is unnecessary, and praise would be superfluous. We are proud to add, that every argument and assertion introduced by the Bishop is in strict conformity with our fixed and invariable opinions. We have only to subjoin our earnest hope, that a life so useful and so valuable may yet further be prolonged, enlightening us by its wisdom, and animating us by its example.

“ * Cor. xi. 2,

† Col. ii. 20,”

ART. VII. *Essays and other occasional Compositions, chiefly reprinted. By the Rev. R. Nares, Archdeacon of Stafford, &c. &c. In two Volumes. Post 8vo. 16s. Rivingtons. 1810.*

ALTHOUGH the *Essays* and other *Compositions*, of which these two neat volumes consist, are chiefly reprinted, they are yet proper subjects of our criticism. They have never before been collected; and of those which now appear for the second time before the public, the greater part were first published before the commencement of our critical labours. In the order in which they are here placed, the first, and, if not the most useful, perhaps the most original tract in the whole collection, is *An Essay on the Dæmon, or Divination of Socrates*, first printed in 1782, but in this second edition considerably improved.

“Whether the great and excellent Socrates,” says the author, “had or had not a supernatural attendant, a prophetic dæmon, by whose warnings he was frequently assisted; whether he imagined himself to be so attended, or wished only to impress that belief upon those about him; or lastly, whether a misconstruction of his words and an inattention to his style of conversation, have not been the sole support of these extraordinary ideas; are questions long debated, variously handled, and yet at this day confessedly undecided.”

The author, in his notes, gives a copious list of the writers, ancient and modern, by whom this question has been discussed; rejects, as utterly inconsistent with the character of Socrates, the supposition that he practised deceit; observes justly, that he seems not to have had, like many other ancient philosophers *acroatic* or *exoteric* principles; and reduces the opinions, which have been generally received concerning his dæmon to two heads:

“1. The first is, that of those who are inclined to give implicit credit to the history, as commonly understood, and to allow that Socrates was actually attended by a familiar dæmon; an opinion founded upon the words of Plato; supported, upon the principles of his philosophy, by the superstition of his followers; and too easily admitted afterwards by the Platonizing Christians, whose notions of dæmons were nearly coincident with those of the Academics. 2. The second, and of late years, for evident reasons, the more in fashion, is that of those, who endeavour to explain away the meaning of the word *dæmon*; who would persuade themselves and others, that the reason, penetration, or wisdom

dom of the philosopher, with a certain felicity of conjecturing contingent events, is all that the expression implies." P. 19.

That both these opinions are ill founded the author proves by arguments, which admit, we think, of no reply. His own hypothesis, however, will have some objections to encounter, unless the two following propositions be previously admitted; but these he thinks, and we heartily agree with him, are too plain to occasion even the slightest hesitation.

" 1. That for the determination of any question concerning Socrates, whether it relate to his history or to his opinions, the authority of Xenophon is preferable to that of Plato. 2. That a single instance of error, or of superstition, is by no means incompatible with the character even of the greatest and best of men." P. 23.

Mr. Nares produces several arguments in support of these propositions, for which, as we think them almost superfluous, we refer to the Essay itself. He then observes, that as the Platonic writers were the first who discussed the question of the dæmon of Socrates, it has been chiefly viewed through the medium of their representations, and that the tincture of Platonism has remained upon it to this day. After these preliminary observations, he says that

" The solution now proposed to be given of this famous question is founded on a fact very often denied, from a mistaken zeal for the character of Socrates, but certainly not capable of being denied, when all that we know of him is recollected. The fact is this—*Socrates believed in the gods of his country, and was not free from the superstitions connected with that belief; particularly those respecting omens and divination.* - - - The idle fables related of the heathen deities he probably rejected*; as the figments of inventive brains; but these might be false without affecting the existence of those beings, of whose interposition in the conduct of human affairs he seems not to have entertained the smallest doubt. This fact most evidently appears from every history of his life, and from every register of his opinions. Such being his established principles, he was thence naturally led to the belief in omens, dreams, oracles, and divinations of every name and species; a belief which, as he took it up without any rigorous examination, grew doubtless, according to the invariable nature of such ideas, habitual and inveterate in his mind." Pp. 30, 31, 35, 36.

* Of this it will be seen by and by, that there can be no doubt. *Rev.*

Of all this the author brings the most complete proof possible; and Cudworth, whose learning has rarely been surpassed, treats as a *vulgar error* the generally received opinion, that Socrates died a *Martyr for one only God*, in opposition to the many gods that were worshipped by his countrymen. That he held the existence of *only one supreme self-existent God* is indeed true; but in that belief he was not singular, for it seems to have been the belief of every philosopher of Greece, who was not an atheist. His notions of the attributes of the supreme God were perhaps more correct than those of the other philosophers; but he, as well as they, admitted the existence of many inferior deities, who, under the Supreme, were the ministers of providence, and as such entitled to the worship of mankind. The case, indeed, could not be otherwise. "His education," as Mr. N. observes, "furnished him with the names and offices of numerous deities, whose existence, though he could not prove, nor probably ever attempted to ascertain, he never presumed to dispute." It is indeed impossible to prove the existence of more than one Deity, because, whatever is false is incapable of proof; but it seems equally impossible to demonstrate, *from the phenomena of nature*; that no more Gods than one *can* exist. This was attempted by Dr. Clarke in the seventh proposition of his celebrated work on the subject; but how completely he failed, no man now needs to be informed who has read his book, and is at all accustomed to metaphysical disquisition. The *unity of the Godhead* is indeed an article, not of *natural*, but of *revealed* religion; and let no pious reader be offended if we express a doubt, whether *polytheism* or *monotheism* could appear the more probable hypothesis to any man born, as Socrates was, in a country of idolators, who knew nothing of the great scheme of Divine Providence, which is exhibited in the Scriptures; and whose knowledge of the constitution of the universe was too limited and erroneous to discover that unity of design which is displayed by the whole, through the sublime medium of modern astronomy.

But if Socrates believed in the gods of Greece, what, we shall be asked, was the crime for which he was condemned to death? This question, as Cudworth observes*, Socrates himself has answered, by informing us in Plato's *Euthyphro*, that it was for his free and open condemnation of these traditions concerning the gods, in which *wicked, dishonourable, and unjust actions* were imputed to them.

* Chap. iv. §. 23.

“ Conjungebat (adds Mosheim) unus Deorum cultus *Socratem* et populum Atheniensem; at non eadem de Diis, qui celebrabantur, opinio ipsa erat, quæ populo. Populus Mercurio supplicans, illum deprecabatur Mercurium, quem Maïæ filium, furum patronum, deorum legatum, poetæ canebant. At *Socrates* eodem defungens munere, fabulis istiusmodi rejectis, divinam quandam et potentem naturam venerabatur, cui potentiae suæ partem aliquam præpotens illud Numen, quod cuncta contineret, commisisse arbitrabatur. Idem de reliquis intelligi velim numinibus, quibus *Socratem*, non secus ac Athenienses, sacra fecisse, accepimus. Verum populus Atheniensis, et ipsi haud dubiè sacerdotes, ægrè ferebant, fabulas illas de Diis labefactari, quibus omnis religio publica nitebatur. Sacerdotes certè non tam obtuso poterant esse ingenio, quin intelligerent, narrationibus hisce poetarum stirpitus ex animis extractis, fore, ut ipsi simul dices sceleris, quibus fabulæ poetarum occasionem dederant, sacrificia, imagines, statuae, signa, templa, sacerdotes postremò conciderent ac tollerentur.”

This accounts sufficiently for the persecution and death of Socrates, though he was, as Mr. N. completely proves, a polytheist, and a believer in omens and augury.

“ Having proceeded thus far, I can hardly persuade myself, he continues, that my readers will not anticipate me by forming the very same conjecture which I am about to offer; *that Socrates, by the expression usually understood to refer to his dæmon, alluded only to some species of divination perfectly analogous to the omens of his age and country.* This might at least pass current as a probable hypothesis, could I give it no further support; but there is no occasion to abandon it in a state of such uncertainty; it is confirmed also by the express testimony of Xenophon, and that testimony is so amply illustrated by the words of a subsequent Greek writer and philosopher, that, in my opinion, not the slightest doubt of his meaning can remain.” P. 43.

The testimony of Xenophon is given both in Lib. I. Cap. I. §. 2. &c. Mem., and in *Apol. Socr.* and Mr. Nares having, by a collation of numerous passages shown, that in the usage of Xenophon and many other writers, the words ὁ Θεός, οἱ Θεοὶ, τὸ Δεῖον, τὸ δαιμόνιον, are perfectly synonymous, proves by the soundest reasoning and criticism, that in the *Memorabilia* Xenophon means nothing more by τὸ δαιμόνιον ἐαυτῷ σημαίνειν, than that *the Deity or Divinity gave Socrates intimations.* He proves likewise, that in the *Apology*, the words ὅτι θεοῦ μὲν φωνὴ φαίνεται σημαίνουσα, ὃ, τι χρὴ ποιεῖν, mean the same thing with τὸ δαιμόνιον ἐαυτῷ σημαίνειν, in the *Memorabilia*, and that they can signify nothing but *that the voice of God or the Divinity showed him by a sign what he ought to do.* This
sign

sign was some omen, known only to the philosopher, but in all respects analogous to the omens of his country. Mr. Nares confirms his interpretation of these passages by a quotation from Plutarch's Treatise on *the Genius* of Socrates, in which it appears that some of the ancients were of opinion, that the sign from which the philosopher draws his omens, was his *sneezing*, which is shown in a learned note, to have been deemed ominous, by some of the greatest men of antiquity; and which we know to be deemed ominous, even at this day, by many who would not like to be classed with the vulgar, in some parts of the British empire.

On the whole, we think Mr. Nares well entitled, at the conclusion of a sober and yet elegant piece of criticism, to say that he has

“ Stated and supported a very clear account; namely, that the divinations of Socrates were perfectly analogous to those in common use at the time in which he lived; but that he, from a scrupulous exactness in his expressions (and probably also with a desire to inculcate, as frequently as possible, the notion of a constantly active and superintending providence) chose rather to refer his divination always to its primary and original cause, the gods, than to their secondary and unconscious instruments, the omens by which it was conveyed. In consequence of these ideas, he appropriated to the subject an expression (*τὸ δαιμόνιον*, or *the Deity* *), which first, the malice of his enemies, and since, the mistaken zeal of his friends, have wrested to his disadvantage, as if he had pretended to a communication with some attendant dæmon, than which, nothing could be more remote from his ideas. It appears, indeed, that he conceived the particular signal or omen by which he was directed, to be something in a manner appropriated to himself; or at least more accurately observed and attended to by him than others. But in this there is nothing repugnant to the common notions of prophetic warnings in his and every age, nor in the least subversive of what has been here advanced. From this representation of the matter, it will appear, that there is in the history of this extraordinary man, nothing which can countenance the vague and romantic notion of attendant tutelar dæmons; nor any thing which can in the least invalidate our conceptions of his strict integrity and open disposition †.” P. 62.

After

* Or the *Divine Power*. *Rev.*

† In the last edition of the “General Biographical Dictionary,” five volumes of which were corrected and augmented by Mr. Nares, and among them the 14th, in which is the life of Socrates, the matter is briefly and clearly stated in the following terms;

After this valuable *Essay on the Dæmon of Socrates*, we are presented with some ingenious *Remarks on the Ballet of Cupid and Psyche*, which was acted with great applause in the year 1728, when this tract was first published. The intention of the author, we are told, "was merely to extract some little utility from an elegant entertainment, which was very popular at that moment;" and in this he must have proved successful among those, who had any curiosity to know in what estimation the *mimetic dance* was held among the most polished nations of antiquity, and what were the nature and objects of the *ancient pantomime*, of which so much is said by the Greek and Roman writers.

Mr. Nares, however, pursues a higher aim than this. The fable of *Cupid and Psyche* he justly considers as of great antiquity, although the most ancient writings, in which it is now extant, are those of Apuleius and Fulgentius, of whom the former flourished in the second, and the latter in the sixth century of the Christian æra. That it was transmitted to the Latin authors from Greece there can be no doubt; and from the facts and arguments which Mr. N. has stated, it seems highly probable that the story was imported into Greece from Egypt. The author gives a very perspicuous though abridged translation of this ancient tale, for which we must refer our readers to his volumes; but for the sake of those who are entire strangers to it, we shall just state that *Psyche* was a princess of such transcendent beauty, as to excite the envy not only of her own sisters, but even of *Venus* herself; that she captivated the heart of *Cupid*, or the *God of*

terms; after giving an account of the principal opinions previously held upon the subject:

"The account given by Xenophon, the strictest and truest Socratic, and confirmed by some passages in Plutarch's *Treatise de Genio Socratis*, is clear and reasonable. It is plainly this, that, believing in the gods of his country; and the divinations commonly in use, Socrates, when he took an omen, said that he proceeded by *divine intimation*. This he did out of piety, thinking it more respectful to the gods to refer the suggestion to them, than to the voice, or other intermediate sign, by which they conveyed it. His phrase on this occasion was τὸ δαιμόνιον αὐτῷ σημαίνειν, which being in some degree ambiguous as δαίμων might mean either *the divine power*, abstractedly, or some particular deity, his enemies took advantage of it, to accuse him of introducing new deities; and his friends to indulge the vanity of boasting that he had an attendant dæmon." *Gen. Biog. Dict.* vol. xiv. p. 60.

Love,

Love, who had been sent by his mother to humiliate and torment her; that after being exposed on a rock, in obedience to an oracle, she was carried by a Zephyr to a magnificent palace prepared for her by her lover, by whom she was visited every night, but prohibited from seeing him under the severest penalties; that she was tempted by her envious sisters, and prompted by her own curiosity, to disregard this prohibition; and that she was in consequence deserted by her lover, though with great reluctance, and plunged into a series of miseries, experienced both on earth and in hell. From these miseries she was successively extricated by supernatural means; until at last, when ready to perish, she was transported from the infernal regions to heaven by Cupid himself, to whom she was married, and thus crowned with immortal happiness.

“Under this seeming fairy tale,” says the author, “there appears to be concealed some allegory of very high importance. Of this, the name of the principal personage affords us the first intimation. *Psyche* means, in Greek, the *human soul*; and it means also a *butterfly*. Of which apparently strange double sense, the undoubted reason is, that a butterfly was a very ancient symbol of the soul; so ancient that probably, as Mr Bryant asserts, it was derived originally from Egypt. The propriety of this symbol is very justly remarked by Spence, in his *Polymetis*. ‘Nothing,’ he tells us, ‘could point out the survival and liberty of the soul, after its separation from the body, in a stronger and more argumentative manner, than an animal, which is first a gross, heavy, creeping, insect, and which afterwards dropping its slough, becomes, by an amazing change, a light, airy, flying, free, and happy creature.’” P. 101.

We shall make no objection to the reasoning of Spence, if by $\psi\upsilon\chi\eta$ he means that soul, which by Aristotle and other ancient philosophers, was considered as *the life of the body*, and distinguished from the *vous*, or $\pi\nu\epsilon\upsilon\mu\alpha$, a soul or spirit of a higher order. The $\psi\upsilon\chi\eta$ in this sense, which is likewise the sense in which the word is often used in Scripture, is coeval with the living body and dies with it, or in the language of Scripture, falls asleep with it, and shall rise with it at the last day; whereas the *vous* was by all the philosophers of antiquity, who acknowledged its existence, believed to be capable of life and happiness, independent of the body*. But it is obvious, that the progress of the animal,

* It was indeed believed to be a part of the $\tau\omicron\ \epsilon\nu$, or *anima mundi*,

mal, which is first a caterpillar and afterwards a butterfly, is much more analogous to the progress of the $\psi\upsilon\chi\eta$, and the resurrection of the dead, than to "the survival and liberty of the rational soul, or $\nu\omicron\upsilon\varsigma$, after its separation from the body;" and if the fable be derived from Egypt, and likewise of very remote antiquity, the word $\psi\upsilon\chi\eta$ may, in the allegorical story under consideration, have been originally employed in that sense;—a sense indeed which will suit this author's purpose much better than that which he seems inclined to adopt, on the authority of Mr. Spence. We heartily agree with him, however, that in the following general outline of an interpretation of this ancient allegory, there is something very striking in the general coincidence of all the principal circumstances, with the facts delivered to us on the highest possible authority; but we appeal to his own candour to say, if the coincidence would not appear still more striking, by substituting *man* or *mankind* for the *human soul*.

"The human soul, formed originally of exquisite purity and beauty, is placed in a state of refined happiness, of which, however, some of the principal causes are concealed. Amidst the enjoyments offered to her, one prohibition only is interposed. It required, as the condition on which the continuance of her happiness depends, that she shall not attempt to gain forbidden knowledge concerning the author of her blissful state. Contrary to her own better judgment, she is over-persuaded by wicked and malicious suggestion, and actually acquires the knowledge she was so strictly ordered not to seek. Her curiosity and disobedience are fatal. She is driven from her state of happiness, and sent to wander over the earth, amidst innumerable difficulties and trials. Yet constantly, whenever she is in danger of sinking under the severity of her situation, some supernatural interposition* prevents her from despairing, and kindly enables her to perform that which naturally was beyond her power. Even in the first moment of condemnation her judge, we are told, showed manifest tokens of an affection to which every other consideration was subordinate. And finally, when she is depressed even to Hell by the difficulties which assail her, divine love (for so, with Mr. Bryant, I am inclined to interpret Cupid) interposes for her relief, and not only rescues her from the horrors of that dreadful place, but, uniting

mundi, in which it was to be re-absorbed at the dissolution of the body. This most antichristian doctrine was, with some modifications, nor, we think, improvements, revived many years ago by Abraham Tucker, Esq. in his *Light of Nature pursued*. See our 31st vol. p. 502, &c. *Rev.*

* *i. e.* Some divine revelation.

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her with himself, places her for ever in a state of transcendent exaltation, and of perfect bliss.

“ Such is the extraordinary allegory, which, that I have not in any respect misrepresented, may be seen by recurrence to Apuleius, Fulgentius, or Banier. Now, if it be true, as I believe has been conjectured, that the mystic fables and hieroglyphics of the Egyptians concealed, as beneath a veil, those important truths, which at first were known universally to men, but which in other places, except where preserved by divine interposition, were lost, corrupted, or forgotten: if this, I say, be true; if it be even probable; why may not we consider this fable of Cupid and Psyche as a single and very curious instance of the perfect preservation of one of those religious allegories? The Greeks, it is well known, even by their own confession, borrowed from Egypt all their mythology; but, if this interpretation be admitted, we can hardly expect to discover, among all their thefts, another of any comparable importance.” P. 103, &c.

All this is ingenious. The interpretation of the fable is natural, and the reasoning employed in its support is probable; but we insist, that the interpretation would be more natural, and the reasoning more probable, if *man* or *mankind* were substituted for *the human soul*, and the personal pronouns adapted to the substitution. The Scriptures of truth, that highest of all possible authority, to which Mr. N. so properly refers, never promise to mankind the immortality of the soul in a state of separation from the body; nor indeed mention such an immortality but incidentally. To the state, which was forfeited by the attempt of our first parents “to gain forbidden knowledge,” we are to be restored, not “by the survival and liberty of the soul, after its separation from the body;” but by THE RESURRECTION OF THE DEAD; that is, of the body and soul; and of so little consideration was the separate immortality of the soul with the inspired writers of the New Testament, that St. Paul says expressly *,

“ If the dead be not raised, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. — ἀπόλοντο, are lost.”

To this it will be objected, that no allusion could be made, in the allegorical tale of Cupid and Psyche, to *the resurrection of the dead*; because the ancient Greeks had no notion of such a resurrection, which, when it was preached to them by St. Paul, their philosophers thought even impossible.

* 1 Cor. v. 16—19.

The objection would be unanswerable could the origin of the tale be traced no farther back than to Greece. But if it was imported, as Mr. N. supposes, into Greece from Egypt; and if it was there one of those important truths concealed under a veil, which were at first known to all men, but afterwards lost, except where preserved by divine revelation; *the resurrection of the dead*, and *not the separate immortality of the soul*, must be the truth veiled under the rescue of Psyche from the horrors of hell; for the resurrection of the dead is only the deliverance from the death incurred by the fall, which is promised to mankind by Divine revelation. *Ψυχή* indeed, as we have seen, is very seldom, if ever, employed to denote that *soul*, to which immortality is ascribed, either by ancient or by modern philosophy; but in the Scriptures of the New Testament, and in the Greek translation of the Old, which, for the import of a word denoting an Egyptian or Eastern nation, are perhaps better authority than even the classical writers of Athens, it is employed to denote *animal life*; an *animal that lives by breathing*; the *human body*, even when dead; the *human animal soul*, as distinguished both from man's body, and from that *πνεῦμα*, or spirit, which was breathed into him immediately by God; and a *human person* *. If this meaning of the word be admitted in the fable of Cupid and Psyche, Mr. Nares's interpretation of that fable will be completely satisfactory; and we shall have, under the veil of a mythological tale, an accurate, though allegorical, description of the fall of man, and of his gradual restoration to immortality and happiness, to be completed at the resurrection of the dead.

To establish this point was an object worthy of the talents and character of our learned friend; and the remarks which *tend* to establish it will be read with equal interest at all periods; but why did he debase remarks so valuable, by intermixing with them observations on *Vestris* and others, who made the most conspicuous figure in the modern ballet of 1788? When the tract was first published this might be proper, or perhaps necessary; but we cannot see the propriety of it now; and probably, or we may rather say certainly, he would have agreed with us, had it been suggested in time, that it would have been better if those particular passages had been omitted.

After the remarks on Cupid and Psyche, follow, in this collection, ten periodical Essays in the manner of the Spec-

* See Parkhurst's Lexicon for examples.

tators, which were intended as the beginning of a weekly publication, that proceeded no further. Why it proceeded no further, it is needless to inquire. We can only say, that the Essays before us need not shrink from a comparison with many of their own class; and that the author's powers of eloquence and reasoning seem to have improved as he proceeded in his work. The eighth Essay has peculiar merit.

The next tract in the collection is entitled *Man's best Right, a solemn Appeal in the name of Religion*. It is with regret that the present writer must dwell no longer on this valuable Essay than barely to announce its existence. It was reviewed in our first Volume, and although he had then no connection whatever with the British Critic, there are reasons, obvious perhaps to all our readers, for not reviewing twice in that work, any thing composed by the author of the Essays before us. We shall therefore only say, that *Man's best Right* is a tract which will bear to be read often.

The second volume of these Essays opens with a very useful tract, entitled, *Principles of Government deduced from Reason, supported by English Experience, and opposed to French Errors*. It was originally published in opposition to the principles of Paine, and other democratical writers, who laboured too successfully to excite disaffection in the British empire, on the breaking out of the French Revolution; and it is with great propriety republished at a period when attempts are making to revive that spirit, which the vigorous administration of Mr. Pitt seemed to have extinguished.

The author enters on his task by observing after Plato, to whom he refers in the margin, that it is universally right that *Wisdom* and *Goodness* should govern, and *Folly* and *Wickedness* obey; because the end of human government being the general good of men in society, it is only from the government of wisdom and goodness that such general good can be expected. But government is not merely desirable to man as a good; it is absolutely necessary to him as a preventative of evil.

“ The necessity for government arises from the imperfections of men, and in exact proportion to them. Were all men (perfectly) *wise* and *good*, they might all with perfect safety be left to govern and conduct themselves. Other animals being governed by *instinct*, which is in fact the wisdom of God impressed upon them, require no further government. But man, being guided by imperfect reason and by will, both of them liable to great perversion and depravity, requires external government to counteract the natural operation of his follies and his vices.

“ Anarchy,

“ Anarchy, or the total want of government, is therefore the greatest evil that can attend collective bodies of men, as it includes whatever evils may arise from the want of wisdom, and the perversion of will; from the operation of folly and wickedness entirely unrestrained. A bad government is, in general, only a partial evil. No government can be imagined so completely bad as not to do some good; and whatever good it does, is so much subtracted from the universal misery of anarchy.”
Vol. II. p. 4.

In a note at the bottom of the page the author says, that he calls the misery of anarchy universal, because all the strong would in that state oppress the weak: and, because strictly speaking, to oppress is as miserable as to be oppressed. This is indeed true, but it is not the whole truth. The weak would by cunning, if not by strength, make some resistance: and the strong would not always agree with one another. The consequence would be universal massacre; and the race would soon either become extinct, or be separated into solitary individuals, who, in a very short time, would lose the arts of life and even the use of language, and roam through the woods *a mutum et turpe pecus*, like the *Ourang Outang*, or *Simia Troglodytes*.

“ Government, being thus necessary to man, is justly esteemed sacred. For the infinite goodness of God cannot but desire the general good of man, and consequently the use of those means by which it is produced. Thus has government the sanction of Heaven; and thus we fully understand why it is, that in the genuine revelation of his will, the Almighty has declared himself the general guarantee and guardian of every human government. His words are—*Submit yourselves to every ordinance of man, for the Lord's sake* *; which, though they have been perverted to support the doctrine of passive yielding to oppression, have no such meaning, but enforce only the general doctrine of obedience; they declare, that to obey, and to support the established order of society, is not a civil duty only, but a religious obligation.”
P. 6.

From these principles the author infers, that

“ Government being to mankind so indispensably necessary, and being, for the same reasons, extremely difficult to establish (since the very same human infirmities, which create that necessity, excite also a spirit of resistance), to endeavour to dissolve it is the highest crime in the sight of God and man that can be committed against society.”

* 1 Pet. ii. 13.

He admits that most governments are capable of improvement; but contends the improvements should be attempted with great caution, and conducted by the light of experience rather than untried theories.

“As government is intended for the general good of society, the best and surest test of goodness in it is the happiness and prosperity of those for whom it is constructed: if these be great and striking, it can be with no good intent that evils very partial are noticed and exaggerated. To expect entire perfection is absurd; and to hazard the greatest evils, for the sake of removing some that scarcely are perceptible, if it be not mere infatuation, must have some taint of wickedness [we think a *deep stain* of wickedness]. In what estimation should we hold the physician, who, to remove a blemish in a finger, would put his patient's life to hazard *? amendments that can be safely and peaceably gained, are at all times to be sought; but those improvements which beget contention, and awaken malignity, must be very considerable in value to repay the price of the attainment.” P. 11.

Having thus laid the foundation of government in general, the author, in his second chapter, discusses the great question of *the rights of man*. He enters on this discussion by demolishing the great principle of modern Whiggism, *that every man has naturally and essentially a right to govern himself, or to be governed by his own consent*. This, he says, is perfectly false; and he proves, with the force of demonstration, that the assertion of equal rights inherent in men, is either the boast of ignorant pride, or the artifice of wickedness to escape controul, and to render folly mischievous. “No man can have a right to do an act, for which he is altogether unfit;” and the foolish and the wicked are not fit to govern either themselves or others. By the democratical advocates for *the rights of man* right is usually confounded with power; but no two notions can be more perfectly distinct. The armed highwayman has the *power* to blow out the brains of the innocent and unarmed traveller, and to carry off his money, but no man will say that he has a *right* to perform these atrocities. In the collective body of the people the whole political *strength* of every state unquestionably resides; but it does not therefore follow, that in the collective body of the people, of whom nine-tenths are ignorant men, and of these a considerable proportion wicked, resides likewise the *right to govern themselves*. Man has no rights—we mean *inherent* rights—which he did not derive from his Maker; but

* * See Aristotle's *Politics*, B. 2. Ch. 6.”

a God of infinite wisdom and goodness never conferred on *felly* and *vice* the *right* to govern *wisdom* and *virtue*.

“ Those men, therefore, have been in all times, and in all countries, the most pernicious members of society; who have been diligent to make the people know and feel their NATURAL POWERS, concealing from them, at the same time, or not sufficiently explaining and enforcing, their NATURAL DUTIES. Whatever is prohibited to man as wrong, must be within the reach of natural power, otherwise the prohibition would be absurd. Power and right are therefore clearly separable, and it is foolish to think that one includes the other, or to confound things that are naturally so distinct.” P. 19.

“ Are there then no *rights of man*? There are undoubtedly, and those of the most clear and certain nature. In general terms, whatever man may reasonably expect from wisdom and from goodness, the universal sources of government, is his undoubted RIGHT. The wisdom and goodness of God have given him life, and evidently mean to give a life well worthy of acceptance; consequently, he has a right to expect of human wisdom and goodness, that they will imitate the Divine, and endeavour to preserve to him his life, and all that innocently conduces to its comfort. More particularly may he expect this, as it is the professed design of government to promote the general welfare of society, which can only be effected by preserving, as far as may be possible, whatever is essential to the being and well-being of every individual. Now these essentials are life, and whatever belongs to the natural perfection of man, as health, and the integrity of his limbs; liberty of action, so far as may not be injurious to others*, personal liberty, property, reputation, and that rank and situation among men which he has fairly and justly obtained. The security of these is necessary to the happiness of every man; to have them, therefore, protected is the natural right of every man: and by every good and well-formed government they are accordingly protected.” P. 21.

In the third chapter, which is entitled of *Liberty*, Mr. Nares having shown that *liberty*, in the most extensive sense of the word, belongs to God alone; that liberty is not to such beings as man an absolute good; and that true liberty, so far as it is to man a real good, may be defined “ the power of following the dictates of the will in all indifferent matters, and of acting in all others according to the laws of

* Has not government a right to prevent, in many cases, individuals from injuring themselves? It might not be easy to enumerate the cases, or to define them with accuracy; but of the *right*, if they could be accurately defined, we think there can be no doubt. *Rep.*

wisdom and goodness," deduces, by a chain of very logical reasoning from his premises, this conclusion :

"That in whatever country every man may do, without restraint, whatever may be pleasing or beneficial to himself, and not injurious to other individuals, or to the community, liberty is sufficiently established ; it being always understood that these expedienies should be equitably ascertained, and actions fairly judged, with permanent security for the continuance of these advantages." P. 31.

In the fourth chapter the author treats of *Laws* ; in the fifth of *Legislation* ; and in the sixth he proves, that *representation* is perfect, not when every individual has a vote, but when they who are most liable to suffer from oppressive laws, are enabled to select as legislators, those who are most likely to fulfil the duties of that office with wisdom and integrity. "The great object in politics, is not theoretical perfection, but practical expedience and security."

The seventh chapter is entitled of *the Legislative Body*, in which it is proved, with the force of demonstration, that the representatives of the people ought never to be guided, contrary to their own judgment, by instructions received from their constituents ; and in the eighth, which is entitled of *the Executive power*, it is shown that "the most convenient and most useful form, in which the executive power can be conferred, with its attendant branches of discretionary power, is that of an hereditary monarchy."

In the ninth chapter it is proved, that

"A KING in a well-ordered constitution, is the law personified. The established laws of the country over which he reigns, are the organs of his political existence : without these he can do nothing ; with them, every thing. In the Scriptures, the chief magistrate is represented as the vicegerent of God himself, which in truth he is ; his office being to enforce obedience to those laws, which the Providence of God, by rendering them necessary to society, has virtually established, and does expressly guarantee. The person of a King is, therefore, justly reckoned sacred ; and the style of Sacred Majesty, and, by the Grace of God, with the religious ceremonies attendant on coronations, are all so well and properly devised, that they alone can censure them who also aim their daring objections against the throne of heaven itself." P. 181.

In the tenth chapter the author treats of *the Balance of Power* ; and in the eleventh and twelfth chapters of *the Creation of an Aristocratic Order*, and on *Hereditary Nobility*, which he shows to be of the utmost importance in a free
state.

state. The thirteenth chapter is on *Religious Establishments*; and the fourteenth on the *Rights of Resistance* in cases of extremity. This right is explicitly admitted and shown to be consistent with the principles established in the beginning of the Essay as the foundation of all Legitimate Government.

“ In wisdom, however, it must be remembered, that a total revolution, changing every thing, and annulling all existing authority, is a measure of *extreme desperation*. It introduces anarchy, the worst and most pernicious state of men collected in society. Nor can it often be required. Bad governments have parts in general that are good; these experience has approved and made familiar, and to change them, is to choose a hazardous experiment in preference to certain knowledge. Need we add, that such a preference is folly, if not wickedness?” P. 149.

We have now gone rapidly over this tract on the Principles of Government, and have no hesitation to say, that numerous as, of late years, publications on this important subject have been, we have not met with one more distinguished by sound and sober reasoning, or better calculated to make a useful impression on the mind of every person who shall read it with attention. In our opinion, therefore, Mr. Nares was well entitled to conclude his discussion in the following words:

“ The general maxim, on which the whole discussion has been founded, and which, for distinctness sake, I here repeat, is this; THAT THE SOURCES OF ALL GOOD GOVERNMENT, AND ESSENTIALLY OF ALL RIGHT TO GOVERN, ARE WISDOM AND GOODNESS.

“ My deductions from this principle, and reflections on the subjects naturally arising thence, I have now made public; because I feel a hope that they may be of service to my country; and because I know undoubtedly, that whomsoever they shall persuade to think as I do, on the whole, or concerning the main parts of these great topics, they will make a zealous friend to public order, public virtue, and public liberty.” P. 153.

In an appendix the author reviews the French *declaration of the Rights of Man*, on the principles of this treatise; and proves clearly that it asserts no claim which is not granted freely to all Englishmen, except such as are founded on false principles. The whole is, “ by the author, inscribed with all humility (and we add, with equal propriety) to his king and country, the best king, and the happiest country at present known.”

We have next five letters to an eminent painter, on the different styles of authors. The object of the letter-writer was to establish principles, by which the unknown author
of

of any work of merit, may be discovered from his style, with an accuracy approaching to that, by which a connoisseur in painting, pronounces by what artist a fine picture was produced. Mr. Nares acknowledges that an approximation to such accuracy is all to which the greatest critic can generally attain; and the design which he had formed for facilitating even that attainment was never, we are informed, carried on to any great extent. By this expression we are led to suppose that it was carried much farther, or at least that materials were prepared for carrying it much farther than these letters carry it; and if this conjecture be just, we trust that the design may soon be resumed and completed.

“The letters,” says the author, “were addressed to that distinguished artist Hoppner, whom I had intimately known from very early life, and whose genius for general literature was little inferior, as he afterwards proved by his *Oriental Tales*, to that which gave him celebrity in his own profession. They were intended as a friendly tribute to the living artist, but eventually they are laid upon his tomb. Such is human life!”

The letters to Hoppner are followed by a dissertation, of which the object is to prove the power of music to excite virtuous emotions in the human heart, and to kindle and keep alive the ardour of devotion. This is exemplified by a regular analysis of the Oratorio of the Messiah, through which are scattered many judicious remarks on the peculiar merits of Handel, as a composer; remarks that will be read with pleasure and improvement, if not by “the profligate fiddlers and fiddling gentlemen,” of whom the author speaks, certainly by those whom he calls the POETS of this divine art, and by all who have taste capable of *relishing* the poetry of music.

This collection concludes with a few short poems, some juvenile, and some composed in mature age. They consist of an eclogue, written at the age of sixteen, in imitation of one by Chatterton, then believed, by Mr. Nares, to be ancient; of two prologues; an epigram; a fable; two epitaphs, of which one at least needs not shrink from a comparison with some of the best; and an irregular sonnet. Of these things the author speaks as of mere trifles, informing us, that “the dream of poetical eminence, which was very strong upon him at school, when he imitated, and, as he modestly adds, spoiled the eclogue of poor Chatterton, was soon dispelled by the realities of life. Poetical composition, he continues, has since been, as occasions varied, an amuse-

ment,

ment, a task, or a consolation; but never, for many years past, an object of ambition."

We will take upon us to say, that, though the Poems published in these volumes may add nothing to his fame, he has no cause to be ashamed of any one of them; and that the man who shall put the previous question, which he seems to apprehend: "Why were these volumes printed at all?" must be destitute, not merely of taste, but of all literary curiosity. The dissertations on the *Dæmon of Socrates*, and the ancient fable of *Cupid and Psyche*; with *Man's Best Right*, and the *Principles of Government* would do honour to most writers, and are of themselves worthy of the patronage of the learned Dean of Westminster, to whom this collection is dedicated in a style of affectionate regard and respect.

ART. VIII. *Observations on various Passages of Scripture, placing them in a new Light; and ascertaining the Meaning of several not determinable by the Methods commonly made Use of by the Learned; originally compiled by the Rev. Thomas Harmer, from Relations incidentally mentioned in Books of Voyages and Travels into the East. In Four Volumes. Fourth Edition. With a new Arrangement, many important Additions, and innumerable Corrections. By Adam Clarke, LL.D. 8vo. 2l. 8s. Johnson. 1803.*

IT has been the fate of one complete edition of this useful work to fall a victim to that violent *inflammatory* disorder, which has of late proved almost epidemical among the printing-offices of the metropolis. In a word, the whole of it was destroyed by a fire. That edition, the editor says, was nearly on a similar plan with the present, but to this many valuable materials have been added, which were not then procured.

Mr. Harmer's original work appeared at different periods. The first two volumes arrived at a second edition in 1776*. The two last in 1787, following the arrangement of the former, and adding new information on the same subjects. This being the case, a new arrangement was evidently wanted to amalgamate the 1st volume with the 3d, and the 2d with the 4th, which was accordingly undertaken by the present editor.

* We are not certain of the date of the first edition.

"But this," says he, "I found an extremely difficult task, as multitudes of the Observations had to be variously transposed, to bring them into connection with those of a similar denomination, without which a heterogeneous mixture must have been the consequence. With this both the printer and myself were often puzzled; and, notwithstanding all the care that has been taken, I have observed a few that have got out of their proper places; and probably the reader may find out more." P. xii.

The following circumstance is also of importance to be made known to our readers.

"About the time I began this work, fortunately the two first volumes of the former edition, once the property of the late Dr. Russell, fell into my hands. These I found to contain a great number of valuable notes, written in the margin with his own hand, generally *confirming*, and farther *elucidating* the observations of Mr. Harmer. Dr. Russell had read Mr. H.'s work with great attention, had reconsidered not only the facts for which he was quoted by Mr. H., but likewise the general tenor of the work; and from his long and extensive acquaintance with the natural history, customs, manners, &c. of the East, and his reverence for the sacred writings, he was qualified, beyond most, to cast light upon every subject discussed in the OBSERVATIONS. His invaluable, though short remarks, I have taken care to introduce in their proper places, referring them always to their author. For this part of my work, I doubt not, I shall have the thanks of all my readers. Besides what I have inserted from Dr. Russell's MS. notes, I have introduced many important matters from Dr. Shaw, which Mr. Harmer had professedly left untouched, from the supposition that *Shaw's Travels* were in the hands of every reader! However [How] this might have been in Mr. H.'s time, I cannot say; but at present the work is *very scarce* and *very dear*. I have borrowed also, from a variety of authors (who are referred to in the notes) many of the materials with which I have endeavoured to enrich this edition. Much of the matter concerning *Egypt* is entirely new; as are many articles in the department of *Miscellaneous Matters*. These have been chiefly furnished by *Shaw*, *Sonnini*, *Anquetil du Perron*, *Bruce*, and *Dr. Buchanan's Travels in the Mysore*. From *Mr. Jackson's Journey overland from India* I have also collected some valuable materials." P. xii.

Every reader will allow, that these accessions must be altogether of great consequence, and the work therefore, besides its new arrangement, incomparably superior to what it ever was in the original editions. To the care and attention of Dr. A. Clarke, in these points, much public gratitude

itude is due. Nor is this all. He has also enriched the work with citations in the original languages of the East or in Greek, where his author had only given translations. In a word, he seems in all respects to have fulfilled the office of a judicious as well as diligent editor. His own notes are every where distinguished. Of these, we shall give one by way of specimen. The subject is the desert state of the country, bordering on the Tigris Eastward. Harmer concludes, in the text, by saying, "however, it will give me great pleasure to find hereafter this affair ascertained, by some curious and accurate person." Dr. C.'s note adds,

"I have no doubt of the correctness of Rauwolff's account [which Harmer had cited]: Mr. Jackson, who ascended the Tigris from the Persian Gulph to Baghdad, gives nearly the same account. This part of the country, except about fifty yards by the river side (*Western* bank) is a perfect desert, though it appears to have been once cultivated." P. 73.—Again: "It did not appear that this part had ever been cultivated (the *Western* bank), nor did I perceive any signs of vegetation, except near the banks of the river, which are in general covered with a thick jungle of willows and shrubs." P. 78.—And again: "Without the walls (of Baghdad) to the *Westward* is entirely desert, not having the least traces of vegetation, except on the banks of the river (Tigris). Behind the city to the Northward the same barrenness prevails; there is no water, nor any cultivation. The city, however, is chiefly supplied with fruits and vegetables from the opposite side (the *Eastern*) of the river, where there is much cultivation! *Journey Overland*, &c. The affair is thus ascertained by a gentleman, who probably never knew that Mr. Harmer, or any other, had expressed a wish of this kind. The fact may therefore be considered as completely established." EDIT. Vol. I. p. 249.

We had thought of introducing, into this short account of a new edition of so valuable a work, Dr. Symonds's strong and just eulogy of the original author. But Dr. Clarke has also been aware of it, and has introduced it among the prefatory matter in the first volume, p. xl. He has however omitted to say, that it was taken from the Postscript to Dr. Symonds's tract, "On the Expediency of revising the present English Version of the Gospels and Acts," which is dated Feb. 12, 1789. He indeed seems to have had it from the *European Magazine*. It is, in truth, a noble testimony to the singular worth of the author of one of the most useful books in our language, and we had accordingly, many years ago, transcribed it into our copy of the work. The value of the present edition is completed by five Indexes.

dexes. 1. Of Hebrew and Chaldee words. 2. Of Arabic and Persian words. 3. Of Greek words, &c. 4. Of texts more or less illustrated. 5. Of general matters. Also by an accurate engraving of the famous *Prænestine Pavement*, often referred to by Harmer, which is subjoined to the fourth volume.

ART. IX. *The Pathology of the Membrane of the Larynx and Bronchia.* By John Cheyne, M. D. Edinburgh. 8vo. 204 pp. 10s. 6d. Edinburgh, Mundell, Doig, and Stevenson; London, Murray. 1809.

WE willingly acknowledge, that this second edition of Dr. Cheyne's Essay on Croup, contains some new matter, which cannot fail to be considered as an addition to its value; but whether this addition be proportionate to the consequent increase of price, we find some hesitation in deciding. It is something, however, to have a *new title-page*, and a number of nicely finished cuts, which, as they may be said to represent disease in general, as well as they do the peculiar appearances they are meant to illustrate, must not be overlooked in our calculation. For these latter, however, it appears, we have to thank Mr. Charles Bell, with whose extensive practice, as an anatomical draftsman, the public has already had sufficient opportunities of becoming acquainted. Dr. Cheyne has been rather unlucky in the choice of his new title-page, for the book is certainly any thing, excepting a work upon Pathology. We are not disposed to quarrel with its remaining an Essay on Croup in spite of the title-page, but the change reminds us of a certain sign-painter, who when desired to paint the sign of the *George and the Dragon*, was (and we think with propriety) particularly anxious that it should be called the *Red Rose*; for, said he, though I shall, with all the pleasure in the world, paint the George and Dragon, I fear it will, after all, look so very like a Red Rose, that the bye-passers will be apt to mistake it. The section entitled "*an Attempt to explain the Pathology of Croup*," is a strange jumble of hypothetical reasoning. We cannot take for granted, "*that debility of the trachea is the predisposing cause of Croup*," nor do we consider that the "*nature of the effusion*" thrown out, by the internal membrane of the trachea, in this disease, is by any means "*determined to consist of a puriform fluid*." To us it appears more probable, that at least "*that part of it which forms the adventitious membrane*,"

membrane," is derived from the coagulable lymph of the blood, separated from it by some peculiar vascular action, with which we are not thoroughly acquainted.

The author's History of Croup is concise and good; and his treatment not only coincides with that which at present is established as the most secure, but appears to possess the additional recommendation of his own experience and attentive observation. When, however, he speaks of the employment of *Calomel*, he does not appear to do justice to the merits of Mr. Ramsey's paper upon that subject. Dr. Cheyne's work clearly shows that there is considerable variety in the form of Croup, and sufficient credit is certainly due to Mr. Ramsey, to afford reason to admit, that under the form in which that gentleman has met with the disease, *Calomel* may be employed with advantage; particularly as we believe this practice has lately been confirmed by some northern writers of considerable celebrity.

Dr. Cheyne has introduced some well described cases of thickening and ulceration of the membrane of the larynx, and he has given the following description of the symptoms produced by these diseases.

"The symptoms induced by thickening of the membrane of the larynx, are, pain in the larynx, not very acute, unless on pressure; some degree of fullness externally; a change in the sound of the voice; difficult, and even crowing inspiration, but slow rather than quick; an altered, and sometimes stridulous voice; fits of suffocative coughing; and all those general symptoms which arise from obstructed circulation of the lungs." P. 161.

"In ulceration of the larynx there does not exist much swelling externally; but there is tenderness, particularly when the head is turned round, and upon pressure with the finger. There is a change in the sound of the voice; it is no longer deep and full, it becomes small and whispering, sometimes peculiarly harsh, and it cannot be extended. There is a corresponding change in the sound of the cough, which is dry and stridulous. The cough often rises to an alarming height. When brought on by swallowing any thing, particularly fluids, incautiously, it sometimes becomes convulsive, threatening instant suffocation. The breathing is as if the air were violently drawn through a dry and narrow tube. The expectoration is generally scanty, and consists of mucus mixed with purulent matter. To the appearance of the expectoration we must chiefly trust in distinguishing ulceration from mere thickening of the membrane. There is hectic fever and emaciation; and, I believe this affection, in a great proportion of cases, terminates only with the death of the patient." P. 178.

ART. X. *The Description of Britain, translated from Richard of Cirencester: with the original Treatise de Situ Britanniae; and a Commentary on the Itinerary; illustrated with Maps.* 8vo. 314 pp. 18s. White. 1809.

FEW circumstances have ever more strongly or more deservedly attracted the attention of British Antiquaries than the discovery of the curious MS. of Richard Corinensis, or of Cirencester, in the year 1747. The discovery was made at Copenhagen, by Charles Julius Bertram, an Englishman, and Professor of the English Language in the Royal Marine Academy in that city. The discoverer sent over a transcript of the whole to Dr. Stukeley, with a copy of the original map, and Stukeley, in 1757, published an analysis of the work in English, with the Itinerary; and in 1758 the original was printed by Bertram, with the remains of Gildas and Nennius. The work, thus made known to the world, has been amply employed by J. Whitaker in his *Manchester*, by General Roy in his *Military Survey*, by Polwhele in his *Histories of Devon and Cornwall*, and by others; and the extremely curious nature of its contents made it fully worthy of their investigation. But the publications both of Stukeley and of Bertram had long become so scarce, as to be quite out of the reach of common purchasers, and we therefore received with transport the present very judicious publication. At the same time, we could but wonder to receive it as an anonymous work. What motive there could be for concealment, in publishing a work wholly devoted to utility and liberal knowledge, except a superfluous and self-injuring diffidence, we cannot imagine, and therefore have had no hesitation in publishing the name of the author, Mr. Hatchard; a modest but very deserving man, long employed, we understand, in literary occupations, under the auspices of our distinguished historian and antiquary Mr. Coxe. The work indeed is of a nature to support itself, by its mere utility, without the aid of a name; but to whom then is our gratitude due? The public ought to know, that it may properly discharge the debt.

The contents of the volume are these: 1. A clear and intelligent Preface, in which the credit of Richard is properly vindicated, and his utility pointed out; and in which it appears, that his present editor has had the assistance of some very eminent antiquaries. 2. A short notice of the life and works of Richard of Cirencester. 3. An exact copy of the map, as published by Bertram.

Bertram. 4. An English translation of the whole work, with notes. 5. An excellent general map of the Roman roads in Britain. 6. The Itinerary, in Latin and English, with an English Commentary. 7. The original Latin, reprinted from Bertram's edition. 8. Bertram's notes. 9. A copious Index. 10. A fac-simile of the original MS. of Richard. The whole admirably printed. Bertram, as we have observed, though resident at Copenhagen, was an Englishman; and, in the title to his notes, styles himself Carolus Bertramus, *Londinensis*.

Of his author; Mr. Hatchard says, in a manly and convincing manner:

"To the general fidelity of Richard I am happy to bear unequivocal testimony. I have consulted most of the authors from whom he drew the substance of his first book, and, with the exception of two or three inadvertencies, have found him scrupulously exact in his citations. He has indeed indulged himself in what a rigid critic, if he pleases, may term conjecture, when he applies the description of the Gallic customs and institutions to those of the Britons; but he has used this liberty with due caution, and in no respect has he exceeded the limits traced by the most discerning of the antients. If then we find him thus exact in those cases, where we have the means of bringing his fidelity to the test, with what justice can we charge him with deception in the use of those authorities which have not reached our time." P. vii.

Of Richard's description and Itinerary he says,

"He has described the division of Britain into provinces, before imperfectly known, and he is the first and only author who records the rank held by the British towns under the Roman government, as colonial, municipal, and stipendiary; distinctions well known in other parts of the empire, but lost in Britain till the discovery of his work. Lastly, his Itinerary is more extensive in its design, and more complete in its execution, than that which bear the name of Antonine; correcting it when they differ, and confirming it when they agree; and containing the names of about sixty posts and towns before unknown." P. xiii.

Concerning the author he tells us, as others have told, that he was a native of Cirencester, but a monk of Westminster; that he entered the Benedictine monastery of St. Peter, Westminster, during the abbacy of de Lytlington, as appears from the rolls of the Abbey; and that his name occurs in various documents of that establishment in the years 1387, 1397, and 1399. But not to take all the merit of

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Richard

Richard upon the credit of an editor, who may be supposed partial, we will transcribe a part of what was said of him by that very competent judge John Whitaker.

"That the work is genuine," he says, "needs no proof. All the embodied *antiquarians* * of the fourteenth, and three succeeding centuries, could not have forged so learned a detail of Roman Antiquities. Whence Richard compiled it, we know not; or whether he found his authorities in England or at Rome, to which place he had a special licence to travel. The Itinerary, in particular, he declares himself to have collected from some remains of records, which had been drawn up by the authority of a certain Roman General, and left by him for the use of succeeding ages. The 18 Itinera, which Richard has presented to us, all unite to form an entire Itinerary. No single part stands forth of a different texture from the rest; and the whole refers itself to one period. It was composed after the wall of Hadrian, and even after that of Antoninus were erected, because it expressly mentions both. This necessarily reduces the date of it below the year 138, the first of Antoninus's reign. And it was drawn up when the Romans retained their stations on this wall and beyond it, and when they had prosecuted their roads and conquests along the Eastern coast of the island as far as Inverness." *Hist. of Manch. B. I. Ch. 3.*

He concludes that its date was somewhere after 138, and before 170. As every Antiquary must know that there is often very great difficulty in ascertaining the places mentioned in the ancient *Itinera*, we shall show the principles on which the present author has proceeded, which appear to us sound and judicious.

"In fixing the sites of the towns specified in these Itineraries, our antiquaries have assumed the most unjustifiable latitude. The mere resemblance of a name was considered as a reason sufficient to outweigh all others; even the great Camden suffered himself to be misled by this resemblance, in fixing Ariconium at Kentchester †, Camalodunum at Maldon, Bennavenna at Bensford, Pons Ælii at Pont Eland, and Ad-Pontem at Paunton. The explanation of the names to suit the supposed situation has been another fruitful source of error; not only British and Latin, but Saxon, Greek, and even Hebrew, have been exhausted to discover significant appellations; and where one language was not sufficient, half a word has been borrowed from one language and half from another to support a favourite hypothesis ‡.

"The

* For antiquaries. *Rev.*

† The resemblance here is not very striking.

‡ "On this subject it may not be improper to observe, that the

"The commentary now presented to the reader is founded on the following principles.

"I. The vestiges of roads actually existing are taken as much as possible for guides; and the extremes or direction of each Iter, ascertained from two or more undoubted stations, or other unequivocal proofs.

"II. In general, no place is regarded as the site of a Roman station, unless fixed Roman remains, such as buildings, baths, &c. are found at or near it; and unless it is situated on, or near the line of a Roman road.

"III. An exception has, however, been sometimes unavoidably made to this rule. After the Romans had established their power, and completed their system of internal communication, they undoubtedly lessened the number of their garrisons, to avoid either too great a division of their force, or to reduce that part of it which was necessarily stationary. Hence we have sometimes considered the direction of the road, and the general distance, as sufficient data for determining a station or stations, either when they were situated between two considerable fortified points, or when covered by others on every side; because it is probable such posts were merely temporary, and were dilapidated or demolished, even before the decline of the Roman power.

"IV. In assigning a specific Roman name to a place, it has not been deemed sufficient that fixed antiquities or other equivalent evidence prove a town to have existed on the spot, unless the order of the names, and the distances marked in the Itinerary, justify the appellation.

"V. Where the line of the Roman road is tolerably perfect, no station is sought far from it, except where the excess of the Itinerary over the real distance, or accurate measurement, affords sufficient authority for the deviation.

"VI. The numbers which determine the distances being written in Roman numerals, which gave great latitude for errors* and substitutions, recourse has been had to this rule.

"Where the road still exists, the whole intermediate space between two stations already determined, has been examined to discover what places, from their relative distance, from their site, or the antiquities found in them, have the fairest claim to

name of Castor, Cester, or Chester, generally points out a Roman station; and Sarn, Street, Stane, and Stone, (Strat, and Stan, when compounded) as generally show the course of the British or Roman way."

* "For example these marks '""', being the mutilated parts of numerals, might have been easily transformed by the copyist into IIIII. XIII. VIII. XVI. XIX. or XXI. and single numerals might have been omitted, as XX, and XXIII. for XIX. and XXXIII."

be considered as Roman posts; and to such places the names have been affixed according to the evidence afforded in the Itinerary." P. 105.

Some very valuable observations follow, on the measurement of the Roman mile. Of the notes on the Itinera, we could cite several with pleasure; but thinking it necessary to take a short one, we shall choose that on the road from Bath to London, as one of the most famous.

"As the traces of a Roman road from Bath towards Marlborough are still visible, we have only to examine in what points of its course remains have been found sufficient to justify us in determining the sites of the different stations. Accordingly at fifteen miles from Bath we have *HIGHFIELD*, in Sandy Lane, near Heddington; and at fifteen more *FOLLY FARM*, near Marlborough. From hence twenty miles bring us to *SPENE*; and although at this place few remains have been discovered, yet the direction of another Roman road, from Cirencester to the same point, sufficiently proves the existence of a station. Of the site of *Calleva* at *SILCHESTER** there can be little doubt; although the course of the road from Spene is uncertain. The road from *SILCHESTER*, still known by the name of the Devil's Causeway, as it runs over Bagshot Heath, as well as evident traces of it between Staines and London, still exist; but the intermediate station of *Bibracte* is doubtful. If the numbers in this Iter be correct, we

* "Few of the Roman stations have been fixed at so many different places as that of *Calleva Atrebatum*. It has been placed at Silchester, Henley, Wallingford, and Reading, by different antiquaries; yet in no doubtful case do more testimonies concur to ascertain the site. It was evidently a station of importance, because it appears as a central point, to which the roads traversed by three different Iters of Antonine (the 13th, 14th, and 15th,) converge. It was the capital of the Atrebrates; situated at known distances from London, Winchester, Bath, Spene, and Caerleon; and at a doubtful one, though easily supplied, from Cirencester and Old Sarum. These circumstances cannot by any expedient be brought to coincide, either with Henley, Wallingford, or Reading; but all agree in regard to Silchester. Its distance nearly accords with the Itinerary distance of *Calleva*, from London, Bath, Spene, Winchester, and Caerleon, and, if a station (which is evidently lost) in the Iter of Antonine be supplied, with that from Cirencester. The present remains are those of a great Roman town; it is situated in the district formerly inhabited by the Atrebrates; and in every direction traces of Roman roads, converging to this point still plainly exist, from London, Spene, Winchester, Old Sarum, Bath, and Cirencester."

cannot deviate from the straight line, and this post must be placed near the hill at Egham, or the head of the Virginia Water." P. 108.

This Iter is nearly the same in Antonine, except that the title is wanting, and instead of BIBRACTE, we have PONTES. This part of the work is every where full of curious matter, and, wherever the Itinera coincide, that of Antonine is given in a parallel column. Thus is the British Antiquary once more put in possession of one of the most curious existing documents of our ancient topography, accompanied with every requisite illustration, and arranged in the clearest manner. If he be not grateful for this acquisition, he little deserves that ingenuity and diligence should labour in his service.

ART. XI. *A View of the Brahminical Religion in its Confirmation of the Truth of the Sacred History and its Influence on the moral Character, in a Series of Discourses, preached before the University of Oxford in the Year 1809, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By the Rev. J. B. S. Carwithen, M. A.* 8vo. \$25 pp. 12s. Cadell and Davies. 1810.

THOUGH it might be somewhat difficult to point to the particular head of Canon Bampton's injunctions, under which the whole of these discourses could be properly arranged, yet are we by no means disposed to regret that Mr. Carwithen himself has judged them to be capable of being brought within the range of the pious founder's plan. The detriment and hazard to be apprehended from the annual occurrence of this lecture, we have before touched upon; and these can only be obviated by leaving the greatest possible scope for a continual variety of subject. The preacher, for the day, therefore, we are confident, cannot do better towards the fulfilment of the good intentions of Canon Bampton than by selecting such topics as may be suggested by the peculiar temper and speculations of the moment. The public has lately been much occupied with discussing, not only the means of propagating Christianity among our brethren in Asia, but the propriety of doing so; and though the latter can scarcely be seriously doubted or disputed, by any person duly sensible of the universality of the Christian scheme of redemption,

redemption, and the general duty of every true disciple of our Lord, to advance the glory of his name, and extend the blessings of his gospel, to the utmost of his power, yet are we extremely disposed to grant at the same time, that the means of doing both always demand the greatest consideration and circumspection; and that in order to adapt them properly and adequately to the exigencies of the people we wish to convert, we cannot be too intimately acquainted with the precise circumstances of their actual condition, and especially of their present religious hopes and religious tenets.

Among the many works that have recently appeared upon this express subject, Mr. Carwithen's Lectures, undoubtedly deserve to occupy a conspicuous place. The titles of his several discourses will give us a just view of the drift and end of his learned researches.

In the first discourse we have a general view of the Brahminical religion, in which the authenticity and probable antiquity of the *Védas* is discussed. The uncertainty of the latter is shown not to affect the credibility of the Mosaisic records, while much indeed occurs from a comparison of the two, to vindicate and confirm them.

In the second discourse, the chronological system of the Brahmins, and its connections with the sacred chronology, is considered. In this discussion, much that is very curious is advanced to prove, that their chronology is of modern invention. In this part, Mr. Carwithen has indeed been anticipated by one of his predecessors in the same pulpit, Mr. E. Nares, whose arguments on the subject have gained the approbation of most readers, and particularly of the learned Dr. Magee, in the new edition of his admirable work on Atonement. Mr. C. could not certainly pass by this part of his subject, but he might, we think, have referred to his predecessor.

The third discourse treats of the correspondence of the Brahminical records, with the Mosaisical history, in which, of course, great stress is laid upon the coincidence of the several records, in regard to the deluge; accompanied with some valuable remarks on the peculiar nature of the testimony derived from thence.

The fourth discourse is upon the correspondence of the two records on the origin and settlement of nations. The result of this enquiry, a matter of no small curiosity, is, that India and Egypt were both peopled from Chaldaea, at the dispersion of mankind; that the former became the source of knowledge to the eastern, the latter to the western parts of the globe; that many communications between India and Egypt subsequently took place, but that there is no room to
suppose

suppose that the Brahminical system was transported from Egypt into India at any recent period.

The fifth discourse treats of the correspondence of the Brahminical system with the primeval religion of mankind. If our limits would admit, we should much wish to present our readers with extracts from this discourse, especially where Mr. C. treats of the doctrine of the Unity of God; the fall of man; the custom of sacrificial oblations, and the oblation particularly of a Divine personage, for the sins of mankind. These topics are ably handled.

In the following discourses the subject is varied. In the sixth the learned preacher treats of the Brahminical representations of the Deity operating as a preservative of moral purity, and as a source of happiness. We were particularly pleased with the author's efforts in this discourse, to expose the fallacy of the pretence which has been set up, that idolatry is favourable to human exertions, that is praiseworthy exertions; the bold assumption of the infidel Hume.

In the seventh discourse, the Brahminical system is considered in its operation on the intellectual faculties; and in the eighth, in its operations on the social affections.

These very important topics are admirably discussed, and many ill-founded prejudices are most judiciously combated.

A ninth sermon (exceeding the common limits of the lecture, which is properly confined to eight) is added upon the express subject of the practicability of introducing Christianity into India. Mr. Carwithen is strongly in favour of an ecclesiastical establishment, as the most effectual beginning of this great work, which he thinks, and we think with him, must be slow, very slow in its progress. He lays it down as a distinct proposition, p. 290, that "no scheme for the conversion of the Hindoos can be safely prosecuted, unless under the superintendence of a British ecclesiastical establishment." He approves the plan of preparing versions of the Scriptures, but thinks this also can only have its proper effect under a regular clergy.

"While our enemies," says Mr. C., "and while the Dissenters from the Establishment, are thus unwearied in their exertions, it is not for us to be indifferent. If England had long since planted a Church in her Indian possessions, that Church would now have formed the strongest bulwark of her power; would have preserved the Hindoos from being irritated by the goad of fanaticism, and would have preserved thousands of British subjects from the worst of evils, infidelity."

As to the causes which oppose the conversion of the Hindoos, "there are some," says Mr. C., "which have been en-

tirely disregarded; and others which have been stated in a manner diametrically opposite to the truth."

"In the first place," says Mr. C., "we have heard it asserted, that there is a manifest analogy between some fundamental tenets of the Christian faith, and the leading doctrines of Brahminism. The doctrines of the Trinity, of the Incarnation, and of the Atonement, have been particularly specified; and a conclusion has thence been drawn, that this resemblance between the two systems, will predispose the minds of the Hindoos towards the reception of Christianity; that far from revolting at its mysteries, many are already familiar to them. Without pausing a moment to enquire into the nature of this resemblance, we may contend, that this circumstance will, perhaps, have no weight, or if it should have any weight, will, instead of a facility, prove an impediment. That a similarity of opinions in leading articles forms a basis of union in matters of religion, is a very disputable position, when we reflect on the almost infinite variety of Christian sects, and on the slight causes which have led to their separation. But the Hindoo has no objection to allow the Divine authority of the Christian religion; he entertains a respect for every religion. The nearer then that Christianity can be made to approach towards Brahminism, the more strongly will he be confirmed in his favourite idea, 'that heaven is a palace, to which there are many avenues;' and the less reason will he see for relinquishing the faith of his ancestors." P. 298.

To this reasoning we can agree only in part. The learned lecturer had already laid it down as a principle in the same discourse, p. 280, that where minds are enthralled by superstition, there is generally and necessarily such a disposition to contemplate religious subjects, that they may be often led to espouse new opinions, and that it is easier to change the *objects of their devotion* than to excite *any* religious belief in a sceptic. This is all, we apprehend, that is intended by those who insist upon the analogy mentioned. The superstition of the Hindoos leads them to have a respect for all religions, but surely, more particularly for such as inculcate doctrines familiar to them, such as the Trinity, Incarnation, and Atonement. This must tend, we think, at least to facilitate their *comprehension of the Christian scheme*, and enable them the better to appreciate its doctrines; while the mere change of objects, which is what is particularly wanting, is acknowledged to be no difficult task. Christianity is exclusive. They already have notions of a Trinity, an Incarnation, and a vicarious Atonement, let them only then be duly taught to see and apprehend that the only true Trinity is the Christian Trinity, the only real Incarnation of the Deity

Deity that ever took place, "God manifest in the flesh," in the person of Jesus; the *only* Atonement "for the sins of the *whole* world," the propitiatory sacrifice of the body and blood of Christ. Surely the change of objects must be the less violent, and more feasible, where some correspondence already exists; besides, Christianity must be very ill taught, indeed, and its very fundamentals suppressed, if it be not so taught as to invalidate at once the favourite tenet of the Hindoos, that "there are *many* avenues to Heaven;" that is, if Christ be any otherwise preached, than as the *only* "way," the *only* "truth," the *only* "life;" and that "no man" can "come unto the Father" but by *Him*. Mr. C. seems to us, undoubtedly, either to have misapprehended the end and aim of those against whom he argues, or to be mistaken in the conclusion which he draws from his own premises. But we shall no longer insist upon this trifling difference of opinion, being much more anxious to acknowledge the force and validity of his arguments in general, and the great and particular importance of his very curious researches.

Mr. C. apologizes for the *few* notes that accompany these discourses, which would have been extended, but that he was unwilling to add more than were absolutely necessary, until the sense of the public, on the value of his performance, should be ascertained. We heartily wish that more may be called for. The work is dedicated, with considerable propriety, to the Marquis of Wellesley, whose noble design for the advancement of literature in our Asiatic dominions was unfortunately checked, though we hope not altogether defeated, by the want of a correspondent spirit at home.

ART. XII. *Sermons and Tracts.* By the late Rev. William Paley, D. D. Archdeacon of Carlisle, Subdean of Lincoln, &c. &c. 8vo. 565 pp. 10s. 6d. Faulder. 1808.

STRANGE as it may seem to say it, of any volume bearing the name of Paley, this book is a mere catch-penny. It contains, in the first place, six sermons, or charges, all of which had been published before. So far nothing is objectionable. Whoever respects the talents of Paley, as they most highly deserve to be respected, will be glad to see his detached publications collected. But this would not satisfy the publisher, because it would not make a volume of sufficient magnitude. He therefore hunts out little tracts, produced by

by the illustrious author, on various occasions, and subjoins them to the sermons and charges, not to improve the value, but the bulk. Even here, he begins auspiciously. The "Reasons for Contentment," which follow, were a publication well-timed and judicious; and were, among many similar effusions, from various pens, calculated to allay the unnatural ferment of men's minds, which prevailed about the years 1792 and 3. But when we proceed to a tract, of which Paley was confessedly only the *compiler**, which is nothing more than a *Spelling-book* for the Sunday-Schools at Carlisle, what are we to say? Is this to be presented as instruction for the enlightened readers of Paley's works in general? But this is not all. Not contented with giving us A a, B b, &c. the publisher has actually treated us with the Ten Commandments, with several parables, verbatim, from the New Testament; all very proper to be given to the children of the Sunday-School, but certainly no part of Paley's works. But will it be believed, what, however, a mere inspection of the book will prove, that the publisher has had the conscience also to insert the whole of the Church Catechism, verbatim? and soon after, in another tract, the whole offices of the Church for visiting the Sick, for the Communion of the Sick, and for public and private Baptism? That these should be added to the original tracts, intended for practical use, was reasonable and right; but to compel the purchaser of Paley's posthumous works to buy them, is beyond all stretch of imposition. In this large volume, from p. 181 to p. 517, which is the end, there is nothing whatever of Paley's, except a "Short history of our blessed Saviour," at p. 207.

But even all this was not enough. When the volume was in part, or wholly printed, the publisher heard of a certain tract, on "Subscription to Articles of Faith," attributed, perhaps with good reason, to Paley. This was too precious a morsel to be omitted, as it might make the volume popular among a quite distinct class of purchasers. This therefore is prefixed, in a separate order of pages, marked with asterisks; (p. 1*, 2*, &c.) but without one word of information when or why it was produced, how known to be Paley's, or any thing else. Mr. Meadley, who has also reprinted it, in his Appendix, (p. 219) has thought it right, as certainly it was, to give some account of it. He has also printed the title-page, in a way which alone explains a great deal. Thus:

* See his own words, in Meadley's Life, p. 158.

“ A Defence of the Considerations on the propriety of requiring a Subscription to Articles of Faith. [By Edmund, Lord Bishop of Carlisle.] In reply to a late Answer, [By Thomas Randolph, D.D. President of C.C.C. Lady Margaret’s Professor of Divinity, and Archdeacon of Oxford.] from the Clarendon Press. By a Friend to Religious Liberty. [William Paley, M. A. Fellow and Tutor of Christ’s College, Cambridge.] London, first published in 1774.”

Here is something told. But the editor of the “ Sermons and Tracts,” tells nothing, probably knew nothing, but that the tract was likely to sell. We cannot too strongly reprobate so gross an imposition upon the public, as the whole of this volume, with the exceptions above specified. At the same time, not to be unjust to Paley, we must allow, that the Sermon on the Use and Application of Scripture Language, (p. 1); that addressed to the young Clergy, (p. 19); the Charge on local and occasional Preaching, (p. 63); and that on the Dangers incidental to the Clerical Character, (p. 99) are strongly marked with the characteristic excellencies of this author’s productions. The latter, in particular, exhibits an intimate and accurate knowledge of human nature, which few writers have ever possessed in a higher degree than Dr. Paley. To have collected these Sermons and Charges alone, would have been to render an excellent service to the world, and particularly to divines.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Dunkeld; the Prodigal Son; and other Poems; including Translations from the Gaelic.* By Petrus Ardilenfis. 12mo. pp. 186. 6s. Baldwin. 1811.

The first of these poems, Dunkeld, is wholly descriptive, and, to persons unacquainted with the place described, not always intelligible. The lines, however, are not wanting in spirit. “ The Prodigal Son” is an expansion of the well-known parable, which bears that name. We will extract the concluding passage, as a specimen of the author’s style, which the reader will see is not unpoetical; but we think the remonstrance of the elder son, with the father’s reply, should not have been omitted.

“ His slow approach the anxious father eyes,
And o’er his frame a sudden tremor flies.

Assur’d

Affur'd at length, he cried, with rapture wild,
 And throbbing breast, 'It is my hapless child !'
 Then instant running, kiss'd his son regain'd,
 And long in silence to his bosom strain'd.
 Th' astonish'd son at length for pardon calls,
 And low in dust before his father falls.
 'I own,' he said, 'my crimes with grief and shame,
 And crave no more a son's respected name.
 But let a wretch, who mourns his guilty stain,
 The humblest menial in thy house remain.'
 The fire with joy and soft compassion ey'd
 The humbled youth, then rais'd, and gladly cried :
 'Fly—fly my friends, all other labour spare,
 The finest robes with rings and shoes prepare ;
 And bring with speed the fatted calf and slay ;
 Let mirth and feasting crown this joyous day ;
 And every honour to my son redound,
 Who died, yet lives ; was lost, but now is found.'
 "The happy tidings rush along the vale,
 Assembled friends the son and father hail.
 The feast is spread, the dance and music sound,
 And crowded halls the voice of joy rebound.
 When vicious ways the humbled sinner leaves,
 Jehovah thus the penitent receives ;
 Unnumber'd harps the seraph choir employ,
 And Heaven's glad mansions ring with songs of joy."

P. 68.

The translations from the Gaelic are not (to us at least) very interesting. They consist of three tales ; one of which is related in a confused manner ; and all the three are highly improbable. Upon the whole, this author cannot be said to rise much above mediocrity, nor often to fall below it.

ART. 14. *Imitations and Translations from the ancient and modern Classics, together with original Poems never before published. Collected by J. C. Hobbouse, B. A. of Trinity College, Cambridge.*
 8vo. 255 pp. 10s. 6d. Longman and Co. 1809.

Though these poems are said to be only collected by Mr. Hobbouse, it appears upon examination that he is the principal author concerned ; and as we are ever desirous to encourage rising genius, we would willingly say all that sincerity will permit in favour of his efforts. Yet we cannot but intimate, that on the whole he has been rather too hasty in collecting and publishing ; and that, most probably, the M. A. will hereafter be dissatisfied with the collection of the B. A. There is nothing more juvenile in the volume than the preface, in which the author, by way of a new topic, ridicules the excuses made by poets for publication :

a thing

a thing which has been done again and again, for 150 years past, and so commonly, that writers, properly called modern, now usually avoid the snare.

In the versification of Mr. H. there is facility, and what the French call *verve*; that is, a natural flow, proceeding from genius; but his Imitations appear to us too lax, and remote. We must say too that the imitator of the Manciple's Tale, of the Tale from Boccace, and the editor of some of the Amatory poems in this collection, has little reason to satirize Mr. Moore, alias *Little*, for the tendency of his effusions. The verses on the Bust of Voltaire (p. 246) seem to imply a defiance of all principle, which, from some other passages in the book, cannot we hope justly be imputed to the author. Their tendency however, is very mischievous, since they hold up as a model of perfection, a writer who was never more truly characterized than in this couplet,

“Thou art so witty, wicked, and so thin;
Thou serv’st at once for Milton, Death, and Sin.”

After all, we must give a specimen of Mr. H.'s talent, and we give a short one, because it is perfect in its kind.

“IMPROMPTU TO A LADY.

“With such a form divine, and heav’nly face,
Say, why should talents give another grace?
When from her lips such tones transporting flow;
What need that beauty should enchant us too?” P. 82.

To conclude, we shall be glad to meet Mr. H. again, when time and academical studies shall have formed his judgment, and settled his principles; and we entertain no slight expectation of meeting him with unmixed satisfaction, when that period shall arrive.

ART. 15. *Petrarch Translated, in a Selection of his Sonnets and Odes, accompanied with Notes, and the original Italian; also with the Head of Petrarch from an Antique Bronze; by the Translator of Catullus.* 8vo. 268 pp. 10s. 6d. Miller. 1808.

This volume, elegant both in form and in its contents, ought not to have been so long overlooked. The author has made a very judicious selection of seventy sonnets, and ten odes (or *Canzoni*) out of the very copious collection, (more than 300) left by the Italian Bard. Among the most beautiful of the original sonnets are those that form the second volume, which were all written after the death of Laura. Among these we will take as a specimen that which pleases us most; notwithstanding the high encomiums passed by some authors upon others, and the fault justly pointed out in the translator's note, which we shall also transcribe. It is the 56th of this collection, the 261st of the original.

“My

" My fancy bore me to that region, where
 Dwells *her* [*she*] I seek on earth yet cannot find ;
 Again I saw her amid those consign'd,
 To the third heav'n, less haughty, and more fair.
 She took my hand, and thus she did declare :
 ' Still shalt thou dwell with me, if hope prove kind,
 'Twas I who in such warfare held thy mind,
 Whose day was clos'd ere evening could appear :
 No human thought may scan the bliss I prove ;
 I only wait for thee, and to resume,
 My fair veil cast on earth, thou didst so love.'
 How could she quit my hand, why mute become ?
 For words thus chaste, piteously exprest,
 Had nearly render'd me heav'ns lasting guest." P. 193.

The note is this : " *La Ceva* bestows the most enthusiastic encomium on the present sonnet : the conclusion," says he, " is of celestial cast ; *hà un non so che di celeste*. Yet he, with great propriety criticises it, for having improperly blended the Christian [doctrine] with the pagan mythology. In the beginning, our poet places Laura in the third heaven, or sphere of Venus, according to the Platonists ; and in the first *terzetto*, he makes her speak, as a Christian, of the resurrection of the body." P. 255.

Though we have been obliged to mark a grammatical inaccuracy in the second line of this sonnet, and the omission of a very necessary word in the note, we have no wish to suggest that the author is often incorrect. In the first sonnet, we would propose to read " my present self," for " the present man," which, as it stands, is rather obscure. The notes are generally about the length of that here inserted, but they are judicious and instructive.

The translator suggests, and we believe correctly, that a good collective edition of the works of Petrarch, Latin and Italian, is yet wanting to literature ; and that there are even unpublished works in foreign libraries. Who the author is, from the designation of " Translator of Catullus," we do not now recollect, if we ever knew. But he has chosen his patron well, in dedicating to Mr. Heber.

DRAMATIC.

ART. 16. *The Traveller ; or, the Marriage in Sicily. In Three Acts.* 8vo. 50 pp. 2s. 6d. Richardson. 1809.

This is one of the most whimsical dramatic pieces that have come within our notice. It appears by the dedication, and indeed from the style and language throughout, to be the work of a foreigner, and is altogether the most unmeaning mixture of scenery

scenery and dialogue that was ever exhibited in print. A traveller (who or what he is does not appear) lands in Sicily, and has much conversation with the English Consul and Factors, Sicilian Custom-house officers, and various other persons, chiefly on mercantile concerns. An English Ambassador, Admiral, and General make their appearance, and talk a great deal with some Sicilian Noblemen, in the interest of England, about a treaty to be made with his Sicilian Majesty, placing Sicily, if we rightly understand it, at the disposal of the British Government. The accomplishment of this treaty is announced with great solemnity, and the traveller takes a Sicilian wife, whom we know only by name. The confidants of his passion are his Factor and the King's Optician; the latter of whom, we suppose, was to spy the lady's defects, if any; the former to conduct the negotiation in a mercantile way.

We know not what can be learned from this drama, except "the rate of Exchange at Palermo," which, it seems, was "52 tari below par." What idea of dramatic composition can a writer have, who sends forth such a production?

NOVELS.

ART. 17. *Cælebs suited, or the Opinions and Part of the Life of Caleb Cælebs, Esq. a distant Relation of the late Charles Cælebs, Esq. deceased.* By Sir George Rover, Bart. Crown 8vo. 322 pp. 6s. Lloyd. 1809.

Sir George Rover is described as an Irish Baronet, making his first tour in England, and writing to his friend Charles Rastock, Esq. an account of what he sees and hears; which he does with liveliness, and generally with good sense. The reference which the book has to the much admired novel of *Cælebs*, is merely this, that the author seems to think the pursuit of utility, in the most trivial actions, carried rather to excess in that work, and likely to produce ridiculous consequences, some of which he describes. On the whole it is a slight performance, but the author intimates at the end, a readiness to continue it, if the public should give him encouragement. The Letters are not all from Sir George, other persons occasionally write; and among them the Baronet's bailiff, (or something of that kind) Dermot O'Neil; whose correspondence is a good deal in the style of that of some of Smollett's personages. The honest *Pat* classes things very happily; he begins one of his Letters by saying, "the new cottages are going on well, and so is Phelin's wife; and Tansey is in his house again, and the waters are gone down, and the harley begins to come up."

This *Cælebs* may perhaps be sufficiently characterized by the short account given of his particular friend Sir John Beaufield. "The system he has adopted, of not exactly excluding, but not encouraging,

encouraging, those arts which refine and embellish life, have made his house and table a dull unvaried scene of disputation." There is nothing however in the whole, which establishes any very valid objection against the original Cœlebs.

POLITICS.

ART. 18. *The Speech of the Right Honourable Lord Grenville in the House of Commons, 16th Jan. 1789, on the proposed Regency Bill. A new Edition. 8vo. pp. 30. 1s. J. J. Stockdale. 1811.*

On a subject of so much national importance as that by which the public mind has lately been agitated, the former sentiments and deliberate arguments of eminent statesmen naturally claim attention, and command respect. The noble Lord, whose speech is here republished, filled at that period the office of Speaker of the House of Commons; a situation which only when the House is in a Committee, admits the taking of any part in debate. That opportunity was embraced by the noble Lord, who appears to have discussed the two questions that arose, namely, as to the mode of proceeding, whether by address or bill, and as to expediency and the nature of the restrictions to be imposed on the Regent, with great force of argument and energy of language. On the first question he contends, that "the two Houses of Parliament must, in this case, act in a legislative capacity, in so far, and so far only as the necessity of the case requires; and no distinction can, on any just principle, be maintained between acts of legislation, properly so called, and those proceedings which have always been adopted in cases of a necessity at all similar to the present." He proceeds to show, that the other mode proposed (that of first investing some person with the royal functions) would, in effect, be equally an act of legislation, and refers to the conduct of Parliament, both at the Restoration and at the Revolution, to show that, in cases of necessity, it exercised without scruple the functions of legislative government. A clear, and to us a satisfactory, answer is then given to those, who contended for the propriety of adopting the exact form of proceeding at the Revolution, by addressing the Prince of Wales to take upon himself the exercise of the royal authority, and then proceeding, with his concurrence and assent, to the establishment of such limitations as circumstances might require. It is shown, that the necessity under which our ancestors acted at that period was of a different kind from the present. They were to supply a vacancy of the throne, and effectually to provide against the return of the exiled Sovereign to power, and against future attempts which he might make to subvert the Constitution and religion of the country. They could therefore take only one step, that of placing the crown im-

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mediately on the head of the Prince of Orange, the only person who could defend the nation against such attempt, by the wisdom of his councils and the vigour of his arms. The duty of the legislature in the case then before them was (the noble Lord contended) of a different nature; namely, not to supply a vacancy in the throne, but to create a new and delegated trust, for a temporary purpose, to be vested in an office unknown to the Constitution of the Country.

On the subject of restrictions, the noble Lord maintained the necessity of them, on the principle of providing "a complete security for enabling his Majesty, on his recovery, to re-assume the exercise of his authority fully, freely, and without embarrassment." In the instances of former regencies, the whole power of the Crown was indeed conferred, but not on one person. The Regent was fettered by a fixed and permanent Council. Here it is proposed, that he should not be controuled in the exercise, but limited in the extent of his authority. This latter mode is declared by the noble Lord to be infinitely more agreeable to the spirit of the British Constitution. It is by no means, he contends, a just conclusion, "that the same powers which may be intrusted to the permanent authority of a King, are equally fit to be committed to one who is to exercise the temporary and delegated functions of a Regent."

The speech proceeds to justify the several restrictions in detail. The creation of Peers has, it is observed, a lasting influence on the deliberations of one of the branches of the legislature; and nothing but necessity can justify the conferring of such a power, even on the Sovereign himself, much less should it be given to a Regent; the temporary and uncertain duration of whose power would be the strongest temptation to the abuse of it. The restraint on granting reversions or offices for life is justified on similar principles, and the proposition of reducing the King's household establishment is treated as unworthy of a generous people. We need scarcely add, that this able and constitutional speech (now so seasonably republished) does credit not only to the talents but the feelings of the noble Lord, who, though he has since formed different connections, did not, we trust, on the late occasion, desert any of the principles here maintained.

ART. 19. *Preparatory Studies for Political Reformers.* 3vo.
257 pp. 6s. Baldwin. 1810.

It is difficult (indeed scarcely possible) to give a general yet just character of the present work. Of its professed and apparently principal object, which is to discourage all violent and intemperate schemes of political reform, and the means by which they have been lately attempted, we cordially approve. From many of the Author's political opinions we as strongly dissent; and

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throughout his performance, we trace the features of a quondam revolutionist, still adhering to many of his former prejudices, still dissatisfied with present institutions, but grown cautious from experience, and probably temperate from age.

The Chapters, or (as the Author terms them) "Studies," are on "Political Constitutions,"—"Metaphysics,"—"Analogies,"—"General Opinions of Political Constitutions,"—"Kings,"—"The Church,"—"Nobles,"—"Representation of the People,"—"Parties,"—"The Press,"—"The Prince."

On most of these subjects the writer's ideas are too indefinite, his schemes (if schemes they may be termed) too visionary, and his language too obscure, to render his work of much practical utility.

To his doctrine, that "a general feeling, or sensibility is necessary to the existence of every society," and that "the general sentiments, passions and judgment, formed on that general sensibility, are the real grounds of political power," we have no objection, if the Author means (as we trust he does) that public opinion, well-informed and maturely weighed, is the firmest support of government. But if his "general sensibility" includes every impulse of uninformed multitudes, inflamed perhaps by artful and ambitious demagogues, this doctrine manifestly leads to uproar and anarchy.

With some of the Author's opinions respecting the French Revolution we agree; though they are blended with doctrines at best questionable, and with others against which we must strongly protest. If a passion for war may be justly objected to the Kings of France, and their ministers, what shall be said of their successors, the revolutionary republic, and the present military despotism? If the unfortunate Louis the Sixteenth, "invited and encouraged" as the Author admits, "the reforms that led him to the scaffold? Is it at all probable that he should "struggle and intrigue" to regain powers which he had so readily given up? In fact this unhappy Prince, though he occasionally made a show of vigour, consented in the end to every sacrifice demanded of him. For the sake of peace, he would no doubt, have resigned his crown; but his persecutors could only be satiated by royal blood.

In the Chapter relating to the Church, the Author appears to consider it as too much connected with the State, and he complains (very unjustly we think) of the Clergy being obliged "to participate in the guilt of driving nations as herds to the slaughter." We know not of any such participation. Compelled to a war of self-defence, we may surely pray for that success against our enemy by which alone our civil and religious liberties can be preserved. But the hostility of this writer to the established Church, and still more to those academical institutions by which it is supplied with learned and pious Ministers appears throughout; and though he speaks with reverence of the benevolent principles

ciples of Christianity, his disbelief of it as a Revelation, occasionally breaks forth*.

In the Chapter or "Study" entitled "Nobles," we do not find much subject for animadversion, except an illiberal prejudice against those Peers who have earned their honours by unwearied diligence and distinguished talents in the profession of the Law. The conduct of the Parliaments of France, and other men of the law in that country, on the occasion of the Revolution, we do not defend: but, as applied to Britain, the reflections are unmerited, and only reflect disgrace on the Author†.

In the Study called "Representation of the People," there is much obscurity, and we think little material information. The innovating projects of modern reformers are indeed properly discouraged; but the cry of a commercial monopoly raised by France against Great Britain, so decisively refuted by Gentz and other writers, is revived and re-echoed by this Author.

The Study entitled "Parties," contains, like the rest of the work, many over-refined sentiments, obscurely expressed: but with earnestness and apparent sincerity, it warns reformers against innovations, which could not in the present state of the country, be attempted without the utmost danger to its peace and welfare.

The Author's principal attention seems however to have been directed to the subject of his tenth Study, "The Press." This he informs us, "is regarded by men of real wisdom as the last hope of the human race." Although, from the extinction of its freedom in almost every other country but the British dominions, we see not much ground for this hope, we readily join this Author in the opinion, that a free Press is essential to a free Constitution; but we totally dissent from his assertion that it is not enjoyed in Great Britain. Satirists and libellers, he says, are not after all intimidated. But how "the prospect of the Pillory, of savage mutilation, of felonious transportation, or of an ignominious death, can blast in the bud the highest and most estimable productions of the human mind," (as this Author has the hardihood to declare) we are at a loss to conceive. The two latter of these punishments are wholly inapplicable to libels, the second (which we presume alludes to the loss of ears) has not been applied within the last century and a half, and the Pillory very seldom to libels within our remembrance. But why "the most estimable productions of the human mind," must necessarily be libellous, we must leave to the author to explain. The laws respecting the Press in this country, are we conceive, placed upon the only footing that can secure its freedom, and (to a certain degree) curb its licentiousness; nor has the author whilst

* See the beginning of p. 61.

† The illiberal attack on Lord Thurlow by the late Duke of Richmond in the House of Lords, is mentioned with approbation.

he arrogantly censures this system, ventured distinctly to propose another*. We agree with him however, that much political good may be produced from the labours of merely literary men; though we do not think, as he seems to do, that they are the fittest persons to direct the councils of a nation.

On the last subject or Study, entitled "*The Prince*," the author suggests that political reforms should not originate with the factious bodies of men who have lately proposed them, nor even with the people at large, but emanate from the sovereign himself on the suggestion of the *Heir Apparent*; whom he celebrates as Patron of the *Literary Fund*. From this circumstance, as well from the style, and many of the sentiments in this work, we are rather inclined to ascribe it to the well-known founder of that institution.

DIVINITY.

ART. 20. *A New Translation of the 49th Psalm, in a Sermon, preached before the University of Oxford, at St. Mary's, on Sunday, June 3, 1810. To which are added, Remarks, Critical and Philological, on Leviathan, described in the 41st Chapter of Job. By the Rev. William Vanfittart, M. A. Rector of White Waltham, Berks. 8vo. 94 pp. Oxford, Parker; London, Rivingtons. 1810.*

"Dean Addison, in his travels into Barbary, informs us," says Mr. Vanfittart, "that the Jews were accustomed to sing the 49th Psalm, in a sort of plain song, at their funeral processions." Whence he concludes, not unreasonably, that the doctrine of the Resurrection must be expressed to them in the original, more clearly than it appears to us in our public version. The object of the sermon, therefore, is to show that it is capable of being so translated as to express what they understood by it. The chief alteration which he attempts to make, is in the 14th verse, where he renders *וְרִשְׁתָּם* and their ambassador, and the following words, *לְבָלוֹת שְׂאוֹל* to abolish the grave, *מִבֵּית לִךְ* from his glorious habitation. The epithet *glorious* is not necessarily implied in *מִבֵּית*, but Mr. V. gives a sufficient reason for inserting it. This he refers to Christ, and consequently considers the passage as directly prophetic. He proposes also a mode of dividing the Psalm, which may or may not be right, but as the whole is of uncommon difficulty, and has perplexed interpreters of all ages, the present effort deserves much commendation.

The remarks, in the second part of the publication, are intended

*. He intimates indeed that only *falsehood* should be punished, this is the case in a civil action. On an indictment, it is not possible always for the prosecutor to prove a negative.

to ascertain what creature was intended by the LEVIATHAN in Job. Mr. V. decides for the crocodile, and after quoting Bochart, and other great authorities, for that interpretation, proceeds to show that the author of the Book of Job was acquainted with Egypt. We perfectly assent to his opinion in this respect, but not to all his reasons for it; but we esteem him successful in forming a new interpretation for the word *לשון* *, instead of *his tongue*, from the fact, ascertained by himself as well as others, that the Crocodile has no tongue. We particularly object, however, to all that is said in reference to the description of the sacred Thebaid crocodiles on Herodotus; because that tends to show the very things done to that animal, which the inspired Poet states as being an absurdity even to suppose practicable. For this reason we object also to the opening of his proposed new translation. "Behold now Leviathan," &c. But, on the whole, we are much pleased with his remarks; particularly as a very exemplary specimen of learning and diligence in a young divine.

ART. 21. *High Tide. A Sermon, preached in the Parish Churches of Boston and Sutterton, in the County of Lincoln, on Sunday, January 20th, 1811, for the Benefit of the Poor Sufferers, by the late Inundation of the Sea in that Neighbourhood; and now published for the same Purpose, at the Request of the Committee. By the Rev. George Hutton, D.D. Vicar of Sutterton, and some Time Fellow of St. Mary Magdalen College, Oxford. 8vo. 21 pp. 1s. Kelsey, Boston and Spilsby; London, Baldwins. 1811.*

It is generally known to the public, through the newspapers, that, on the evening of the 10th of November last, the neighbourhood of Boston, in Lincolnshire, was dreadfully inundated by the breaking of the sea-banks, occasioned by a violent gale of wind and extraordinary high tide. Happily, the number of *persons* who perished, appears to be much smaller than was at first reported. But among those cases, some were very pitiable: a young woman overwhelmed in milking, by the sudden fall of an adjacent bank; a young man, in his efforts to serve his father's flock of sheep; a poor woman, aged 85 years, drowned in her bed.

It appears, from a statement prefixed to this discourse, that the total loss to the neighbourhood (including the damage to sea-banks) is about 28,000*l.* of which, 8,000*l.* has been lost by persons who are either totally ruined, or greatly distressed; and who *alone* solicit relief from the public. The *entire* loss is here properly stated; justifying an application for relief to persons not immediately connected with the neighbourhood, the inhabitants

* *לשון*, at full length.

of which, and owners of lands there, are many of them deeply involved in this sad misfortune. The sums subscribed on the 1st of February, amounted to somewhat more than 2,000*l*. We hope this subscription will proceed happily, and are glad to find, by the newspapers, that contributions have been sent by Post to the Minister of Boston, from persons at a distance, and unknown.

In the very useful discourse before us, on Psalm xciii. 5. the doctrine of *an over-ruling and all-directing Providence*, is strongly set forth: 1st, from the *works* of the Almighty; and 2dly, from the *revealed word of God*.

“ The superintending care of divine Providence, as it is a matter of daily observation, so is it sometimes more conspicuously manifested in signal instances of public blessings and benefits. One eminent proof of this our favoured country lately experienced, in a fruitful season and a plentiful harvest; and in consequence we were called upon by our pious Sovereign,—may the Father of Mercies restore and preserve him to the fervent wishes and prayers of an affectionate and loyal people!—we were called upon to present our bounden tribute of praise and thanksgiving before the throne of the Most High. But, as darkness naturally succeeds the light; and as adversity very frequently follows close upon the heels of prosperity, in like manner ‘ shall we receive good at the hand of God, and shall we not receive evil?’ Shall we presume to murmur at the dispensation of the Almighty, because, in the midst of prosperity it seemeth him good to send us a visitation of calamity? Oh! let not this sin be laid to our charge! yea, rather let us deem the visitation sent in mercy; let us endeavour to profit by the trial that is appointed us; let us humble ourselves under the mighty hand of God: and, as no prosperity should seduce us to forget our heavenly Father, so let no adversity ever drive us from him. Severe, indeed, and most afflictive has been the calamity which has lately visited this neighbourhood; ‘ at the word of the Almighty, the stormy wind arose, and lifted up the waves of the great deep:’ destruction hovered round us, and laid waste our possessions. But in the midst of wrath, mercy still ‘ set up her bow in the cloud.’ The same Almighty power that winged and directed the storm; that ‘ brought the winds out of his treasures;’ that commissioned the sea to burst its bounds, quickly stayed his avenging arm, bade the storm to cease, and stilled the raging of the sea; at his word, ‘ peace, be still,’ all was in an instant hushed into silence; ‘ through his help the deep did not swallow us up.’ ‘ The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.’ Extensive and ruinous as the desolation has proved, yet is it accompanied with some circumstances of consolation. It is consolatory to reflect, that, considering the extent and rapidity of the inundation, so few lives fell a sacrifice to the destructive element, It is con-

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solatory to reflect, that the damage and loss sustained have been found to fall short of what our fears apprehended; that they are not so excessive and overwhelming as to be beyond the reach of the hand of charity to alleviate at least, if not to repair. And shall we not be thankful for these things? 'It is of the Lord's mercies that we were not consumed.' Praise the Lord, O our souls, and all that is within us, praise his holy name. Praise the Lord, O our souls, and forget not all his benefits." P. 11.

The preacher then considers and inculcates the particular *duties* incumbent on his hearers under their present circumstances. We heartily wish that this truly pious discourse may find many readers, and among them not a few charitable benefactors.

ART. 22. *A Concise Manual of the Principles and Duty of a Christian; collected from the Scriptures, and arranged under proper Heads, after the Manner of Gastrell's Institutes: and an Appendix, consisting of select, moral, and devotional Psalms, to be committed to Memory: with suitable Prayers annexed.* By the Rev. John Maule, A. M. Rector of Horse-Heath, in Cambridgeshire; and Chaplain of Greenwich Hospital. 12mo. 192 pp. Rivingtons. 1810.

The title-page so fully sets forth the nature of this compilation, that we have little more to do than to give Mr. Maule credit for the pains he has taken; and recommend the book to all those who are able to appreciate the proper force of the following maxim of the great Chillingworth, very fitly insisted upon in the preface of the Rev. Editor; namely, that "*we cannot speak of the things of God better than in the words of God.*" The selection and arrangement appear to us to be unexceptionable; and therefore we are happy to announce its publication as well answering its own title, viz. that of "a concise Manual of the Faith and Duty of a Christian."

ART. 23. *The Duties of the Clergy: a Sermon, preached at the Visitation of the Rev. James Phillott, D. D. Archdeacon of Bath, on Wednesday, June 27, 1810. By the Rev. R. Warner, Curate of St. James's, Bath; and Rector of Great Chalfield, Wilts.* 8vo. 26 pp. 1s. 6d. Wilkie and Co. 1810.

When we meet with the work of a person, from whom we have sometimes been obliged to differ, we are particularly pleased to find, that we are for this time enabled to agree with him; which must of itself repel the suspicion of any thing personal in the censures we may before have bestowed. Such is the case with the present Sermon. There is nothing in it which does not appear to us sound, and, in its way, excellent. The preacher very justly explains the nature of Christian morality, and illustrates the duties incumbent upon the Clergy, both from his text, (1 Tim. iv. 16.) and from

another part of the same Epistle. In every part his arguments are clear, and his illustrations apposite.

ART. 24. *A Sermon preached before the Rev. James Phillott, D.D. Archdeacon of Bath, and the Clergy of the Deanery of Bedminster, at Bedminster Church, June 28, 1810. By the Rev. William Shaw, D.D. Rector of Chelwey, Somerset. 8vo. 22 pp. 1s. 6d. Longman and Co. 1810.*

Another Sermon, produced on occasion of the same Visitation. In this publication, the first thing that strikes the eye is the long prayer prefixed. It differs a good deal from the usual form of the prayer before sermons; but though we delight not particularly in such deviations, there is nothing in this objectionable.

The Sermon of this preacher is on the enquiry after truth; which he finds, where alone it can be found, in the Christian doctrine. He is very severe against those, who, as he rather pedantically expresses it, "preach Christ to make use of his name as a charm, to erect his doctrines as the *labarum* and badge of a party, entertain you with unintelligible descriptions of an unintelligible faith, to abound in unfavoury similies;" and he points out with force some of their peculiarities. To other dissenters he is sufficiently liberal, and protests not only against pains and penalties, which we also renounce, but against disqualifications also, which certainly may be made necessary by circumstances; which our ancestors felt to be necessary; and concerning which, before we undo the work of our ancestors, we ought certainly to take very mature deliberation.

MISCELLANIES.

ART. 25. *The County Annual Register; for the Year 1809. Containing the public and private Annals of the English Provinces, arranged under the Names of the Counties to which they respectively belong, and divided into six general Departments; viz. 1. Public Business. 2. Civil and criminal Jurisprudence. 3. Chronicle. 4. Political Economy. 5. Miscellanies. 6. Biography. Also the Principality of Wales, Scotland, Ireland, and the Colonies. Royal 8vo. 1l. 4s. Longman and Co. 1810.*

If some works fail from a deficiency of materials, this is more likely to be overwhelmed by the redundancy of them. Nor should we differ from the eminent critic mentioned in the preface, who expressed "unqualified surprise that a publication of such obvious utility" should hitherto be wanting, except from the extreme difficulty of having it properly executed. It would, however, be injustice not to say, that in this first specimen a vast deal has been done. The arrangement is excellent, and it has been in

most instances well filled up. There is a further division into six parts, which is not noticed in the title. Part 1. contains Middlesex alone; the next three parts an irregular, and, as it appears, accidental division of the rest of the English counties. Part 5. Wales. Part 6. Scotland and the Colonies. This has probably been done for the convenience of printing different parts at once. The columns are numbered instead of the pages; but there is an irregularity in one or two places, which prevents us from ascertaining the exact number. It seems to be a material omission, that no distinct part is given to the East Indies. An index seems also to be much wanted to such a work, but difficult to form. Perhaps an index to the biography would be the most desirable part to the public at large, and might be easily made.

Errors, in so various a work, must be unavoidable; but the chief which has struck our attention is the putting Miss Seward, the poetess, in Warwickshire, with which she had no connection. She was born in Derbyshire, as the *Memoirs* themselves state, and lived and died in Staffordshire; namely, at Lichfield. We must say, however, that great diligence seems in general to have been used in this department. One disgraceful feature of this volume is owing less to the compilers than to the times. It exhibits the detail of all the foolish proceedings on the addresses to Mr. Wardle, of which, we should suppose, even the agents in them must now be ashamed. But they must thank themselves that they are thus "written down," as Dogberry says.

ART. 26. *A Minute Detail of the Attempt to assassinate His Royal Highness the Duke of Cumberland; and of the Facts, Circumstances, and Testimonies of numerous Persons, relating to that Event; in a Letter to W. I. Esq. preceded by the Depositions before the Chief Magistrate of the Police, and the Coroner; with a Plan of the Duke's Apartments in St. James's Palace.* 8vo. 109 pp. J. J. Stockdale. 1810.

To revive in the minds of our readers, the recollection of so horrid an event as that here commemorated, is to us a painful task; and we should accordingly have declined to notice this pamphlet, had not some publications, as we are well informed, appeared, tending to fasten on innocent persons the guilt which undoubtedly attaches to the deceased assassin, and probably to him alone. The circumstances detailed, and the testimonies recorded in this work, are therefore worthy of attention, not merely as a subject of curiosity, but as tending to protect innocence, and to promote justice. No person can, we think, consider them with impartiality without being convinced that the guilt of the wretched Sellis was proved, almost to demonstration, and that his murderous intention was confined to his own breast. Those readers, therefore, who have not seen any clear account of the transaction, may find it here, elucidated by a plan of the Royal Duke's

Duke's apartments, where the scene took place, and accompanied with remarks, (generally speaking) apposite and just.

ART. 27. *Legs d'un Pere à ses Filles. Traduit de l'Anglais. Du Dr. Gregory, d'Edinburgh, par C. Douffet. Londres. 12mo. 180 pp. Dalau. 1810.*

We can have no hesitation in recommending this little work to the notice of the public, not only on account of the great merit of the original, the spirit of which is admirably preserved in the translation, but as calculated to be of great use both to teachers and learners of the French language. The motives which induced M. Douffet to engage in such a work, as stated by himself in the preface, will best explain what we mean. He tells us, that having often had to superintend the attempts of his pupils, to render into French the original of Dr. Gregory, he has been sometimes too hastily compelled, as it were, to find for them equivalent terms, which for want of time and consideration, have not afterwards appeared to him so full and perfect as he could have wished. It is obvious that this is a case likely to happen to any instructor in foreign languages, and it is no matter of wonder therefore that many of them should feel, what M. Douffet candidly acknowledges to have felt; namely, that with all his care during the limited allotment of time in a common lesson, he had left imperfect translations of a good book in the hands of his pupils. To remedy this evil, by applying his leisure moments to the object of a more careful and perfect translation, he has gone through the whole, in a way more satisfactory to himself, and we will venture to say, of considerable utility to those for whom it is particularly designed; namely, young ladies just entering into the world, and desirous of making a proficiency in the French language.

ART. 28. *British Chronology: or a Catalogue of Monarchs from the Invasion of Julius Caesar, to the Conquest of William, Duke of Normandy; to which are added Chronological Tables of English History, from the Conquest to the present Reign. Calculated to afford Assistance to Young Students of either Sex, who are desirous of attaining a Knowledge of the Annals of their Country. By the Rev. George Whittaker, A. M. Domestic Chaplain of the most Noble the Marquis of Lansdown, and Master of the Grammar School in Southampton. 12mo. 72 pp. 1s. 6d. Law. 1808.*

Mr. Whittaker's is indeed a very humble attempt in the historical or rather chronological line, the first part of which consists entirely of a few lists of names, easily copied from any history of England. The second part contains a chronological sketch of each

each reign from the conquest, with lists of remarkable events and of eminent persons. The loyal conclusion of the account of the present reign we cordially approve. The book may certainly serve as a good manual for the initiation of very young pupils, and beyond that cannot much be recommended.

ART. 29. *Instituteur François, in French and English, designed for Schools of both Sexes, and Private Learners. Intended to simplify, by a progressive Series of Easy and Familiar Lessons, the Pronunciation, Spelling, Reading, and Construction of the French Language.* By William Keegan, Master of Manor-House Academy, Kennington Lane; and Author of "*Le Negociant Universel*," and "*Commercial Phraseology for Schools*," &c. &c. 12mo. 155 pp. 2s. 6d. bound. Boosey, &c. 1808.

The prodigious number of grammars and initiatory books, which from time to time is produced, naturally suggest the idea that every teacher of any celebrity finds it answer best to manufacture his own implements. Mr. Keegan has been justly praised for his "*Negociant*;" of his present book it is fair to say, that it is a methodical and convenient French Spelling Book. He is very careful in explaining the sounds of the French letters, and we think he is in general successful: but we hesitate in the very first vowel. He directs (as all the old books also do) that the French *a* should be pronounced like our *aw* in *law*. If so *pâte* would be sounded exactly as we speak the proper name *Paul*, and *sale* like *Saul*. But will any person say this, who hear the language spoken by the modern French? Is not their pronunciation of it much more like the sound of our interjection *ah*? Certainly by no means so broad as our *aw*. The utility of the lessons partly translated, with gaps left here and there for the scholar to fill up, does not very forcibly strike us; but Mr. Keegan may perhaps find it useful in practice.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Second Part of a Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account, both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. 3s.

The Psalms evangelized, in a continued Explanation; wherein are seen the Unity of Divine Truth, the Harmony of the Old and New Testament, and

and the peculiar Doctrines of Christianity in Agreement with the Experience of Believers in all Ages. By the Rev. Richard Baker, D.D. Rector of Cawston, in Norfolk. 8vo. 12s.

Religious and Civil Union. By John Crook. 6s.

A Series of Discourses on the peculiar Doctrines of Revelation. By the late David Saville, A.M. Edinburgh. 10s. 6d.

Observations on Parochial Schools, and on the State of the Clergy of the Established Church. By a Member of the British Parliament. 1s.

Sermons for Family Reading, abridged from the Works of the most eminent Divines. By the late Mrs. Trimmer. 6s.

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We admire the patriotic zeal of a *friend*, and can assure him, that by the influence, which we seemed to admit in p. 635, December, we did not mean undue or corrupt influence.

We have received the communication respecting a late medical life, and shall attend to it.—And the note of A. B., but have it not in our power to comply with his wishes.

We very willingly retract what was said in our last preface respecting Mr. *Spry's* being Calvinistical. It was said inadvertently.

LITERARY INTELLIGENCE.

Mr. *Cresswell* has at the press a *Treatise on Linear Perspective*.

It is known by the lovers of Topographical works that the Third Volume of the Second Edition of the *History of Dorsetshire*, by *Hutchins*, was destroyed by fire. Mr. *Nichols*, who is ever persevering and indefatigable, has published proposals for completing the work, with improvements, by the late Mr. *Gough*. Mr. *Nichols* only seeks to be indemnified, and as soon as a hundred copies shall be subscribed for, the work will go to press.

A New Edition of the *Environs of London*, by Messrs. *Lysons*, will be published in a few weeks, to which an additional volume will be subjoined, to be separately purchased for the use of the subscribers to the first edition.

Dr. *Pearson's Warburtonian Lectures*, preached in Lincoln's Inn Chapel, will be published about the latter end of April.

The first volume of the *Transactions of the Geological Society*, in quarto, with many plates, will be ready for publication in May.

Mr. *De Luc* is printing his *Geological Travels* in England, in two octavo volumes.

The authorized Version of the *Book of Psalms*, corrected and improved, with Notes, critical and explanatory, by the late *Bishop Horsley*, is in the press. The work is to be comprised in one large quarto volume, and a prefatory Essay will be prefixed, by Mr. *Heneage Horsley*.

Mr. *Montagu Pennington* has nearly ready for publication an octavo volume, entitled, *Redemption, or a View of the Rise and Progress of the Christian Religion, from the Fall of Adam, to its complete Establishment under Constantine*.

Miss *Mitford* has in the Press, a Poem, entitled, *Christina, the Maid of the South Seas*, illustrated with Notes, which will appear in the course of the present Month.

The second volume of Mr. *Moore's Tales of the Passions*, containing "The Married Man," being an illustration of the Passion of Jealousy, is expected to appear shortly.

A new edition of Dr. *Hutton's Mathematical and Philosophical Dictionary*, with many improvements, is preparing for the press.

We hear of a Novel in the Press, of much originality, entitled, *Think's-I-to-myself*, and which will probably make its appearance this month.

THE
BRITISH CRITIC,

For MARCH, 1811.

“ Arbitrii nostri non est quod quisque loquatur.” D. CATO.

How can we help what folks will say, or write?

ART. I. *The State Papers and Letters of Sir Ralph Sadler, Knight-Banneret. Edited by Arthur Clifford, Esq. in Two Volumes. To which is added, (prefixed) a Memoir of the Life of Sir Ralph Sadler, with historical Notes, by Walter Scott, Esq. 4to. 5l. 5s. Edinburgh, Constable and Co.; London, Cadell and Davies. 1809.*

A VARIETY of circumstances concur in giving a great degree of importance to these interesting volumes. The period to which they relate; the transactions of that period; the abilities which Sir Ralph Sadler is known to have possessed; and the confidence that was reposed in him by Henry VIII. by the court of Edward VI. and by Queen Elizabeth, all conspire to make these letters peculiarly valuable to every one who wishes to be thoroughly acquainted with the British History, Scottish as well as English, at the æra of the reformation. An additional value is given to them by Mr. Scott's Memoir of the Life of the great Statesman, which will serve as a guide to those who, though they have not leisure to read the whole collection, may yet wish to consult these curious papers, with respect to some particular event in our national history. Of this memoir, therefore, we shall first lay before

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our readers a short abstract, and afterwards the substance of the letters and other papers.

Sir Ralph Sadler was born in the year 1507, at Hackney, in Middlesex. He was the eldest son of Henry Sadler, Esq. who, though a gentleman by birth, and possessed of "a fair inheritance," seems to have acted in some domestic capacity, probably as steward or surveyor to a nobleman, the proprietor of a manor called Gillney, near Great Hadham, in Essex. In those days, as Mr. Scott justly observes, so entire was the feudal system, that gentlemen of family and moderate fortune, sought, not only emolument, but protection, and even honour, by occupying, in the domestic establishments of the nobles, those situations, which the nobility themselves contended for in the Royal household.

Ralph Sadler, the subject of this memoir, was so fortunate, as, in early life, to gain a situation in the family of Thomas Cromwell, Earl of Essex, who reposed in him such trust as soon brought him under the eye of his Sovereign; and Henry, who with all his caprice, respected such talents and accomplishments as Sadler possessed in an eminent degree, took him (we are told, on the authority of the inscription on Sadler's tomb) into his service in the year 1518. Here we think there must be some mistake, either in reading the inscription on the tomb, or in fixing the year of Sadler's birth to 1507, for it is hardly conceivable, that a boy eleven years old could have been distinguished by all those accomplishments which, we are told, Henry considered as essential to the character of a man. It is not indeed conceivable that Cromwell reposed in such a boy *that trust*, which is here said to have brought him under the eye of the King.

Be this as it may, Sadler advanced daily in the King's favour, for he was peculiarly active in the great work of dissolving the religious houses; and he received his full share of the spoil.

In the year 1537, he commenced a long course of diplomatic services, by an embassy to Scotland, whose Monarch was then absent in France. The objects of his mission were to greet the dowager Queen, to strengthen the English interests in the councils of regency which then governed Scotland; and to discover the probable consequences of the intimate union of Scotland with France. In his journey through the northern counties of England, Sadler travelled with such leisure as to observe the disaffection that prevailed in most of them, on account of the innovations in religion; and when he reached Edinburgh, or the place where the

Scottish

Scottish court then was, he remained long enough to discover that the clergy, and most powerful nobles were in the interest of France, and zealous for war with England; that the lesser barons and the common people were attached to the reformation; and that the Queen Dowager, Henry's sister, was utterly without power. With this intelligence, we are told, that Sadler returned to England in the beginning of February, 1537.

Here again, we think, there must be some mistake in the dates, for, when the state of the roads at that period is considered, together with the mode of travelling, it seems absolutely impossible that any man could have accomplished all this in the single winter month of January.

He returned to Scotland in 1538, on a second embassy, of which the ostensible purpose was to maintain, in general, a good correspondence between the two crowns. The real object, however, of which we have a full account in this collection of state papers, was to separate the Scottish King from the councils of Cardinal Beaton, a prelate of great ambition and considerable talents, who was at the head of the faction favourable to France. Sadler was further instructed to remonstrate with James on the œconomy with which he managed his crown lands, by stocking them with flocks of sheep; and to hold out to him a more kingly source of revenue in the overgrown possessions of the church. He was directed to persuade the Scottish monarch, if possible, to imitate his uncle's conduct to the See of Rome, and to make common cause with England against France.

Sadler seems to have attempted the attainment of these objects with great address; but we need not say how completely he failed. When he enlarged on the corruptions of the clergy in manners and doctrine, James mildly replied, "God forbid, if a few be not good, for them all the rest be destroyed. The good may be suffered, and the evil must be reformed." When, in the terms of his instructions, Sadler rudely censured the King's œconomy, James replied, "I have no sheep, nor occupy no such things. But such as have tacks or farms of me, peradventure have such numbers of sheep and cattle as ye speak of, going upon my lands, which I have no regard to*." A meeting with
Henry

* Mr. Scott seems to think that James here deviated from the truth, because Pitcottie says that he had, in Ettrick forest, ten thousand sheep, under the care of Andrew Bell, the King's shepherd. We certainly are not inclined to suspect Pitcottie of wilful

Henry in England, was likewise warmly pressed by Sadler on the Scottish monarch; but this James politely evaded, being well aware, as Mr. Scott observes, "that a Sovereign ought not to meet his superior in power, unless he be prepared to subscribe to whatever may be required of him."

Sadler was obliged, therefore, to leave the court of Scotland without having materially succeeded in any part of his mission; and in the same year (1540) he lost his patron Cromwell, who was disgraced and beheaded; but retained his interest with Henry, by his own individual merits.

In 1541 he was again sent to Scotland for the same purposes as formerly, to detach the King from the Pope and Catholic clergy, and to press upon him the propriety of a personal meeting with Henry. "The good sense and moderation," says Mr. Scott, "which James displayed during discussions of so delicate a nature, rendered him worthy of a more enlightened age, and of a better fate." His fate was to die literally of a broken heart in 1542, on hearing of the fatal battle, or rather rout of Solway, in which the Scotch displayed none of that courage which enabled their ancestors under Wallace and Bruce to make head against our Edwards*.

The death of James V. left the Crown of Scotland to his infant daughter Mary, whose misfortunes, as Mr. Scott observes, began in her cradle, and accompanied her, with

falsehood; but if what he says could not be reconciled with this reply of the King to Sadler, it would be as reasonable to suspect him of falsehood as his Sovereign; and much more reasonable to suppose that Sadler had misapprehended the meaning of the King's words, than that any gentleman would have falsified in a matter of such a trifling nature as this. But the King and Pittscottie may be easily reconciled, merely by supposing, that Andrew Bell had a tack of Ettrick forest, for which he paid rent to the King, and that the rent was increased or decreased according to the number of sheep that pastured in the forest. The man who had a lease of the forest on such terms as this, might naturally enough be called the King's shepherd; though the sheep were not the King's property, nor the number of them even known to himself. *Rev.*

* The nobles displayed, indeed, the same proud spirit which made them take the command of their army from Wallace at the fatal battle of Falkirk, and some of them go over to the enemy; but they had greater cause to be offended at being placed at Solway, under the command of Oliver Sinclair, than their ancestors had at sharing the command of their army with Wallace, or even at being themselves commanded by that hero.

little

little intermission, to her grave. That Henry conceived, even then, the plan of uniting the two kingdoms by a marriage between her and his son Edward, is universally known. With this view he released the prisoners taken at Solway, on the condition of their supporting the proposed marriage in the Scottish Parliament, and returning to him, should their efforts prove unsuccessful. The Earl of Angus, who had, for fifteen years found refuge in England from the wrath of his own Sovereign, returned with these prisoners to Scotland, and undertook to employ all the influence of his powerful house in bringing about the same measure. With these nobles Sir Ralph Sadler was sent as ambassador from England, for the purpose of achieving this important match; and the prudence and art with which he conducted the negotiation, together with the real advantages which it held forth to Scotland, would probably have secured its success, had not his address been counterbalanced by that of Cardinal Beaton, and the Scotch irritated beyond endurance, by the arrogance, impatience, and even parsimony of Henry. The consequences were, that Sadler returned in December 1543 to England, and Henry declared war against Scotland.

Notwithstanding the caprice of Henry and the violence of his temper, he seems never to have treated Sadler with either harshness or injustice. The skill and patience with which that statesman had conducted the negotiation, though not crowned with success, even raised him in the esteem of his Sovereign, who included him, by the title of Sir Ralph Sadleyr, Knight, among the twelve persons whom he named as a Privy Council to the sixteen nobles to whom, in his will, he bequeathed the care of his son, and of the kingdom. The terms of Henry's will, and even its *intention* were quickly set aside by the elevation of the Earl of Hertford, afterwards Duke of Somerset, to the office of Protector of the Realm. To reconcile the rest of the King's executors and their Privy Counsellors, to this pre-eminence of one of their own number, wealth and honours were conferred on them with no sparing hand; and Sir Ralph Sadler in particular received a confirmation of all the Church-lands formerly assigned to him by Henry, with splendid additions.

When the war with Scotland was renewed, Sir Ralph Sadler so distinguished himself at the bloody and decisive battle of Pinkie, that he was on the field raised to the degree of Knight Banneret, which Mr. Scott calls the very pinnacle of chivalry; but we hear nothing more of him during the reign of Edward VI. except that in a grant, dated

the 4th of that King's reign, he is termed "Master of the great Wardrobe."

In the reign of Philip and Mary, Sir Ralph Sadler seems to have retired from court to his estate at Hackney, and to have resigned the office of Knight of the Hamper, which had been conferred on him by Henry VIII, to some friend of Archbishop Heath's. There is, however, complete evidence, that far from being in disgrace, he was in such confidence with his Sovereign, that Mary authorized him to arm and equip as many able men as he could maintain, and to keep them ready to suppress, on an hour's notice, any popular tumult that might break forth.

When Elizabeth succeeded to the throne, she called Sir Ralph Sadler to the privy council; and until the day of his death he retained a great portion of her regard and esteem. He was a member of her first parliament, and continued to be a representative of the people during the greater part, if not the whole, of her reign. The jealousy and hatred which Elizabeth had conceived against the unfortunate Mary Queen of Scots, is universally known; and when she resolved to support the *lords of the congregation*, as the Scottish nobles who favoured the reformation styled themselves, against the legitimate government of their country, she pitched upon Sir Ralph Sadler, to manage the intrigues necessary for the successful execution of this plan with such secrecy, as neither to bring upon the lords of the congregation the odium of being the pensioners of England, nor to engage Elizabeth in an open war with her sister and rival. Mr. Scott informs us who were associated with Sir Ralph Sadler in this important negotiation, but the chief confidence of Elizabeth and Cecil was reposed in him; nor was it reposed in a man who disappointed them. Sadler opened and carried on the negotiation with his usual ability, and paved the way for that absolute influence, which Elizabeth soon afterwards obtained in the affairs of Scotland, as the numerous letters now offered to the public completely prove.

After Elizabeth's treaty with the *lords of the congregation*, and the surrender, in 1560, of the garrison of Leith to the English forces under the command of Lord Grey, we hear nothing more of Sir Ralph Sadler, except that he was created Chancellor of the Duchy of Lancaster, until the year 1568; when Elizabeth chose to treat a fugitive Queen, who had fled to her for protection from her own rebellious subjects, as an accused criminal. Of the commissioners appointed to hear the accusation brought by the Scotch rebels against their own

Sovereign,

Sovereign, and to decide on her innocence or guilt, Sir Ralph Sadler was one, and the one most trusted, whether to the credit of his head and heart, the reader of these volumes will judge for himself.

His sense of virtue seems not, indeed, to have been always delicate, when acting in obedience to the dictates of his royal mistress. After the suppression of the rebellion, raised by the Earls of Westmoreland and Northumberland, for the deliverance of Queen Mary, and the restoration of the Romish religion, the insurgent Earls, with some of their principal followers, retreated into Scotland. Northumberland fell into the power of the regent Murray, by whom he was, of course, delivered up to Elizabeth; but

“ Westmoreland being sheltered by the laird of Fernihurst, Sadler employed a person named Robert Constable, a relation of the unfortunate fugitive, to *seduce him to come back to England, under the promise of protection*, and then to deliver him up to the severity of the law. The person to whom this negotiation was entrusted was, by birth, a gentleman, although his family was then stained by treason, as afterwards by regicide. But his quality did not prevent him from undertaking this treacherous commission, as the thirst of lucre could not, on the other hand, altogether subdue his own sense of the infamy of his conduct. And between avarice, hypocrisy, and remorse, his letters to Sadler form a most extraordinary picture of guilt contending with shame. The answers of Sir Ralph are remarkable, as disdaining to qualify the infamy of the task otherwise than by increasing the bribe. He treats Constable as the traitor he had made himself; and appealing only to his avarice, makes no capitulation with his feelings whatsoever.” Mem. p. 27.

That Constable was an infamous man, and despised as such by Sir Ralph Sadler, is indeed apparent from the letters of both, published in the second volume of this collection; but was the conduct of Sadler himself perfectly honourable, when he bribed and encouraged this wretch to ensnare his confiding relation? Mr. Scott, indeed says, that he treats Constable as the traitor he had made himself; and appealing only to his avarice, makes no capitulation whatever with his feelings. This, however, appears to us to be more than doubtful. In a letter to Secretary Cecil (vol. II. p. 109) Sadler says that he had *conversed* with Constable on the business of his treachery, and *animated* him to the same by representing the good service which he should thereby render to Her Majesty, which he might be sure Her Majesty would not leave unrewarded to his comfort; and to Constable himself, he says,

" I have received your long letter, which I have thoroughlie perused ; and perceiving by the same your good-will and paynefull travaile to sustayned in your comberous journey for *the service of the Queenes Majestie, and your countrey, I cannot but greatly praise and commende you for the same !*" P. 127.

Would a man of a delicate sence of virtue and true honour confound loyalty and patriotisim with treachery, or praise another for actions which he would not perform himself ? Fortunately for the Earl of Westmoreland this base negotiation proved not successful.

In 1572 Sir Ralph Sadler was employed as one of the commissioners for examining the Duke of Norfolk, with whom he had been lately associated in trusts of a similar nature ; and the issue of the enquiry was the trial and execution of the unfortunate Duke. In 1578 he was honoured with a letter from James of Scotland, who had then taken the reins of government into his own hands, recommending to his good offices an ambassador whom he had dispatched to the Queen of England.

We next find Sadler employed occasionally as a spy on the Earl of Shrewsbury, whose castle was converted into a prison, and himself made a jailor for the unfortunate Queen of Scots. In 1580, Shrewsbury, after repeated intreaties to be relieved of a trust so hateful in itself, was permitted to go to court ; and during his absence, Sir Ralph Sadler and Sir Henry Mildmay were appointed temporary keepers of the captive Queen, with authority to seize upon all her letters and correspondence, if necessary, by breaking open her cabinets, and other places where they might be found. In 1584 Shrewsbury was relieved from a charge, which had so long subjected him to constant suspicion, and Sir Ralph Sadler appointed in his room. With Sadler Mary appears to have been better pleased than with her former keeper ; and her address and affable manners seem to have made such an impression on him as induced him to recommend (obliquely indeed) the setting her at liberty on certain conditions. In the midst of January, 1584-5, she was removed from Shrewsbury's castle of Wingfield, to the castle of Tutbury ; and, says Mr. Scott,

" Two circumstances happened, one in the course of the journey, and the other while Mary abode at Tutbury, illustrative of the jealous care with which, even Sir Ralph Sadler's guardianship of Mary was watched by the spies of Elizabeth. In their lodgings at Derby, where Mary halted for a night, the Scottish Queen went courteously up to the mistress of the house, and saluted

saluted her, saying, she was come to give her inconvenience; but, as they were both widows, they would agree well enough, having no husbands to trouble them. For permitting this intercourse of ordinary civility, and for having used the common high road in their journey to Tutbury, Sir Ralph's conduct was so reported at court as to render it necessary that he should justify himself. A more heavy complaint against him was afterwards grounded on his having permitted Mary to accompany him at some distance from the castle of Tutbury, to enjoy the sport of hawking. This last instance of suspicion and cruelty seems to have driven Sadler to the extremity of his patience, as it produced rather an expostulation than an apology. He admitted he had sent for his hawks and falconers to divert 'the miserable life' which he passed at Tutbury, and that he had been unable to resist the solicitation of the prisoner, to permit her to see a sport in which she greatly delighted. But he adds, that this was under the strictest precautions for security of her person; and he declares to the Secretary, that rather than continue a charge which subjected him to such misconstruction, were it not more for fear of offending the Queen than dread of the punishment, he would abandon his present charge on condition of surrendering himself prisoner to the Tower for all the days of his life? and concludes, that he is so weary of this life, that death itself would make him most happy." Mem. p. 32.

To these supplications and complaints Elizabeth was at last pleased to listen, by committing the unfortunate Mary to the custody of Drurie and Paulett, her last and sternest keepers. Still she had occasion for the services of Sir Ralph Sadler, and such services as a gallant Knight must surely have performed with reluctance. When she had put the Queen of Scots to death, and by that act of regicide disgusted all ranks and denominations of men, as well in England as in every other country, she seems to have become seriously afraid of what might be the consequences, should James attempt, at the head of an army, to avenge his mother's death. He was not, indeed, a warlike prince, and some of his nobles were more devoted to Elizabeth than to him; but there was a powerful party in England, disaffected to her government, which, with the aid of such an army, as even James could bring to their assistance, might, at that critical period of her reign, have shaken the very foundations of her throne. Sadler was therefore dispatched to the court of James, whom he easily dissuaded from a hazardous enterprize, to which his own love of ease, and the prospect of peaceably succeeding to the throne of England, made him, indeed, sufficiently reluctant.

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This was the last time that Sir Ralph Sadler was employed in the public service; for soon after his return from Scotland he died, in the eightieth year of his age, reputed the richest commoner then in England. His talents, as a statesman, are fully displayed in the two volumes before us; and Mr. Scott has given us the character of him as a man, which was left by Lloyd among his state worthies.

We are there told, that

"He was at once a most exquisite writer, and most valiant and experienced soldier; that his nights were devoted to contemplation, and his days to action; that though his body was little, his soul was great; that his thoughts were quick and clear, his performances speedy and resolute; and that he could not endure to spend that time in designing one action which might perform two, or to delay in performing two, what might have designed twenty."

The same writer says, that

"His two main designs were, 1. An interest in his prince by service, and 2. An alliance with the nobility by marriage. His last negotiation was that in Scotland, during the troubles there about Queen Mary. So searching and piercing was he, that no letter or advice passed, whereof he had not a copy; so civil and obliging, that there was no party that had not a kindness for him; so grave and solid, that he was present at all counsels; so close and unseen, that his hand, though unseen, was in every motion of that state; and so successful, that he left the nobility so divided, that they could not design any thing upon the King; and the King so weak, that he could not cast off the Queen; and all so tottering, that they must depend upon Queen Elizabeth."

From the same sketch of his character it appears, that he bequeathed to his successors, beside the letters and papers which his descendant, Mr. Clifford, has now published, a register of all (national) occurrences, since he was capable of observation; a register, of which the loss, as Mr. Scott justly observes, is a matter of deep regret.

From the abstract which we have given of Sadler's life, the object of his three first embassies to Scotland, under Henry the Eighth, is sufficiently apparent. The purpose for which he was dispatched thither the fourth time was, to persuade the estates of that realm to make a treaty of perpetual peace with England; to contract a marriage between their infant Queen and Edward Prince of Wales; to deliver up their Queen *immediately* to Henry; to receive a governor of the kingdom, nominated by him;

him; and to admit English garrisons into all their castles and fortresses! Demands more unreasonable or extravagant never were made by one independent nation to another, and such they evidently appeared to Sadler. True, however, to his first "main design" of maintaining "an interest in his prince by service," he laboured to persuade the Scottish nobles, that these demands were most *reasonable in themselves, and most beneficial to Scotland!*

A man of his shrewdness and sound understanding never could have attempted to support by sophistry absurdities so palpable as these, had not he depended on the aid of a faction of Scottish nobles, with the Earl of Angus at its head, entirely devoted to the interests of England; and had not the adherents of France and popery been paralyzed in their movements by the imprisonment of Cardinal Beaton. The Earl of Arran, a weak, vain, unsleady man, but heir to the crown, in the event of the infant Queen's death, had been appointed by the estates governor of the kingdom; and appears to have entertained thoughts of marrying his son to the infant Queen, as soon as she should be of the age required by the canon law for making such contracts binding. It surely was not such a man's interest to enter into any one of Henry's views, except that which respected a perpetual peace between the two kingdoms of England and Scotland. Yet the address of Sadler, aided by the powerful influence of the Douglasses, appears to have, at one period, united the governor completely to their party. As it was from the Popish party (then the most numerous) that Henry reasonably expected the most strenuous opposition to his measures, Sadler, by his instruction, began with exhorting the governor to "set forth the scripture, to extirpate the monks and friars, and to abolish the Bishop of Rome's usurped authority." To the setting forth of the scripture, the governor made no objections; but to the second point (says Sadler) in his answer to the King, he told me

"That he desired no less the reformation of the abuses of the church, and the extirpation of the estate of monks and friars, with the abolition of the Bishop of Rome's usurped authority, than your Majesty doth; but that, saith he, will be a hard matter to bring to pass, for there be so many great men here, that be such Papists and Pharisees, (as he called them) that unless the *sin of covetise* bring them unto it, (that is, the desire of having the lands of the abbeyes) he knoweth none other mean to win them to his purpose in that behalf." Vol. I. p. 128.

This was rather a home thrust as well to Sadler himself as to his master Henry, for they had both been influenced by the
sin

sin of covetise, and Henry by various other sins, to extirpate the Monks, and to abolish the Bishop of Rome's usurped authority in England. The great objects of Sadler's mission were to obtain possession of the strong holds of Scotland, and the immediate custody of the Queen's person to his master, who would soon have accomplished his other purposes by force. He set himself therefore to sound, with his usual address, the Popish party on these two important points, and thought, at one period, that he had brought over to the measures of Henry even the Queen Dowager herself.

"I found her (says he, in one of his letters to that monarch) most willing and conformable in appearance to your Majesty's purpose, for the marriage of her daughter to my Lord Prince's Grace; and also that your Majesty should have her forthwith delivered into your hands and custody, which she confesseth to be for her chief surety, and wisheth with all her heart that it were so. She even professed to think that it was the work and ordinance of God, that she who had none before but sons, should bring forth a daughter for the conjunction and union of both the realms (Scotland and England) in one. She bade me advertise your Majesty, (continues Sadler) that the governor, whatsoever pretence or fair weather he made unto your Majesty, minded nothing less than that her daughter should marry into England, and so had himself told her, with this much more, that, for to please your Majesty, they would offer unto the same, that there should be a contract made of the marriage, but they would have the custody of the child till she should be of lawful age, by which time God might dispose his pleasure of your Majesty, being already well grown in years, and then they would handle it so, as that contract should serve to no purpose.—And to verify the same, she saith, that the governor and council have determined in their Parliament, that your Majestie shall not have the child delivered into your hands for sundry considerations alledged amongst them. One was, that, because she is Queen of the realm, it were not meet to have her out of the same, by whose authority and name the governor should use his office, and all things executed for the commonwealth of this realm. Another is, that if she were delivered unto England, *she should never die*, but if God should call her, they would ever be sure in England to have another to succeed her." Vol. I. p. 84, &c.

By this mixture of truth with falsehood, and this apparent frankness, the subtle French woman, as the editor calls the Queen Dowager, appears to have imposed upon Henry and his council. Even Sadler himself, though he perceived that there was "juggling," as he calls it, either among the avowed partisans of Henry, or in the Queen Dowager; and though he

he told that Princess that what she said of the Cardinal's joining the English interest, and promoting the marriage if he had been at liberty, "did not enter into his creed," yet he declares (p. 116.) to the Lords of Henry's council, that he took her to be in earnest when she expressed her desire to have her daughter married to the Prince of Wales. "This," says he, "is my conjecture, as I love to judge the best; but I will have better experience of the fidelity and truth of French men and Scottish men than I have had yet, before I will presume to give any certain judgment of their intent."

It seems indeed surprising, that a man so shrewd and sagacious as Sadler, should have given even this hesitating credit to the professions of a woman, whose attachments and prejudices were all in favour of the French alliance, and the religion of Rome! The sworn and mercenary partizans of England told the ambassador, (and, traitors as they were, we doubt not, in this instance, they told him the truth) that even their own retainers would desert them, were they to propose the delivery of the infant Queen, and the strong holds of the kingdom, into the hands of a monarch, who had revived the ill-founded claims of the first Edward! The very mention of those claims, they assured him, had brought to the recollection of all Scotchmen, what they had heard of the sufferings of their ancestors under the tyranny of Edward; and their descendants, even the common people, and those who most forwarded the Reformation, would never be persuaded to walk with their eyes open into a similar snare laid for them by Henry. They declared that they had no doubt of being able to prevail with the estates of the realm to enter into an immediate *contract* of marriage between their Queen and the Prince of Wales; to contract a perpetual peace with England; to give pledges, (even some of the first nobles of the kingdom, and the eldest son of the governor himself heir to the throne) that the Queen should be sent to the English court as soon as she should be ten or eleven years old; and to admit an English nobleman or knight, and such English ladies as Henry should appoint, to be constantly about the person of the young Queen, during her residence in Scotland; but they assured the ambassador, that if his master insisted upon having their infant Queen immediately in his custody, and to be put into immediate possession of their fortresses, he could obtain his purposes only by conquest. Some of them were base enough to swear that they would join his armies, or betray into his hands those places of strength, of which they were governors; but they all agreed that the struggle would be long and bloody, whilst the English monarch might, without bloodshed, obtain

obtain all his objects, even the custody of the young Queen's person at an early period, together with the affection of all the people of Scotland, if he would relinquish his demand of having her delivered to him *immediately*, together with the castles and fortresses of the kingdom.

Such were the proposals of those, who, if sincere in any thing, were certainly sincere in wishing a union of the crowns of England and Scotland. That Sadler thought these proposals reasonable, and all that Henry ought indeed to have asked, is evident from the whole tenor of his letters; but aware that the master, whom he served, would be offended, were *he* to pretend to reason with *him*, he carefully retails the arguments of Sir George Douglas and the Earl of Glencairn, who were deemed the most sagacious of Henry's partizans among the Scotch nobility; and sometimes, we suspect, he attributes to them more cogent arguments than such illiterate and ferocious chiefs could have urged for themselves.

While Sadler was thus exerting himself to serve both nations, by endeavouring to moderate the demands of Henry; while he was labouring to persuade the governor and nobles of Scotland that those demands were all perfectly reasonable, the Queen Dowager, who abhorred the English match, requested the ambassador to advise his master to insist on *every one* of his demands, and particularly on getting the *immediate custody* of the person of the infant Queen.

"For," quoth she, "it hath been seldom seen, that the heir of a realm should be in the custody of him that claimeth the succession of the same, as the governor is now established the second person of this realm, and if her daughter fail, looketh to be king of the same." P. 87.

The purpose for which this observation was made is very obvious. It was to convince Sadler that she was under apprehensions for the life of her daughter, whom the governor, she added, had represented to the people as "a child not like to live." And as the ambassador was obliged to transmit to his own country this and every thing else of any importance, she, no doubt, hoped that it would furnish Henry with a new motive for demanding the person of the infant Queen immediately, and for enforcing his demand by arms, which would of course break off the treaty.

In the mean time Cardinal Beaton had obtained his liberty, whether by his own address, by the treachery of Lord Seton, who had the custody of him, or by the connivance of the governor, who had begun to swerve towards the French party, is not very evident. The governor was easily brought back.

by the threats of the Douglasses, and by the solemn promise which Sadler made to him in the name of Henry, that on his adhering faithfully to the English interest, his son should have in marriage the Princess, afterwards Queen Elizabeth. It was not, however, so easy to cajole the Cardinal, whose talents and address seem not to have been inferior even to Sadler's, and who now acted in close concert with the Queen Mother and the court of France.

The consequences are universally known. The treaty, after being brought to a conclusion, and subscribed and sworn to by the governor, was for some time evaded by the difficulty, real or pretended, of finding sufficient pledges that the young Queen should, at the age of ten, be delivered to Henry. During this delay, that tyrant, with his usual impetuosity, seized and detained some Scottish ships trading to France; the young Queen was, by the contrivance of her mother and the Cardinal, conveyed to the then almost impregnable castle of Stirling, and placed under the care of nobles inimical to the English match; and the governor, suffering himself to be convinced by the Cardinal and his partizans, that, Henry having already violated the treaty by the detention of their ships, there was no safety for Scotland but in the closest alliance with France, revolted again to the French party; and ordered Sir Ralph Sadler, who had taken refuge from the fury of the multitude in the castle of Tantallon, to depart from the realm of Scotland.

Thus was a treaty, which promised to be so beneficial to both kingdoms, broken off by the violence of Henry, the unsteadiness of the governor of Scotland, and the almost universal corruption of the Scottish nobles, who appear, in these letters, to have been in general the most venal wretches that ever existed. For the part which Cardinal Beaton acted on this occasion, he is, by most of our historians, Scotch as well as English, accused of having sacrificed the interests of his country to his own lust of power, and bigotted attachment to France and the Church of Rome. We have no inclination to extenuate the enormities of that intolerant, blood-thirsty, and sensual prelate. Let his memory bear the opprobrium which he justly incurred, by burning, as heretics, Wishart, and Anderson, and Ronald, and other eminent reformers; but let us not deny that his conduct in defeating the marriage of the Queen to the Prince of Wales, *might* have proceeded from motives of the *purest patriotism*. Let us likewise confess, that at the era of the Reformation, neither intolerance nor sensuality were peculiar to the members of the Church of Rome. Whilst *they* were cruel for the sake of *Mother-
Church,*

Church, the favourers of the *Reformation* in Scotland committed the greatest enormities for the propagation of what they called the *true word of God*; and one of the Douglasses, when concerting measures for delivering up their country to the King of England, expressed his confidence that “they should be strong enough to do so by the *grace of God*!” Even the enlightened Sadler occasionally calls the ambitious views of Henry his *godly purposes*! And when the Earl of Arrian declared to him that he could see no cause for the war which the English monarch threatened against the infant Queen, “being an innocent that had never offended him,”

“I answered,” says the ambassador, “that your Majesty minded no war against her, but rather sought her surety, wealth, and preservation, with the union of those two realms, THE OPPORTUNITY AND OCCASION WHEREOF IS OFFERED UNTO YOU OF GOD, which they may be sure your Majesty will not pretermitt; and therefore, if they shall neglect *her surety and honour, and the benefit of her realm, with also their own wealth*, your Majesty will direct your proceedings to the war in her quarrel for her *surety and defence*, and for *the wealth of her realm*, against them, who, without consideration, do seem thus to contemn and neglect the same. He asked me, if I called it *her benefit to destroy her realm*? Whereunto I said, that I called it *her benefit and great honour to be made a Queen of two realms by a just and rightful title*, where she had now scarce a good title to one.” P. 155.

This is exactly the casuistry and fraternization which has been held out to the several independent states of Europe by the present government of France, and indeed by all the revolutionary governments of that country.

(To be concluded in our next.)

ART. II. *A short System of Comparative Anatomy, translated from the German of I. F. Blumenbach, Professor of Medicine in the University of Goettingen, by William Lawrence, Fellow of the Royal College of Surgeons in London, and Demonstrator of Anatomy at St. Bartholomew's Hospital: with numerous additional Notes, and an introductory View of the Classification of Animals, by the Translator.* Longman. 484 pp. 12s. 1807.

THE observation of Haller that “Physiology has been more illustrated by Comparative Anatomy than by the dissection of the human body,” is without doubt sufficiently well grounded

grounded, to induce us to hold in the most favourable point of view, any attempt to render the knowledge of that useful science more general. Our conviction of its importance led us to join in what we may without hazard describe as the general feeling, in witnessing the opening of public lectures upon the subject in this country, which while it has had to boast the penetrating genius of a Hunter, should not have been the last of European nations in justly appreciating the utility and advantages of a science which occupied so large a portion of his thought and study. From similar motives we must express our most confident hopes that the persevering spirit, which it appears forsook the ashes of that great man, only to take its abode with his successor, will rouse the imitation, as it has long since excited the admiration, of the many who witness the rich fruits of his labours; and that we shall in future rank foremost among those who explore a field which so indefinitely contributes to the general stock of human knowledge.

The want of an elementary treatise in our own language, upon the subject of Comparative Anatomy, has justly been observed by Mr. Lawrence; and the public must be obliged to him for his attempt to supply that want. We, however, think he would have executed his task better, since we know him capable, had he merely made that use of Blumenbach, which, as he has handsomely acknowledged, he has made of Cuvier in his notes, and had compiled an elementary treatise, according to an arrangement of his own, instead of giving us a translation of a book, the conciseness of which approaches so nearly to deficiency, that notes upon notes are requisite to render it of any utility.

Nothing can be more inconvenient than the present form of the work. It may be diverting, to those who have plenty of time, to hunt out notes A, B, &c. before the information required can be obtained; or, when the reading of a book has been rendered infinitely more difficult than the writing of it, an appearance of depth and research may be produced; but for our parts we conceive it would certainly be more useful were it less perplexing, and under a more perfect arrangement.

The most accurate part of Blumenbach's portion of the work is his comparative Osteology, yet even here he is very deficient, and especially upon the subject of the teeth. This deficiency, however, Mr. Lawrence has ably supplied.—The latter gentleman's account likewise of the peculiar structure of the stomach in the camel and the lama, which is like-

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wife omitted by Blumenbach, is well, and concisely drawn up, from the latest investigations.

"The fluid which they drink is deposited in numerous cells formed in the substance of their first and second stomachs, by strong bands of muscular fibres crossing each other at right angles. It should seem that the animal has the power of closing these cells, by the contraction of those fibres which form the mouth of the cavities; or of expelling the contained fluid by putting the other portions of fibres in action.

"This cellular structure is found in two parts of the first stomach; and it occupies the whole of the second. It was found in a dead camel that these cavities would hold two gallons of fluid: but they were probably more capacious during life, as the animal in question always drank six or seven gallons of water every other day, and took more in the intermediate time. Mr. Bruce states in his travels that he procured four gallons from one which he slaughtered in Upper Egypt.

"As all the food which the animal takes passes into the first stomach, the water of the cells in that part becomes turbid; but it remains perfectly pure in the second, where it resides in the greatest quantity: which circumstance accounts for travellers being able to drink it on an emergency. The muscular bands described at sect. 90 (which see below) are particularly strong; and by drawing the third stomach to the œsophagus, convey the ruminated food through the second without polluting the water in its cells—hence the food that has been macerated in the paunch must be sent back to the mouth directly from that cavity, without passing into the second stomach, as it does in the cow (156, 7) sect. 90.

"The three first stomachs (of the cow) are connected with each other, and with a groove-like continuation of the œsophagus, in a very remarkable way. The latter tube enters just where the paunch, the second and third stomachs approach each other; it is then continued with the groove, which ends in the third stomach. This groove is therefore open to the first stomachs which lie to its right and left. But the thick prominent lips which form the margin of the groove, admit of being drawn together so as to form a complete canal: which then constitutes a direct continuation of the œsophagus into the third stomach."

Upon the whole the book must be considered as useful, and Mr. Lawrence's part of it is certainly well executed; but from the circumstance of its form, which we have already noticed, we doubt that its utility will only continue till some elementary treatise on the subject shall be brought forward in a less exceptionable shape.

ART. III. *Magna Britannia; being a concise topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A.M. F.R.S. F.A. and L.S. Rector of Rodmarton, in Gloucestershire; and Samuel Lysons, Esq. F.R.S. and F.A.S. Keeper of his Majesty's Records in the Tower of London. Vol. II. Part II. containing Cambridgeshire, and the County Palatine of Chester. 4to. 3l. 3s. Cadell and Davies. 1810.*

WE rejoice to find this great and arduous work so far on its progress. The reader may see an account of the first portions in our 28th vol. p. 131, and vol. 34, p. 270. The counties already described are as they follow in alphabetical order, Bedfordshire, Berkshire, Buckinghamshire, and Cambridgeshire. The publication before us extends to almost nine hundred pages, and describes the county of Chester. The editors might, if they thought proper, have commenced this part of their labour with the representation that no detailed and accurate account of this province has before appeared. They have, however, with great modesty, declined arrogating to themselves any praise for so difficult an undertaking; and after a concise but satisfactory apology for the unavoidable delay of their publication, enter without any other prefatory remark upon it. The following will be found a just and accurate analysis of its contents.

The book begins with an historical description of the ancient inhabitants and government of this county from the earliest periods, and when Cheshire formed part of the territories of a British tribe called The Cornavii. This extends to p. 316, and seems to have been compiled with particular care and fidelity, from the most authentic sources. These sources are Higden, Camden, King's Vale Royal, the Harleian manuscripts, Caradoc's History of Wales, by Powel, M. Paris, and various other materials, ancient and modern.

The reader is next presented with the ancient and modern division of Chester. When the survey of Domesday was taken, the county was divided into twelve hundreds, exclusively of six hundreds, now forming part of Lancashire.—Its present division is supposed to have taken place about the reign of Edward III. This is followed by the description of the ecclesiastical jurisdiction and division. It appears that Chester was made a distinct bishopric in the reign of Henry VIII. but it before comprehended Chester, Lichfield, and Coventry. The Benedictine monks had a great abbey at Chester; the Benedictine nuns a priory; the Cistercian

monks, had also establishments in many parts of the county; and there were also various ancient hospitals at Chester, Bunbury, and elsewhere.

At p. 327 is an account of the different market towns, and of the modern population of Cheshire. It was not included in the subsidy roll of Edward III. and consequently there is no opportunity of comparing the ancient with the modern population. At p. 347 the principal land-owners are described in these terms:

“ At the time of the Domesday survey, most of the landed property of this county was divided between the bishop of Lichfield and Coventry; the canons of St. Werburgh; Hugh Lupus, Earl of Chester, and his barons; Hugh de-Mara; Bigot; Ranulphus, supposed to be ancestor of the Mainwarings*; and Osborne Fitz-Tezzon, ancestor of the Boydells. Large portions of the barons' lands were granted by them, at an early period, to their knights and retainers; what remained in their own possession, passed after a few generations, by co-heiresses to other families, except the lands of the barony of Halton, which became vested in the crown, and that of the barony of Kinderton, which continued in the Venables family till 1676, and are now vested in Lord Vernon as its representative. At an early period the families of Aldersey, Arderne, Aston, Baskervyle, Booth, Bostock, Brereton, Brooke, Bunbury, Calveley, Cholmondeley, Davenport, Delves, Dod, Done, Dukenfield, Dutton, Egerton, Glegg, Grosvenor, Holford, Lawton, Legh, Leche, Leycester, Marbury, Maffey, Mirshull, Needham, Oldfield, Savage, Stanley, Starkey, Troutbeck, Venables, Warburton, and Wilbraham, many of whom are still among the principal landholders, had acquired large possessions in this county. The estates of the Booth family are now vested in their representative, the Earl of Stamford and Warrington; those of the Delves family in their representative, Sir Thomas Broughton, bart.; those of the Dones in their representatives, the Ardens; those of the Duttons are variously dispersed; those belonging to the Savages have passed to the Cholmondeley family; the Marbury estates to the family of Barry; those of the Troutbecks by inheritance to the Earl of Shrewsbury. The large estates of the Breretons are

* “ The late Sir Henry Mainwaring, who died in 1797, among other large estates, was possessed of the manor of Pevre or Peover, which from time immemorial had been the seat of his ancestors, and is one of the estates described in the survey, as belonging to Ranulphus. The Mainwaring estates passed by bequest of the late baronet, who was the last heir male of his family, to his half-brother Thomas Wetenhall, Esq., as will be more particularly spoken of elsewhere.”

variously dispersed; these of the Breretons of Brereton have passed by inheritance and devise, as will be described elsewhere; those of the Malpas family, partly by descent and purchase to the Cholmondeleys, and partly by purchase to the Drakes of Amerham, in Buckinghamshire. Some of the Massey estates have passed to the Stanleys, others are vested in the Rev. Richard Massie of Codrington. The estates of the Wilbrahams of Woodhey, have passed by inheritance to the Earl of Dysart; other large estates remain in the Wilbraham family. Lord Crewe's estates were for the most part purchased by his ancestor Sir Randle, in the reign of James I.; the Crewe family had possessed from an early period various estates, principally in the hundred of Nantwich, which, by failure of male issue in different branches, had, at an early period, descended to female heirs; most of the estates purchased by Sir Randle Crewe, had been in the Trussells and Foulshursts. Mr. Holland, author of the late Agricultural Survey of Cheshire, published in 1808, observes, that there are few counties of equal extent in which the number of wealthy land-owners seems so considerable: he adds, that it appears that there are not fewer than fifty noblemen and gentlemen, resident in Cheshire, in possession of property within it from 3 to 10,000*l.* a-year; and that there are at least as many others, with properties of from 1 to 3000*l.* a-year.

The next portion of the work represents the nobility of the county and the places which have given title to any branch of the peerage, noblemen's seats, baronets, extinct and existing. The seats of baronets, and ancient families extinct and existing. This carries the reader with much interesting and entertaining matter to p. 404, where the geographical and geological description of the county commences. Clay and sand are the most predominant features in the soils of Cheshire, but so blended, that the most accurate description of the general nature of the Cheshire soils would be clayey loam, or sandy loam, as the clay or sand predominates. The staple commodities of the county are cheese and salt; the former appears to have been a great article of exportation from a very early period. This subject being of general interest, the author's words are here inserted.

“Mr. Webb, in his itinerary of Cheshire, printed in King's Vale-Royal, speaking of Nantwich, and the excellency of the cheese made in the neighbourhood of that town; says, ‘notwithstanding all the trials that our ladies and gentlewomen make in their dairies in other parts of the county, and other counties of the kingdom; yet can they never fully match the perfect relish of the right Nantwich cheese; nor can, I think, that cheese be equalled by any other made in Europe, for pleasantness of taste and wholesomeness of digestion, even in the daintiest stomachs of

them that love it.' Fuller, in his *Worthies*, speaking of Cheshire, says, 'this county doth afford the best cheese for quantity and quality, and yet their cows are not (as in other shires) housed in the winter *; so that it may seem strange that the hardiest kine should make the tenderest cheese. Some essayed in vain to make the like in other places, though from thence they fetched both their kine and dairy-maids: it seems they should have fetched their ground too (wherein is surely some occult excellency in this kind), or else so good cheese will not be made.— I hear not the like commendation of the butter in this county, and perchance these two commodities are like stars of a different horizon, so that the elevation of the one to eminency is the depression of the other.'

"Dr. Leigh, in his *Natural History of Cheshire*, and Dr. Campbell in his *Political Survey*, attribute the peculiar flavour of the Cheshire cheese to the abundance of saline particles in the soil of this country; and the latter observes, that in the neighbourhood of Nantwich, where the brine springs most abound, the cheese is esteemed to be of the most superior quality: the opinion that prime cheese is produced exclusively from pastures under which salt springs are found, is now exploded †. In Mr. Wedge's general View of the Agriculture of Cheshire, published in 1794, may be found a copious account of the process of cheese-making, as practised in this county. Mr. Holland, in his late Survey, calculates that the number of cows kept for the dairy in Cheshire, is about 32,000; and that the quantity of cheese, annually made from them, is about 11,500 tons ‡: the greater part of the Cheshire cheese, particularly that of the south part of the county, is sold to the London cheesemongers, through the medium of factors, who reside in the neighbourhood; some is

* "The cows in Cheshire are now housed in the winter, although they are not in many other counties, and in some districts much celebrated for the excellency of their cheese, as the Vale of Gloucester, North-Wiltshire, and Berkshire."

† "The richest and best cheese is said to be produced from land of an inferior nature; but the greatest quantity from the richest land. Among the places and districts most celebrated for making the prime cheese, may be reckoned the neighbourhood of Nantwich, for a circuit of five miles; the parish of Over; the greater part of the banks of the river Weaver; and several farms near Congleton and Middlewich, among which we have heard that of Croxton-Hall particularly mentioned."

‡ "This calculation probably is over-rated; we are informed that the quantity annually sent out of Cheshire, from the port of Chester, and by various canals, is about 4000 tons only; about four-fifths of which is the produce of the county."

sent by the Mersey to Liverpool; some inland, by the Staffordshire canal; and a considerable quantity by other canals, to the markets of Stockport and Manchester.

“It is certain from the record of Domesday, that salt was one of the principal articles of commerce in this county, from a very early period; and that it produced a considerable revenue to the crown, before the Norman conquest; the king having two thirds, and the Earl of Chester one third of the tolls; in which manner it continued to the time of Hugh Lupus. It appears that the *Wiches*, as they are called in the Survey, were very productive in the reign of Edward the Confessor. When Hugh Lupus was first created Earl of Chester, the salt-works, belonging to the king and the earl, at Middlewich and Nantwich, having before produced a rent of 16*l.* per annum, were wholly disused and unproductive; and those at Nantwich, whence the king and earl Edwin had derived an income of 20*l.* per annum, were nearly as much neglected; there being then in use only one salt-work out of eight which had been formerly worked.

“At the time of the Survey the salt-works had somewhat recovered their value, those at Nantwich being let to farm by the crown at 10*l.*, those at Middlewich at 25*s.*, and those at Northwich at 35*s.* The Survey gives the particulars of the duties paid for each waggon-load, horse-load, &c. which varied for that which was sold in the hundred, or county, or carried out of either; the customs in the different *Wiches* varied also. The earl had a salt-pit at Nantwich, for the use of his own household, toll-free; but if he sold any salt, he was to account with the king for two-thirds of the tolls. The proprietors of private salt-works were also permitted to have salt for the use of their families, toll-free; but paid toll for all which they sold. It is probable that the chief exportation of salt, at this early period, was to Wales: the people of which country are said to have called Nantwich, *Hellath Wen*, or the white salt-pit, from the whiteness of the salt there made. As no mention is made by Pliny of the salt of Britain, it is probable that there were no salt-works in this county, so early as the time of the Romans. King Henry III., during his wars with the Welsh, caused all the salt-works in Cheshire to be destroyed, and the pits to be stopped up, to prevent the enemy from procuring any supply of that valuable article.

“The art of making salt appears to have been but imperfectly understood in England for several centuries after the Conquest.—King Henry VI. invited John de Sheidam, a gentleman of Zealand, to come over to this country, with sixty persons in his company, to instruct his subjects in the improved method of making salt. Mr. Lowndes, a Cheshire gentleman, received a reward from Parliament, about the beginning of the last century, for making public some supposed improvements in this art; soon afterwards, Dr. Brownrig published a treatise on the art of mak-

ing common salt, in which he suggested some improvements, which have been since adopted. Partly in consequence of those improvements, and partly from other causes, the manufacture of white salt has greatly increased in Cheshire: about a century ago, the salt manufacture there was not more than adequate to its own consumption, and that of a few adjoining counties. From May 1805 to May 1806, the salt manufactured at the Cheshire brine-pits *, exclusively of that made at Nantwich †, and Frodsham which was disposed of for home consumption, amounted to 16,590 tons, seventy-seven bushels. The annual average of white salt sent down the Weever from Winsford and Northwich, for the last ten years, has been 139,317 tons; this has been principally for the supply of the fisheries in Scotland, Ireland, the ports of the Baltic, the United States of America, Newfoundland, and the British Colonies. The quantity manufactured at Northwich is supposed to have been doubled within the last ten years. Messrs. Marshall and Naylor, proprietors of some brine-pits at Anderton, having turned their attention to the investigation of means, by which salt-works might be constructed at the least expence, and the consumption of fuel diminished, have erected works upon this principle, at which they make a large grained salt, peculiarly well adapted to the purpose of curing fish and provisions.—The proprietors, in the year 1806, obtained a patent for making this salt, for which there have been already very large demands; large quantities having been exported to Scotland, Ireland, Newfoundland, and Sweden. The discovery of the rock salt in 1670, (which will be more particularly spoken of under the head of minerals,) forms an important æra in the history of the staple commodity of the county. There are now ten or twelve pits of rock-salt worked in the neighbourhood of Northwich, in the townships of Witton, Marston, and Wincham; from some of these pits they raise a hundred tons in a day. The rock-salt is sent down the Weever from Northwich; about a third of it is refined at the salt-works at Frodsham, and on the Lancashire side of the Mersey; but the greater part is carried to Liverpool, whence it is exported to Ireland, and the ports of the Baltic.—The average quantity sent down the Weever from Northwich

* “At Lawton, Wheelock, Roughwood; in the townships of Anderton, Bechton, Leftwich, Middlewich, and in the neighbourhood of Northwich and Winsford.”

† “The manufacture of salt at Nantwich was much more extensive, in the early part of the seventeenth century than at the present time; for it appears, by some papers relating to the brine-pits, written in the reign of Charles I., that there were then two hundred and sixteen wick-houses, or salt-works, at Nantwich; there is now only one.

for the last ten years is 51,109 tons *. In 1805, there were 2950 hands employed in the manufacture of salt."

P. 412. introduces the natural history of Cheshire, with an account of its mineral springs and rivers, of these last the principle is the Dee. The next is the Mersey. Few counties receive so many advantages from canals as Cheshire, these are consequently described at length; the principal canals which intersect various parts of the county, are those constructed by the late Duke of Bridgewater. But few Roman antiquities have been discovered except within the walls of the city of Chester. These are described at length and illustrated with suitable engravings from p. 427 to p. 462.—These engravings deserve the very highest commendation for their elegance and perspicuity. A few singular customs peculiar to this county are detailed in p. 462, and are these which follow:

"Of the customs and ceremonies peculiar to certain parts of the kingdom, Cheshire has its full share; we shall notice some of those which are most remarkable. There is a custom among the young men, of placing, on the first of May, large birchen boughs over the doors of the houses, where the young women reside to whom they pay their addresses †, and an alder-bough is often found placed over the door of a scold.

"Another singular custom which prevails in this county, is that of *lifting*, at Easter. On Easter Monday, the young men deck out a chair with flowers and ribbands, and carry it about, compelling every young woman they meet to get into it, and suffer herself to be lifted, as high as they can reach into the air, or be kissed, or pay a forfeit. On Easter Tuesday the young women deck out their chair, and lift the men, or make them pay a fine ‡. This custom, which also prevails in some of the neighbouring

* "Holland's Agricultural Survey of Cheshire, where may be found a full account of the process of raising the brine and making the salt, with many other particulars relating to the salt manufactured from the brine-pits, as well as that procured from the salt mines."

† "Mr. Owen, in his Welch Dictionary, under the word *bedw*, birch, says, that it 'was an emblem of readiness, or complacency, in doing a kind act. If a young woman accepted of the addresses of a lover, she gave him the birchen-branch, mostly formed into a crown; but if he was rejected she gave him a *collen*, or hazel.' "

‡ "The following is the entry in that account: "*XV die Maii, vii Dominabus et Domicellis Regine, quia seperunt Dominum Regem*

neighbouring counties, or something very like it, seems to have been admitted among the highest ranks in the thirteenth century: for it appears, from a wardrobe account preserved among the records in the Tower, that King Edward the First, in the eighteenth year of his reign, paid a large sum of money, more than equivalent to four hundred pounds at this time, to the Queen's seven ladies of the bed-chamber and maids of honour, on a similar occasion.

"*Rush-bearing*, or carrying rushes to the churches, and there strewing them, was a custom which formerly prevailed generally in Cheshire: but has been much disused for many years, since close pews have been erected in most churches. It took place on the day of the wake, and was attended with a procession of young men and women, dressed in ribbands, and carrying garlands, &c. which were hung up in the church: we saw these garlands remaining in several churches.

"The most prevalent custom of this county is the shouting of the *marlers*, when any money has been given to them. When a marle-pit is to be dug, the set of labourers, or marlers, as they are called, who undertake it, choose one of their number to be lord of the pit. When at work, they never ask for money, but if any is given them, they are summoned together by their lord, and after announcing with great solemnity the donation, and the name of the donor*, they join their arms, forming a ring, and make four bows, towards the center of it, shouting every time; the fourth time they give a lengthened and much louder shout, letting the sound die away gradually: this ceremony is repeated several times, in proportion to the sum given; they shout four times for silver, though only six-pence; six times for a shilling; for half a crown, the shouts are continued as long as their breath will hold out. My lord keeps the money till the next Saturday evening, when it is spent at the next ale-house, and the shouts are there renewed, as the healths of the givers are repeated in succession. When the marlers have finished their work, they dress up a pole, with flowers and ribbands, and hanging their

Regem in lecto suo in Crastino Pasche, et ipsum fecerunt finire versus eas pro pace regis quam fecit de dono suo per manus Hugonis de Cerru Scutiferi Domine de Weston.—xiiij. li. Lib, Controtulat' de Anno XVIII Ed. I. fol. 45. b.

* "One stepping aside, cries *yez* three times; another says with great solemnity, 'Mr. A. B., dwelling at the township of C., has been here to-day, and has given to my lord and all his men, part of a thousand pounds: I hope another will come by and by, and give us as much more, and we will return him thanks therefore, and shout *large*,' the last word is evidently a corruption of *largejs*."

silver

silver watches, spoons, and other glittering articles upon it, carry it about to collect money; this is called carrying the garland."

A custom entirely resembling that of the shouting of the marlers, prevails in the time of harvest among the reapers in Norfolk, who when any money is given them, leave their work, form a circle with united hands, and in every particular observe the same ceremony, and shout "*largefs*."

The whole of the remaining part of the volume is occupied by the Parochial Topography, which is executed in the same manner, and doubtless with the same precision with which the preceding parts of the work have been distinguished, and which have communicated universal satisfaction. From this part of the publication it does not seem necessary to make any extract. A remarkably entertaining account of the shows and pastimes exhibited by the various companies of tradesmen at Chester, under the superintendence of the Corporation, occurs at p. 584. It will be found to contain many curious particulars which have never before been published. We make no apology for the following account of *The Sheriffs' Breakefast*."

"There is an achant custome in this cittie of Chester, the memory of man now livinge not knowinge the original *, that upon Monday in Easter-weeke, yearly, commonly called Black Mondaye †, the two sheriffes of the cittie doe shoote for a break-faste of calves-heades and bacon, comonly called the sheriffes' breakfaste ‡, the maner beinge thus: the daye before the drum fowndeth through the cittie with a proclamation for all gentlemen, yeomen, and good fellows, that will come with their bowes and arrowes to take parte with one sherrieff or the other,

* "By some MS. annals, quoted in another part of archdeacon Rogers's book, it appears to have been begun in 1511."

† "So called from remarkably dark and inclement weather, which happened on an Easter Monday, when King Edward the Third lay with his army before Paris, and proved fatal to many of his troops. See How's Chronicle."

‡ "In the year 1640, the sheriffs gave a piece of plate to be run for, instead of the calves-head breakfast. In 1674 a resolution was entered in the corporation Journals, that the calves-head feast was held by ancient custom and usage, and was not to be at the pleasure of the sheriffs and leave-lookers. In the month of March 1676-7, the sheriffs and leave-lookers were fined 10l. for not keeping the calves-head feast. The sheriffs of late years have given an annual dinner, but not on any fixed day."

and

and upon Monday-morning, on the Rode-dee, the mayor, shreives, aldermen, and any other gentelmen, that wol be there, the one sherife chosing one, and the other sherife chosing another, and soe of the archers; then one sherife shoteth, and the other sherife he shoteth to *shode* him, beinge at length some twelve score: soe all the archers on one side to shote till it be *shode*; and so till three shutes be wonne, and then all the winers' side goe up together firste with arrowes in their handes, and all the loofers with bowes in their hands together, to the common-hall of the cittie, where the mayor, aldermen, and gentlemen, and the reste take parte together of the saide breakfaste in loveing manner; this is yearly done, it beinge a comendable exercise, a good recreation, and a lovinge assemblie."

A few pages of additions and corrections are subjoined; an index of names and titles, and a most excellent general index. The volume contains thirty-five plates, all admirably executed. The purchasers of the work are informed, that an index of names and general index to the first part of the second volume, containing the account of Cambridge-shire, is printed, and will be delivered on application to the publisher. An appendix also to the first volume, containing additions and corrections, with several supplementary plates, is in great forwardness, and will be published in the course of the present season. To such an undertaking, so executed as this has hitherto been, it is impossible not to wish the success it merits. This we most heartily do, as well from public motives as from sentiments of private regard and esteem.

ART. IV. *The Borough; a Poem, in Twenty-four Letters.* By the Rev. G. Crabbe, LL.B. 8vo. 344 pp. 10s. 6d. Hatchard. 1810.

WE promised ourselves great satisfaction, and we may promise the same to our readers, in the examination and reporting of this poem. It cannot, in the nature of things, be an ordinary occurrence to meet with a poem which stands much above the common class of compositions; we must not expect to live on literary luxuries, and the daily bread of the press certainly has no resemblance to Mr. Crabbe's *Borough*.

The talent of this author for accurate and lively delineation of character, is already known and acknowledged; and we are inclined to think that it is here displayed with more vigour and liveliness, than even in his former works. He has the art, a truly poetic quality, of rendering even the
most

most trivial objects and events interesting; of placing them exactly before the eyes of his reader; and of pointing out those characteristics which every one must acknowledge to belong to them, and yet no one perhaps before had marked with such precision. As it is in the very conclusion of his poem that he speaks of his own general design in writing poetry, we shall, without scruple, go to that part for our first specimen. He has drawn in it, and evidently meant to draw his own character, which will therefore complete our description of him.

“ For this the poet looks the world around,
Where form and life and reasoning man are found;
He loves the mind, in all its modes, to trace,
And all the manners of the changing race;
Silent he walks the road of life along,
And views the aims of its tumultuous throng:
He finds what shapes the proteus-passions take,
And what strange waste of life and joy they make,
And loves to shew them in their varied ways,
With honest blame or with unflattering praise:
’Tis good to know, ’tis pleasant to impart,
These turns and movements of the human heart;
The stronger features of the soul to paint,
And make distinct the latent and the faint;
Man as he is, to place in all men’s view,
Yet none with rancour, none with scorn pursue:
Nor be it ever of my portraits told—
‘ Here the strong lines of malice we behold.’ ” P. 343.

He adds a wish, which we think descriptive of the actual effect of his compositions.

“ This let me hope, that when in public view
I bring my pictures, men may feel them true;
‘ This is a likeness,’ may they all declare,
‘ And I have seen him, but I know not where:’
For I should mourn the mischief I had done,
If as the likenesses all would fix on one.” P. 344.

It does indeed appear to us, that he is as clear from the imputation of particular satire, as he is strong in his description of characters, which from their accuracy *might* be real. We only lament that in one or two instances he has drawn atrocious pictures of vice, which whoever believes to be natural, cannot but sigh for that nature which is capable of such depravity. That it is so must, we fear, be owned; but we cannot but a little wonder at the taste which dwells by preference

ference on such representations. This observation, however, applies to a very small part of the poem: and chiefly to such characters as those of Blaney and Peter Grimes, which having once read, we never wish to see again. The more they have of truth and probability, the more curious but the more disgusting they must be felt. Mr. Crabbe's versification is well suited to his subjects; easy and flowing; sometimes apparently negligent; at others pointed and neat. The reader, as he proceeds, is neither fatigued by constant exertion, nor satiated by uniformity of style; he can read the letters with as much ease as if they were prose, with the frequently recurring stimulus of poetical effect, both in the thought and in the expressions. Comparing the present volume with the former poems of the author, we think it in general composed with more care; and if not always pointed with more felicity, yet certainly not often inferior.

The Borough, which the poet has undertaken to describe, is, like his human characters, not easily fixed to any one in particular. It is supposed to be situated on the sea coast, but that is all which can be ascertained; and as the author, by his own account, inhabits "a village in the centre of the kingdom," there are no means of guessing to which coast his footsteps would be turned, when he went to make poetical observations at a distance from home. It is likely indeed that his observations were made at various times, and in various excursions, through a long course of years. The subject, however, has enabled him to quit his usual scope of description, and to introduce new objects and new persons. Accustomed habits of thought have indeed led him to give a disproportionate share of his attention to the lowest classes of society; and it may be objected, not entirely without reason, that, out of twenty-four letters, nearly one half are given to the alms-house and other objects on a level with it. The only excuse for this fault, if it be a fault, will be found in the liveliness and originality of the descriptions and narratives which it produces. Other subjects described are, the Borough itself; the Church; the Vicar and Curate; Sects and Sectaries; Elections; Professions; Trades and Amusements; Clubs; Inns; Players and Schools,

In his preface, which is by no means to be passed over, Mr. Crabbe speaks with satisfaction, but yet with unaffected modesty, of the success of his former works; and having learned, as every experienced author will learn, the little advantage which can be gained by taking opinions upon his compositions in manuscript, he thus fairly offers them to the criticism of the public.

“ When

"When it is confessed that I have less assistance from my friends, and that the appearance of this work is, in a great measure, occasioned by the success of a former; some readers will, I fear, entertain the opinion that the book before them was written in haste, and published without due examination and revision: should this opinion be formed, there will doubtless occur many faults which may appear as originating in neglect: Now, readers are, I believe, disposed to treat with more than common severity those writers who have been led into presumption by the approbation bestowed on their diffidence, and into idleness and unconcern, by the praises given to their attention. I am therefore even anxious it should be generally known that sufficient time and application were bestowed upon this work, and by this I mean that no material alteration would be effected by delay: it is true that this confession removes one plea for the errors of the book, want of time; but, in my opinion, there is not much consolation to be drawn by reasonable minds from this resource: if a work fails, it appears to be poor satisfaction when it is observed, that if the author had taken more care, the event had been less disgraceful." P. xiii.

But there is nothing in his preface or in his book more calculated for general utility, than the following very sensible and judicious remarks on the enthusiasts, who are pictured in his fourth letter.

"To those readers who have seen the journals of the first Methodists *, or the extracts quoted from them by their opposers †, in the early times of this spiritual influenza, are sufficiently known all their leading notions and peculiarities; so that I have no need to enter into such unpleasant enquiries in this place; I have only to observe that their tenets remain the same, and have still the former effect on the minds of the converted. There is yet that imagined contention with the powers of darkness, that is at once so lamentable and so ludicrous: there is the same offensive familiarity with the Deity, with a full trust and confidence both in the immediate efficacy of their miserably-delivered supplications, and in the reality of numberless small miracles wrought at their

* While the poet exposes such pretenders, he does not hesitate to shew, in his character of the Vicar, how very useless even a well-intentioned man may be, for want of right ideas of his duty. There is no occasion to conceal such truths. From the hand of an enemy this might come as a general reflection, but here it is only an individual character. *Rev.*

† "Methodists and papists compared; Treatise on Grace, by Bishop Warburton, &c."

request and for their convenience : there still exists that delusion, by which some of the most common diseases of the body are regarded as proofs of the malignity of Satan contending for dominion over the soul : and there still remains the same wretched jargon, composed of scriptural language, debased by vulgar expressions, which has a kind of mystic influence on the minds of the ignorant. It will be recollected that it is the abuse of those scriptural terms which I conceive to be improper : they are doubtless most significant and efficacious when used with propriety ; but it is painful to the mind of a soberly devout person, when he hears every rise and fall of the animal spirits, every whim and notion of enthusiastic ignorance, expressed in the venerable language of the apostles and evangelists.

“ The success of these people is great, but not surprising : as the powers they claim are given, and come not of education, many may, and therefore do, fancy they are endowed with them ; so that they do not venture to become preachers, yet exert the minor gifts, and gain reputation for the faculty of prayer, as soon as they can address the Creator in daring flights of unpremeditated absurdity. The less indigent gain the praise of hospitality, and the more harmonious become distinguished in their choirs : curiosity is kept alive by succession of ministers, and self-love is flattered by the consideration that they are the persons at whom the world wonders : add to this, that, in many of them, pride is gratified by their consequence as new members of a sect whom their conversion pleases, and by the liberty which, as seceders, they take, of speaking contemptuously of the Church and ministers, whom they have relinquished.

“ Of those denominated Calvinistic Methodists, I had principally one sect in view, or, to adopt the term of its founder, a church. This church consists of several congregations in town and country, unknown perhaps in many parts of the kingdom, but, where known, the cause of much curiosity and some amusement. To such of my readers as may judge an enthusiastic teacher and his peculiarities to be unworthy any serious attention, I would observe that there is something unusually daring in the boast of this man, who claims the authority of a messenger sent from God, and declares without hesitation that his call was immediate ; that he is assisted by the sensible influence of the Spirit, and that miracles are perpetually wrought in his favour and for his convenience.

“ As it was and continues to be my desire to give proof that I had advanced nothing respecting this extraordinary person, his operations or assertions, which might not be readily justified by quotations from his own writings, I had collected several of these, and disposed them under certain heads ; but I found that by this means a very disproportionate share of attention must be given to the subject, and after some consideration, I have determined to relinquish the design ; and should any have curiosity to search

whether my representation of the temper and disposition, the spirit and manners, the knowledge and capacity, of a very popular teacher be correct, he is referred to about fourscore pamphlets, whose titles will be found on the covers of the late editions of the *Bank of Faith*, itself a wonderful performance, which (according to the turn of mind in the reader) will either highly excite, or totally extinguish, curiosity. In these works will be abundantly seen, abuse and contempt of the church of England and its ministers; vengeance and virulent denunciation against all offenders; scorn for morality and heathen virtue, with that kind of learning which the author possesses, and his peculiar style of composition. A few of the titles placed below will give some information to the reader respecting the merit and design of those performances*.

"As many of the preacher's subjects are controverted and nice questions in divinity, he has sometimes allowed himself relaxation from the severity of study, and favoured his admirers with the effects of an humbler kind of inspiration, viz. that of the Muse. It must be confessed that these flights of fancy are very humble, and have nothing of that daring and mysterious nature which the prose of the author leads us to expect. *The Dimensions of eternal Love* is a title of one of his more learned productions, with which might have been expected (as a fit companion) *The Bounds of infinite Grace*; but no such work appears, and possibly the author considered one attempt of this kind was sufficient to prove the extent and direction of his abilities.

"Of the whole of this mass of enquiry and decision, of denunciation and instruction (could we suppose it read by intelligent persons), different opinions would probably be formed; the more indignant and severe would condemn the whole as the produce of craft and hypocrisy, while the more lenient would allow that such things might originate in the wandering imagination of a dreaming enthusiast.

"None of my readers will, I trust, do me so much injustice as to suppose I have here any other motive than a vindication of what I have advanced in the verses which describe this kind of character, or that I had there any other purpose than to express (what I conceive to be) justifiable indignation against the assur-

* "*Barbar*, in two parts; *Bond-Child*; *Cry of Little-Faith*; *Satan's Lawsuit*; *Forty Stripes for Satan*; *Myrrh and Odour of Saints*; *The Naked Bow of God*; *Rule and Riddle*; *Way and Fare for Wayfaring Men*; *Utility of the Books and Excellency of the Parchments*; *Correspondence between Noctua, Aurita*, (the words so separated,) and *Philomela*, &c."

R

ance,

ance, the malignity, and (what is of more importance) the pernicious influence of such sentiments on the minds of the simple and ignorant, who, if they give credit to his relations, must be no more than tools and instruments under the controul and management of one called to be their Apostle.

"Nothing would be more easy for me, as I have observed, than to bring forward quotations such as would justify all I have advanced; but even had I room, I cannot tell whether there be not something degrading in such kind of attack: the reader might smile at those miraculous accounts, but he would consider them and the language of the author as beneath his further attention: I therefore once more refer him to those pamphlets, which will afford matter for pity and for contempt, by which some would be amused and others astonished—not without sorrow, when they reflect that thousands look up to the writer as a man literally inspired, to whose wants they administer with their substance, and to whose guidance they prostrate their spirit and understanding." P. 20.

This picture is too correctly drawn, and too important in point of public instruction, to be passed over by us, whose anxious wish it is to guard the public, as far as in us lies, from all kinds of delusion; and to give as much circulation as we can to every thing which may promise to be useful. But we now turn with increased pleasure to the poem itself, and to the objects which the art and genius of the writer bring before us. We begin with his very picturesque view of the sea-coast near his borough.

"With ceaseless motion comes and goes the tide,
Flowing, it fills the channel vast and wide;
Then back to sea, with strong majestic sweep
It rolls, in ebb yet terrible and deep:
Here sampire-banks* and salt-wort† bound the flood,
There stakes and sea-weeds withering on the mud;
And higher up, a ridge of all things base,
Which some strong tide has roll'd upon the place.

"Thy gentle river boasts its pigmy boat,
Urg'd on by pains, half grounded, half afloat;
While at her stern an angler takes his stand,
And marks the fish he purposes to land;

* "The jointed glasswort. *Salicornia* is here meant, not the true sampire, the *Crithmum maritimum*."

† "The *Salsola* of Botanists."

From that clear space, where in the cheerful ray
Of the warm sun the scaly people play:

“Far other craft our prouder river shows,
Hoys, pinks, and sloops; brigs, brigantines and snows:
Nor angler we on our wide stream defery
But one poor dredger where his oysters lie:
He cold and wet and driving with the tide,
Beats his weak arms against his tarry side,
Then drains the remnant of diluted gin,
To aid the warmth that languishes within;
Renewing oft his poor attempts to beat
His tingling fingers into gathering heat.” P. 4.

The following very different picture, though tremendous, is rendered valuable by the accuracy of the circumstances.

“Hark! to those sounds, they’re from distress at sea!
How quick they come! What terrors may there be!
Yes, ’tis a driven vessel: I discern
Lights, signs of terror, gleaming from the stern;
Others behold them too, and from the town,
In various parties seamen hurry down;
Their wives pursue, and damsels urg’d by dread,
Lest men so dear be into danger led;
Their head the gown has hooded, and their call
In this sad night, is piercing like the squall;
They feel their kinds of power, and when they meet,
Chide, fondle, weep, dare, threaten or intreat.

“See one poor girl, all terror and alarm,
Has fondly seiz’d upon her lover’s arm;
‘Thou shalt not venture;’ and he answers ‘No!
I will not’—till she cries, ‘Thou shalt not go.’

“No need of this; not here the stoutest boat,
Can through such breakers, o’er such billows float;
Yet may they view these lights upon the beach,
Which yield them hope, whom help can never reach.

“From parted clouds the moon her radiance throws
On the wild waves and all the danger shows;
But shews them beaming in her shining vest,
Terrific splendour! gloom in glory drest!
‘This for a moment, and then clouds again,
Hide every beam, and fear and darkness reign.

“But hear we now those sounds? do lights appear?
I see them not! the storm alone I hear:

R 2

And

And lo! the sailors homeward take their way;
 Man must endure—let us submit and pray.” P. 12.

The beautiful and affecting history of an amiable girl nursing her lover, and patiently mourning for him when dead, as given in letter the second, would present itself above all others to our selection, had not its very excellence already caused it to be circulated in various public prints. They who have not seen it in that way cannot do better than look for it in the poem itself. The Literary Fund, that very admirable institution, now so nobly and deservedly patronized, has not often been more ably celebrated than in the words of the poor curate, introduced in the third letter, whose learning, meekness, and poverty, render him so truly interesting.

“ ‘ Yes,’ ” he replied, ‘ I’m happy, I confess,
 To learn that some are pleas’d with happiness,
 Which others feel—there are who now combine
 The worthiest natures in the best design,
 To aid the letter’d poor, and soothe such ills as mine :
 We who more keenly feel the world’s contempt,
 And from its miseries are the least exempt ;
 Now hope shall whisper to the wounded breast,
 And grief, in soothing expectation, rest.

“ ‘ Yes, I am taught that men who think, who feel,
 Unite the pains of thoughtful men to heal ;
 Not with disdainful pride, whose bounties make
 The needy curse the benefits they take ;
 Not with the idle vanity that knows
 Only a selfish joy when it bestows :
 Not with o’erbearing wealth, that, in disdain,
 Hurls the superfluous bliss at groaning pain ;
 But these are men who yield such blest relief,
 That with the grievance they destroy the grief ;
 Their timely aid the needy sufferers find,
 Their generous manner soothes the suffering mind ;
 Their’s is a gracious bounty, form’d to raise
 Him whom it aids ; their charity is praise ;
 A common bounty may relieve distress,
 But whom the vulgar succour, they oppress ;
 This though a favour, is an honour too,
 Though mercy’s duty, yet ’tis merit’s due ;
 When our relief from such resources rise,
 All painful sense of obligation dies ;
 And grateful feelings in the bosom wake,
 For ’tis their offerings, not their alms we take.

“ ‘ Long

““ Long may these founts of charity remain,
And never shrink, but to be fill'd again;
True! to the author they are now confin'd,
To him who gave the treasures of his mind.
His time, his health, and thankless sound mankind:
But there is hope that from these founts may flow
A side-way stream, and equal good bestow;
Good that may reach us, whom the day's distress
Keeps from the fame and perils of the press;
Whom study beckons from the ills of life,
And they from study; melancholy strife!
Who then can say, but bounty now so free,
And so diffus'd, may find its way to me?

““ Yes! I may see my decent table yet
Cheer'd with the meal that adds not to my debt;
May talk of those to whom so much we owe,
And guess their names whom yet we may not know;
Blest we shall say are those who thus can give,
And next who thus upon the bounty live;
Then shall I close with thanks my humble meal,
And feel so well—Oh! God! how I shall feel!” P. 41.

In the last line, though Mr. C. has fallen upon a form of expression which has been ridiculed, we cannot but think that it has real pathos in his mode of application. So much do these letters abound with passages of strong and original effect, that we feel no danger but that of extending our specimens to an unreasonable length. The letters on the sects, on trades, and professions, have all their various merits.—The letter on amusements (9) is concluded by an incident so natural and so well described, of a party of pleasure overtaken by the tide on a small islet, that nothing but its length, after the many passages we have produced, deters us from inserting it. The style of the author is often varied; sometimes he is even sportive in his descriptions, and with good success. In few passages more successful than in his picture of a flourishing inn, contrasted afterwards by one fallen into decay. We give a part of the former:

“ The ample yards on either side contain
Buildings where order and distinction reign;—
The splendid carriage of the wealthier guest,
The ready chaise and driver smartly drest;
Whiskys and gigs and curricles are there,
And high-fed prancers many a raw-bon'd pair.
On all without a lordly host sustains
The care of empire, and observant reigns;

The parting guest beholds him at his side,
 With pomp obsequious, bending in his pride ;
 Round all the place his eyes all objects meet,
 Attentive, silent, civil and discreet.
 O'er all within the lady-hoſteſs rules,
 Her bar ſhe governs, and her kitchen ſchools ;
 'To every gueſt th' appropriate ſpeech is made,
 And every duty with diſtinction paid ;
 Reſpectful, eaſy, pleaſant or polite—
 'Your honour's ſervant—*Miſter Smith*, good night.' "

P. 150.

The accuracy as well as humour of the concluding lines cannot require to be pointed out to thoſe who have ever travelled or obſerved. It is time, however, to conclude, and for the ſake of literature, we will conclude with the author's view of the delights of ſtudy, which he paints, not only with true feeling, but in the third paragraph, with an artifice of conſtruction which only thoſe who are uſed to compoſition will completely eſtimate.

"Books cannot always pleaſe, however good ;
 Minds are not ever craving for their food ;
 But ſleep will ſoon the weary ſoul prepare
 For cares to-morrow, that were this day's care ;
 For forms, for feaſts, that ſundry times have paſt,
 And formal feaſts that will for ever laſt.

" 'But then from ſtudy will no comforts riſe ?'
 Yes ! ſuch as ſtudious minds alone can prize ;
 Comforts, yea !—joys ineffable they find,
 Who ſeek the prouder pleaſures of the mind ;
 The ſoul, collected in thoſe happy hours,
 Then makes her efforts, then enjoys her powers ;
 And in thoſe ſeaſons feels herſelf repaid,
 For labours paſt and honours long delay'd.

"No ! 'tis not worldly gain, although by chance
 The ſons of learning may to wealth advance ;
 Nor ſtation high, though in ſome favouring hour
 The ſons of learning may arrive at power ;
 Nor is it glory, though the public voice
 Of honeſt praiſe will make the heart rejoice :
 But 'tis the mind's own feelings give the joy,
 Pleaſures ſhe gathers in her own employ—
 Pleaſures that gain or praiſe cannot beſtow,
 Yet can dilate and raiſe them when they flow." P. 342.

This is followed by the paſſage which we firſt quoted, on the objects of the poet ; and thus having completed our circuit,

cuit, we must prepare to take our leave. We see no reason to suspect that the author will fall under the censure of negligence, which in his preface he endeavours to obviate: yet a few trifles have escaped his diligence, which a very little attention will rectify. A *bodger* (in p. 74) means, we suppose, a *botcher*, but we have never met with the word so corrupted. In p. 146 *run* should be *runs*, rhyme and grammar are here at variance. In p. 179, we have four successive lines with one rhyme. *Bows* for boughs, in p. 245, is a mere erratum. In p. 262, l. 2, should be "did he tread." In p. 274 we have *wed* for *wedded*, or did wed; this we presume is an error of system, as we find it in the author's former poems. We are almost ashamed to conclude our account of a poem of such high merit with observations so minute; they may serve, however, to prove that we have read the whole with strict attention, and this author is certainly not a man to contend that inaccuracies, either in grammar or in versification, ought to be continued.

ART. V. *The Scottish Chiefs, a Romance, in five Volumes.*
By Miss Jane Porter, Author of *Thaddeus of Warsaw*, and
Remarks on Sidney's Aphorisms. 12mo. 1l. 15s. Long-
man and Co. 1810.

WE do not recollect to have read a romance, which was to us more interesting, than the *Scottish Chiefs*; and if the fair author's *Thaddeus of Warsaw* possess but half its merits, we are sorry that it should have escaped our notice.—Many circumstances indeed conspire to give to the work before us an interest, which can hardly be given to any tale that is not, at least in part, founded in truth. The hero is the far-famed SIR WILLIAM WALLACE, who drew his sword, as every one knows, to rescue his native country from a foreign yoke, at a period when the state of that country bore a striking resemblance to the state of Spain, when her patriot sons first unsheathed their swords against the present tyrant of the continent of Europe.

In the 13th century Scotland was betrayed into the hands of our Edward I. by the anti-patriotic ambition of several competitors for her vacant throne, and by the jealousies which divided her nobles. Among the competitors, the rights of Bruce and Baliol were indisputably better than those of the other Pretenders to the throne; but there was such a difficulty in ascertaining which of these two had the

preferable right; and the other pretenders with their respective adherents were so hostile to both, that to prevent a civil war, it was judged expedient to refer the question to the arbitration of the English monarch. Edward entered on his office by asserting that the decision of the question belonged of right to him, because the kingdom of Scotland, he said, was a fief held of the crown of England. So unexpected a claim, which, if it was not totally groundless, had been solemnly and repeatedly abandoned by Edward's predecessors, alarmed some of the most patriotic chiefs of Scotland; but it was admitted, we believe, by all the competitors—certainly by Bruce and Baliol; and the royal arbiter having awarded the prize to Baliol, as in equity he was bound to do, soon afterwards summoned his vassal king to do homage to him for his crown.

With that summons Baliol complied, but he was unable to reconcile the patriotic part of his subjects to a submission so derogatory to the honour of what they considered, we believe justly, as one of the most ancient monarchies of Europe; whilst the partizans of Bruce, to increase the general odium under which Baliol had fallen, affected to say that *their* chief would have treated the summons to the English court with scorn. The consequence of all this was, that Baliol was forced into a war with England; the very thing which Edward seems to have wished and expected; and being defeated and taken prisoner, his kingdom was claimed by the English monarch, as reverting to him the liege lord of the Scottish king, whom he treated as his rebellious vassal.

Bruce, who had large estates in England, seems at that period to have abandoned all hopes of ascending the Scottish throne; and certainly supported the claims of Edward in preference to the rights of his hated and pusillanimous rival, who, when a prisoner, made a solemn resignation of his crown into the hands of the English monarch. To a prince so warlike and enterprising as Edward, the subjugation of such a kingdom as Scotland, deprived of its sovereign, and groaning under the aristocratic tyranny of nobles at variance among themselves, and almost all ready to submit to him rather than to the hereditary government of men whom they had long known as their fellow subjects, became an easy task; for the gates of every fortress were opened to the conqueror. The conquest was indeed complete; and had the English monarch governed his newly acquired kingdom with equity, mildness, and vigour, the whole island might, from that period to the present, have been one kingdom governed
by

by one sovereign, according to one code of laws civil and ecclesiastical. But there was little moderation in the composition of Edward; and the governors and military officers whom he placed over the kingdom of Scotland, carried their tyranny and oppression of the people probably farther than they were authorized to do by their politic sovereign. The yoke became intolerable; but not one of the nobility had the courage or patriotism to attempt the liberation of his country.

This was reserved for a private gentleman, WILLIAM WALLACE, or, as he is styled by the most ancient recorders of his exploits, SIR WILLIAM WALLACE, of Ellerslie, a small estate in the west of Scotland. What first induced him to attempt an enterprise apparently so desperate, is not, we think, accurately known. Hume says, that being provoked by the insolence of an English officer to put him to death, he fled from the severity of the government into the woods, and offered himself as a leader to all those who had been reduced to a like necessity. The minstrel Henry, commonly called *blind Harry*, an author indeed of no great credit, describes him at the age of eighteen as killing solitary Englishmen wherever he met with them, and particularly as putting to death, in the street of Dundee, the son of the constable Selbie, who had, with insulting language, endeavoured to wrest from him his dagger. Miss Porter, who professes to "have added nothing to the outline which history would have laid down for the biography of Wallace, except where a stroke was necessary to fill the space and unite the whole," represents him as married, and living in great domestic happiness in the obscurity of Ellerslie, before he was provoked by intolerable injuries to draw his sword against the government under which his country groaned.

Being asked by a neighbouring chief to accompany him to Douglas Castle, he left his Maria for a few hours, promising to return before it should be dark. The chief was Sir John Monteith, who afterwards betrayed him into the hands of Edward; but who being yet loyal to Scotland, entrusted him with a box, which had been committed by Sir William Douglas to his care, when that chief and Baliol were carried prisoners to England. In his return to Ellerslie, he rescued the old earl of Mar from the hands of assassins, among whom was the nephew of the governor of Lanark, whom Wallace killed. This brought on him the vengeance of the governor, who burnt his house, murdered his pregnant wife, and proclaimed him an outlaw. Collecting a band of followers, he vowed vengeance against the governor, whom he

killed

killed with the very sword that he had employed to murder an innocent and defenceless woman; and from that day he devoted himself to the liberation of his country.

The exploits which there is every reason to believe that Wallace and his adherents actually performed, were certainly wonderful, and laid the foundation of that freedom which Scotland recovered under her king ROBERT BRUCE. Miss Porter has detailed in glowing language all that either history or tradition has attributed to him; and in doing so has certainly painted the portrait of one of the most perfect heroes that ever filled the pages of either history or romance. She has introduced into the drama several actors both male and female, who were absolute strangers to us; but they all act consistent parts, and all contribute to the final catastrophe. If there be any *real* character to which she has not rendered complete justice, it is the *fidus Achates* of Wallace, SIR JOHN GRAHAM of Durnduff, who certainly makes a greater figure in the poem of Henry, and we suspect in the traditionary history of Scotland, than in the romance of the *Scottish Chiefs*. Of the characters, which, as far as we know, are wholly fictitious, the most amiable and interesting beyond all comparison are Lady Helen Mar, and Edwin Ruthven, a youth of sixteen; and the most detestable is the Countess of Mar. It is impossible to read the work without regretting the necessity under which the fair author lay, of exhibiting such a character as that profligate and abandoned Countess maintains; but we readily acknowledge that her machinations thicken the plot without rendering it intricate, and give an interest to the whole, which could not easily, if at all, have been given to it without the aid of her ladyship. Of the portraits of heroism according to the manners of the age in which Wallace flourished, the most exact likeness is undoubtedly that of Sir Roger Kirkpatrick, a hardy chief, who burns like the rest with the love of his country; but whose vengeance is implacable, and who seems to delight in carnage and massacre. The humanity of Wallace himself is such as has seldom been equalled in any age or country; and in magnanimity, prowess, and military skill, he is made infinitely to surpass all the heroes of the age, even Edward and Bruce not excepted.

As we cannot follow him through all his exploits real and fictitious, we shall extract the account which is here given of his conduct, Kirkpatrick's, the English Deputy Warden's, and the Countess of Mar's, when he stormed the castle of Dumbarton, and liberated that lady, her husband, and infant son from the captivity into which she had betrayed them.

them. That the reader may judge of the skill with which Miss Porter paints her portraits; it is necessary to inform him that when Mar, who had never sworn allegiance to Edward or Baliol, heard that his deliverer was an outlaw sheltering himself with a few followers amidst the fastnesses near Ellerslie, and hemmed in by English soldiers, he gave orders to his nephew, the young lord of Bothwel, to arm his retainers and rescue the chief. This order was communicated by lady Mar, who was allied to the house of Cummin, and in the interest of England, to the governor of Dumbarton, who immediately seized the castle of Bothwel in which Mar resided; and after massacring his adherents, carried himself and his Countess, who detested Sir William Wallace, whom she had never seen, prisoners to Dumbarton. The Scottish Chief however contrived to make his escape to the Highlands, and collecting a band of determined followers, under the command of Kirkpatrick, young Bothwel and Edwin Ruthven, determined to set at liberty the earl of Mar, or to perish in the attempt. The attack upon Dumbarton was successful; young Edwin had done wonders; Kirkpatrick had been twice taken prisoner, and rescued by Wallace; with a horrid laugh he had exclaimed, while dripping with gore, "The work speeds! Now through the heart of a governor!"—when the door of the tower in which the captive earl and his family were confined, was burst open, and the whole party rushed into the great hall.

"A short, sanguinary, but decisive conflict took place. The hauberk and green plaid of Wallace were dyed from head to feet with red. His own brave blood, and the ferocious stream from his enemies, mingled, in one horrid hue, upon his streaming hands.

"Wallace! Wallace!" cried the stentorian lungs of Kirkpatrick. In a moment Wallace was at his side, and found him struggling with two men who had already forced him to the ground. The dagger that would have terminated his existence, was seized at the very instant in which Wallace laid the holder of it dead across the body of the fallen knight; and catching the other assailant by the throat, he threw him prostrate at his feet. "Spare me for the honour of knighthood!" cried the conquered. "For my honour you shall die!" cried Kirkpatrick, who had extricated himself from the slain, and starting up, almost thrust Wallace from off their supplicating enemy. His sword was already at the heart of the Englishman: Wallace beat it back, "Hold, Kirkpatrick, he is my prisoner, and I give him his life."—"You know not what you do;" cried the old knight in a fury, and struggling with Wallace to relieve his sword arm; "This

is De Valence! You would not spare our deadliest foe!"——
 "Yes even Edward in that position!"

"Even Edward's thanks will await you, noble chief," cried the panting and hard pressed De Valence; "if you grant me life!"——"Sooner take my own, Wallace!" cried the determined Kirkpatrick, fixing his feet on the neck of the prostrate earl, and again trying to wrench his right hand from the grasp of Wallace.—"By all the powers of mercy, I swear," cried Wallace, "that he shall strike through my heart who aims a blow at any fallen Southern that I hear beg for quarter. It is their absence we want, not their lives. And besides, this earl being our prisoner, will be of more advantage to us than his death.

"Our safety is his destruction, Wallace," cried Kirkpatrick, who enraged at this opposition, violently pushing his commander, (who little expected such an action) from off the body of the earl, gave that wily courtier so much advantage, that catching Kirkpatrick by the leg which pressed upon him, he overthrew him to the ground, and by a sudden spring starting up, turned quickly on Wallace, who, he feared, notwithstanding his clemency, would stop him, and struck his dagger into his side. All this was done in an instant. But Wallace did not fall; staggering a few paces with the weapon sticking in the wound, he was so surprised by the baseness of the action, as not to give the alarm before De Valence had disappeared. — — —

— — — "So is your mercy rewarded!" exclaimed Kirkpatrick. "So am I true to my duty," returned Wallace, "though De Valence is a traitor to his!" (Vol 2. p. 105, 110)

The character of these three chiefs, as exhibited in this extract, is maintained through the whole work. Wallace in every instance displays the most heroic courage combined with inflexible honour and humanity; Kirkpatrick, fidelity to his country and commanders, debased however by savage ferocity; and DeValence the most inextinguishable hatred to the man whom he thus endeavoured to assassinate, in return for being rescued by him from the relentless Kirkpatrick.

The Countess of Mar, conscious how little she merited of Sir William Wallace, partook not of the joy of her husband when tidings were brought to them of the success of their countrymen. Wallace, however, she could not avoid seeing; and no sooner had she seen him, than her groundless hatred gave way to the most criminal love—if a passion so impure as her's deserve the name of love: "she looked," says the author, "as Venus did when she beheld the god of war rise from a field of blood." During a feast which the
 had

had prepared for him, his officers, and the earl of Lennox, who had joined them,

“ The Countess fixed her insatiate eyes on the youthful, yet manly countenance of the heroic Wallace. His plumed bonnet was now laid aside; and the heavy corselet unbuckled from his breast, disclosed the symmetry of his fine form, and left its graceful movements to be displayed with advantage by the flexible folds of his simple tartan vest. It was a warrior she looked on: the formidable Wallace, bathed in the blood of Hesselrigge, and breathing vengeance against the adherents of the tyrant Edward! It was the enemy then of her kinsmen of the house of Cummin! It was the man for whom her husband had embraced so many dangers: it was the man whom she had denounced to one of those kinsmen, and whom she had betrayed to the hazard of an ignominious death! Where now was the fierce rebel, the ruiner of her peace, the outlaw whom she had wished in his grave? —

— — — — —
“ Lady Mar found her situation so strange, and her agitation so inexplicable, that feeling it impossible to remain longer without giving way to a burst of tears, for which she could not have accounted, she rose from her seat, and forcing a smile, curtsied to the company, and left the room. When she gained the saloon, she threw herself along the nearest couch, and striking her breast with a strong emotion, exclaimed—‘ What is this that is within me? How does my soul seem to pour itself out to this man! Oh! how does it extend itself as if it would absorb his, even at my eyes! Only twelve hours—hardly twelve hours, have I seen this William Wallace, and yet my very being is now lost in his!’ ” (Vol. 2. p. 161, &c.)

This criminal passion, which met with no encouragement from the Scottish Chief, pursued him during his short career of glory; and being at last converted into the most deadly hatred, prompted the abandoned Countess to accuse him of treason before the estates of the kingdom. She failed indeed to establish the truth of her artful charge; but such were her stratagems, and such the influence of the house of Cummin, (the head of which was one of the pretenders to the throne), that Wallace, after thrice freeing his country from the hostile English, was obliged to quit the army which he had just led to victory, and to attempt as a private man to make his way to France, the only place of safety to him from the hatred of Edward, and the envy of the Scottish nobles. He left the army without a single attendant; but was soon afterwards joined by his faithful Edwin Ruthven, who died for him, when, in the neighbourhood of Glasgow, they were betrayed

betrayed by Monteith into the hands of the emissaries of Edward.

Thus far this author very nearly agrees with the narrative of blind Harry ; but in the conclusion of her work she deviates completely from him and every other historical or traditional authority. This indeed she acknowledges ; and by the deviation, the catastrophe of her romance is rendered so extremely affecting, that every reader of taste and sensibility will not only forgive, but applaud her conduct.

To a romance virtuous love is deemed essential ; but the love of the Countess of Mar, which excited nothing but abhorrence in the object of it, is most vicious. Lady Helen Mar, however, the countess's step-daughter, had become enamoured of Wallace's virtues before she saw him ; and being rescued by him from two unprincipled ravishers, she is described as loving him, after she saw him, with the purest flame that ever glowed in female breast. His heart, however, he always declared to be still the property of his wife ; and just when he appears to have regarded Lady Helen with something more than fraternal affection, he was forced from the command of the army by the factious nobles, and betrayed by Monteith, whom he had rescued from destruction at Air. Lady Helen in a state of distraction followed him to London ; found her way into his dungeon in the Tower the evening before the day appointed for his execution ; was married to him by the chaplain through the influence of the earl of Gloucester ; accompanied him to the scaffold, where he died in her arms ; brought his body to Scotland and died on it at the place of interment.

This part of the narrative, which is wholly fictitious, is affecting beyond almost any thing that we have read ; and the work concludes with the establishment of Bruce on the throne of Scotland, his marriage to Lady Isabella Mar, his coronation, and the offers of peace from Edward II. at the very instant that Helen breathed her last on the coffin of her husband.

The only objection that we have to urge against works of this kind, will not apply to the last scene of the *Scottish Chiefs* ; for no man will ever suppose that so many improbable, and, at the same time, important events took place, at the interment of Sir William Wallace. It is, however, a fact, that romances founded in truth are very apt to bewilder the youthful mind, and make it confound truth with falsehood. The present writer chanced to read Marmon-
tel's *Incas* before he had read any authentic account of the discovery and conquest of Peru ; and that interesting tale

got

got such complete possession of his imagination, that at this day he is afraid to affirm any thing particular which occurred in the conquest of Peru, lest he should be quoting the romance of Marmontel instead of the History of Robertson. We think it extremely probable, that the *Scottish Chiefs*, being at least as interesting as the *Incas*, will produce a similar effect in many a youthful mind; but it is of the less consequence, as very little of *indisputable truth* is known of Sir William Wallace. From this account of him nothing can be imbibed but what is honourable and praise-worthy; the spirit of the purest patriotism, the love of virtue, and the love of God; and we cannot help wishing that a good translation of the *Scottish Chiefs* into the Spanish language, were circulated through the whole peninsula, where so many patriots are without such a leader as Wallace, contending for the independence of their country against a tyrant more fell than our first Edward.

Having bestowed this praise, which we do most sincerely on the work before us, the fair author must not be offended at our pointing out a very few defects. Her style, for instance, though always animated, and generally elegant, is occasionally incorrect, and sometimes obscure. In the first of the extracts, which we have made from her work, she speaks of "the brave blood of Wallace, and the *ferocious* stream from his enemies;" but though *brave blood* may be admitted, we do not recollect to have met before with such a phrase as a *ferocious* stream of blood," nor is the epithet proper. The following sentence, which occurs vol. 3. p. 155, is hardly intelligible, nor do we know how to correct it. "A rapid march round Fifeshire, through which victory followed their steps, and the hard fought battle of Black Ironside, will record for ever, brought the conqueror and his troops within sight of the towers of Stirling." What was it that the battle of Black Ironside would record for ever? In the following paragraph the relative is used in the accusative or objective case, where it ought unquestionably to have been in the nominative, and this false construction occurs very frequently.

"This is the history of our meeting: and the assassin, *whomever* (whosoever) he may be, and how long soever he was in the church before he sought to perpetrate the nefarious deed, were he to speak, and capable of uttering the truth, could declare no other." (Vol. 3. p. 212.)

In the same vol. p. 253, we read that—

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“As soon as ever the glittering of the Scottish spear were seen *rising the summit*, (surely rising *on* or *over* the summit) of any hill, &c. every village was deserted.”

Miss Porter seems so little acquainted with the interior of Scotland, that she brings together places, which even *we* know to be far distant from each other, and so changes their positions as to make that *south* which is *north*, and that which is *north*, *south*. We confess however our own knowledge of the interior of that part of the united kingdom to be so imperfect, that instead of pointing out such of her geographical mistakes as we have noticed, we would rather advise her to submit her book to the correction of some intelligent Scotchman before she send it to the press a second time. She likewise falls into some chronological blunders which ought to be corrected. We do not allude to her bringing on the Scottish field at the same time, Hesselrigge and De Valence, Wallace and the younger Bruce, afterwards king Robert; for such anachronisms as these are allowable in a *romance* of which the scene is laid at so distant and dark a period. Most of them likewise, if not the whole, are sanctioned by *blind Harry*, who, though no correct historian, is sufficient authority for such a work as this. But when she says (vol. 3. chap. 14) that on the *eve of St. Thomas's day*, Wallace was on the coast of Fife, near Kingstown; that he passed thence to Hunting-tower in the vicinity of Perth, to decide a disputed claim between Athol and Ruthven; that after the claim was decided, and Athol had retired to Blair, he remained a few days at Hunting-tower; that he then proceeded northward, and passing a day with the chieftain of almost every castle in his tour, arrived *on the last day of the year*, at the castle of Lord Loch-ence, on the west coast of Scotland, having made a circuit which comprehended the Highlands, she makes him perform a journey which a bare inspection of the map will shew her to have been absolutely impossible in so short a time, to any human being that ever existed.

These blunders, perfectly excusable in any writer, hurried away by the ardour of composition on such a subject, may be easily corrected; and, as we have always experienced candour, where we have found genius and good sense, we doubt not that Miss Porter will thank us for pointing them out, and correct them in the future editions of her most interesting work. We are not much in the practice of praising either novels or romances; but we shall think worse of the taste of the readers of such works than we do even at present, if many editions of *The Scottish Chiefs* be not called for, and called for soon.

ART. VI. *Practical Sermons on several important Subjects, for the Use of Families.* By the Rev. Theophilus St. John, LL. B. Vol. II. 8vo. 432 pp. 8s. Vernor and Hood. 1810.

THE opinions of critics have long been divided on the nature of a Sermon, to be addressed to a popular auditory. Some think that the preacher should confine himself solely to the task of informing the understanding; that he should remove the errors, and obviate the misconceptions of his hearers, or should place, in full view, the sense of the passage he undertakes to discuss, without attempting to influence the affections. This mode of preaching would not, perhaps, be objectionable, were the minds of men prepared, by previous study, for the discussion. The sermons of the late Bishop Horsley may be ranked in the very first class of sacred compositions; but with all our partiality for them and their learned author, we cannot recommend them as adapted to a popular or mixed congregation. The sermons of the late Dr. Paley are universally admired; they extort approbation; they abound with good sense, clear reasoning, and happy elucidation; but we cannot pronounce them complete pulpit discourses; they are defective in animation and address. Other critics, and some well-meaning Christians, would banish argument entirely from the pulpit; they love to have the fancy amused, and the heart warmed. But discourses merely declamatory, however they may, when emphatically delivered, transport an auditory, leave only a transient impression. The hearer recollects the subject of a discourse, and that he was sensibly affected, when he heard it; but he recollects no more. His improvement in religious affections and moral deportment bear no evidence of its utility.

The sermons now before us, are presented to the public, as contradistinguished from the argumentative, and the declamatory; "they may," says the author, "rather be considered, as persuasive exhortations, than didactic discourses."

"The exigencies of the times first suggested the choice of the subjects, and they justified the adoption of warm addresses, and serious expostulations in the composition of them. The author, instead of having recourse to abstract reasoning, has presumed to deviate from the common path, by addressing himself chiefly to the affections of his hearers. Rejecting all metaphysical disquisition, as totally unfit for a popular, and much more

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for an illiterate congregation (a few of the sermons being adapted entirely for the latter) he has had one object, and only one object in view, utility." Pref.

Mr. St. John, to his translation of P. Maffillon's Charges, has subjoined an Essay on the Composition of a Sermon, and has there laid it down as an axiom, "that to give a sermon merit as a religious composition, and utility as a popular exhortation, a fervent and devout prayer is ESSENTIALLY NECESSARY." Could it be believed that in the volume we are now reviewing there are twenty-three sermons, and that eight only conclude with a prayer? When Dr. Blair published his celebrated Lectures on oratory, some censure was passed upon him for not having concluded his sermons, on which the public were bestowing the most extravagant encomiums, with a striking peroration, he having represented such a conclusion indispensable in a popular harangue. The author before us is liable to similar censure; for although we do not agree in opinion, that a prayer is a necessary conclusion to every sermon; yet it is singular that he should have published a volume of sermons, where nearly two-thirds of them, by his own acknowledgment in another work are, for want of a prayer, incomplete. Whilst, however, this author has written evidently from the heart, he has, at the same time, given great attention to his style; and having avowedly published for the purpose of doing good, he ought to have been so consistent with himself, as to have added a prayer to each discourse, if he thought that so doing would advance his main object.

We will lay before our readers a short analysis of a few of the sermons, in order that they may form a more correct judgment of the author's talent. The first sermon, entitled Advent, opens with an account of the ecclesiastical season, after which, the words of the text, "The night is far spent, &c." are briefly illustrated. The author then shows the two different states, to which the light of the gospel, and the darkness of sin will conduct us: he places this part of his subject in an interesting point of view, and addresses his hearers in the following impassioned manner:

"See then your situation, contemplate your danger, remember the end, says the wise author of Ecclesiasticus, and thou shalt never do amiss. Be persuaded only to awake out of sleep, you will then feel the terrors you now disdain to fear; you will then, with the disciples, trembling with dismay, and terrified with apprehension, cry out, 'save, Lord, or we perish.' You will estimate the value of salvation, and you will, in consequence, meditate seriously, pray fervently, and labour diligently, that you

you may be thought worthy to attain it. Awakened to a sense of your danger, and alive to the horror of it, you will not continue to walk, as other men, in the vanity of their mind, alienated from the love of God. No! 'When the lion hath roared, who,' says the Prophet, 'will not fear? When the Lord hath spoken, who will not regard?' You will adopt, in all humility, the language of the patriarch, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I repent, and abhor myself in dust and ashes.' You acknowledge that the night is far spent; that you have been some time in darkness; say, are ye willing to become light in the Lord, to be renewed in the spirit of your mind? Awake then, O sleeper, and call upon thy God, if so be that God will think upon thee, that thou perish not." P. 6.

The author then shows the infatuation of delay in the business of salvation, and thus intercedes for the thoughtless part of his auditory.

"Father of mercies, penetrate the hearts of those that know thee not, with the dread of judgment, and desire of salvation; speak thyself unto their souls; alarm them with fear, terrify them with apprehension; and when they are humbled under thy mighty hand, then do thou, severally address to their contrite hearts, and their troubled spirits, the words of peace and of consolation;—this day is salvation come to thine house." P. 12.

He afterwards addresses them in a pathetic, animated peroration. A concluding prayer would, we think, have rendered this sermon, excellent as it is, more useful, and therefore more complete.

The second sermon is entitled, *Man to be judged by the Word of God*, in which the author very feelingly laments the unhappy state of those who refuse or neglect to read the Divine word.

"To the Scriptures," he awfully exclaims, "we owe our assurance and our comfort—our assurance to their undoubted authority; our comfort to their everlasting mercies. The Book of God, in its relation of events, in its delineation of character, delighting the imagination sometimes with pathetic details, and sometimes with sublime descriptions, interests the heart and agitates the soul. Who that reads that Divine book does not frequently ask himself, How shall I appear before the great Author of Nature, the Preserver of Men, the Judge of the World? By his word I am to be acquitted or condemned. The law of the Lord is a perfect law, converting the soul; order my steps then, O God, in thy word, and so shall no wickedness have dominion over me. Make me to delight in thy law, and let my trust be in thy word." P. 29.

The third Sermon, on the Last Judgment, bears the same character as the two preceding discourses, for it is impressive and awful. The fourth sermon is an exhortation to those who are recovered from sickness. After a few reflections on the evils to which we are unavoidably subject, the author proceeds to the emotions and vows which sickness commonly produces. The observations he makes, and the striking appeals to the heart, powerfully arrest the attention, and turn the mind upon itself.

"I am supposing," Mr. St. John says, "that we were not before, what we ought to have been; but that sickness has brought us to ourselves, and alarmed us with the view of eternity. Our soul was overwhelmed with the reflection of the time we had mispent, and the opportunities we had lost of making our peace with God, and of obtaining refuge from his displeasure. The thought that occupied our mind was, what would become us, should our soul be required? How should we appear in judgment? The Almighty, graciously, has indulged us with the means, not only of giving a satisfactory answer to these enquiries, but of making a preparation against that awful day, when we shall give account of all the deeds done in the body. Do we embrace those means? Are the duties of religion become pleasant to us? Is the love of God the predominant principle in our breasts? And is that principle manifested in our actions? Does it appear, from our whole behaviour, that we are different men? In our transactions with the world, in our intercourse with our families, in our communion with ourselves, is the character of Christian conspicuous? Are those forbidden pleasures renounced, which heretofore enchained our souls? Does a new life, proceeding from a new heart, manifest itself, obtaining general esteem, and worthy of general example? For let us consider, that we are expected and required to make atonement to society, as well for the ill we have done, as the good we have omitted." P. 60.

After pursuing this train of thought, the author adds,

"There are some particular cases, to which it may be necessary to direct your more immediate attention. The first of these is the necessity of a complete reconciliation with those, who may have injured or offended us. To forgiveness and reconciliation I must add the observance of another duty, still more essential; I mean, restitution of the wrong we may have committed!"

He next mentions the disposition of our worldly affairs.

"Neglect," as he strongly expresses it, "is a breach of moral obligation; it is an absolute wrong, almost deliberately committed; to which we may add, the confusion which may arise

arise from our not taking proper precautions, and the expence which may, unavoidably be incurred."

But the author's excellence is in the conclusion; there he is singularly ardent and persuasive. We select the peroration of this sermon, not as possessing peculiar merit, but merely as a specimen of his powerful application.

"We have, through the forbearance and loving-kindness of God, escaped death, and it may be, death eternal. What shall we give unto the Lord for this his inestimable love? 'We will magnify thee, O Lord our God, for we cried unto thee, and thou deliveredst us: thou hast turned our heaviness into joy, we will therefore give thee thanks for ever and ever. What, Lord, is our hope? truly our hope is even in thee. If the Lord had not helped us, it had not failed, but our soul had been put to silence.' Let us magnify that great God whom angels praise, whom dominions adore, with Cherubin and Seraphin, 'with angels and archangels, and all the company of heaven, let us laud and magnify that glorious name, saying, holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory; glory be to thee, O Lord, Most High.' Let me persuade you, my brethren, to habituate your hearts to piety, to a contemplation of the excellence, and an observance of the ordinances of religion; whether you eat or drink, however you may be employed, let piety be the reigning principle in your bosom. Know its value; experience its effects; God, in whom you trust, will then be always with you. He will preserve you from all evil. Whatever be your propensity; whatever the sin which easily besets you, he will withhold you from an habitual indulgence in it, either by his gentle insinuations, his direct remonstrances, or his awful terrors. Live then by faith. Consider yourselves, as citizens of another country, as men 'looking for, and hastening unto the coming of the day of God.' To prevail with you to become such, need I describe to you the misery of sickness? Need I bring to your recollection, your misgivings of heart, your anticipation of futurity, your fervent prayers, your constant ejaculations? Need I lay before you the whole scene of your repentance, at once, as you yourselves confessed, imperfect and unavailing? Need I observe to you the futility of those common, yet powerless arguments, that death awaits us all, and that we must look to the merits of Christ, and confide in them as the expiation of all our sins? It was no satisfaction to you to reflect, that you were going, as you apprehended, to pay the common debt of nature, and to die as others do; for your consciences suggested that you were not prepared to die; neither could you appropriate to yourselves the all-sufficient merits of Christ, well knowing that you could not lay claim to the conditions on which they were offered, which are, 'repentance towards God, and

faith towards our Lord Jesus Christ.' Let the sickness of your body be the care of your soul. 'Brethren, my heart's desire and prayer to God is,' that we may never forget our deliverance from the terrors of death; and that we may never overlook the hand that brought that blessed deliverance to us. Let us consider ourselves bound by stronger ties than are all other men, to 'hate the thing which is evil;' let us, neither allured by persuasion, seduced by example, nor influenced by gain, 'turn aside from serving the Lord our God,' devoting ourselves, in heart and will, to his faith and fear. 'Let us with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ.' Let God, our Maker and Judge be always present to us. Let us possess our souls with the conviction, that it is from him alone we expect peace here, and happiness hereafter. Whether poverty or riches, tribulation or comfort, be our lot, let all our hopes be centered in the Almighty; in him let us trust, for of him alone cometh our salvation.

"Heavenly Father! we prostrate ourselves in thy presence, humbly beseeching thee to preserve alive in our hearts the sense of the love thou hast manifested towards us. Thou broughtest us from the shadow of death: our sins had taken such hold upon us, that we despaired of thy mercy, and anticipated thy indignation. But, blessed be thy holy name, 'thou sparedst us when we deserved punishment; and in thy wrath, thoughtest upon mercy.' O! may we never forget the horrors of mind, the dread of vengeance with which we were overpowered. Hadst thou dealt with us according to our deservings, we had now been bewailing our sins in an endless eternity. Give us the comfort, O Lord, to know thee henceforth by faith, that we may become thy children of adoption and grace, and may never, hereafter, habitually and intentionally offend. Preserve us from sin, that we may be preserved from the anguish of repentance arising from fear and consternation, consisting only of empty promises and forced prayers. May our repentance be effectual to salvation, evinced by irreprehensible conduct, a pure heart, and a right spirit, that 'when the snares of death shall compass us round about, the pains of hell may not again take hold upon us.' Be with us, O Lord, in all dangers of soul and body, in the hour of death, and in the day of judgment." P. 67.

The next three sermons, on Baptism, are well calculated to impress youth with a sense of religion, and to excite a reverence for it in more advanced life. The author explains the Sacrament of Baptism, shows the duties of the respective parties, enforces on the sponsors and the parents the conscientious discharge of their several obligations, and removes the objections, particularly that of signing with the sign of the cross, which has more especially excited the astonishment of the ignorant, and the scoffs of the profane.

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The opinions of the author are strictly consonant with those of the church. In his discourse on the New Birth in Baptism, he speaks a language, which will not be approved by the sectaries, and by those who call themselves evangelical preachers; but which we are convinced is the language of truth. We would wish this sermon to be dispassionately read by all those who complain that the purity of the Gospel is not preached in the church. An interesting note is subjoined on the controversy between the *Barriſter* and *Dr. Hawker*, which points out some inconsistencies in the latter; but it is done in such a way, as we would wish all religious differences discussed; a Christian spirit pervades every observation.

Our limits will not allow us to analyze every discourse in the volume; the sermons on Attendance on Divine Service in the Evening; on the Piety of kneeling in public Worship; on the Duties of Fathers and Masters; on the Fear of God, &c. &c. exhibit the author's power, and evince the fervour of his zeal. The sermon on Confirmation is a proper supplement to those on Baptism; Mr. St. John addresses himself with much persuasion to young people to excite them to a just sense of the obligations they have taken upon themselves. We insert a note, which demands attention.

“ One of my friends appointed to a living, where a confirmation is uniformly holden, lamenting to see the confusion and hear the disturbance which, previous to his incumbency, had prevailed, determined to prevent, at the next confirmation, such scenes as he had witnessed, and which he justly considered a reproach to the established religion. Being himself a Magistrate, he directed the constables to attend at the church; he stationed one at the door where the young people were to enter, and the other at the door where they were to go out, and requested two clergymen to accompany each constable. Confusion and disturbance gave way to order and decorum; and every one seemed to depart impressed with a sense of the awful obligation into which he had been entering. May this note suggest to every clergyman, similarly circumstanced, the propriety of doing likewise!” P. 196.

The sermon, on the Education of the Poor, is addressed to a country congregation. It bears the marks of the plainness and simplicity of *Sermons on the Doctrines and Duties of Christianity*, to which are to be added, the animation and vigour Mr. St. John so eminently possesses. Such sermons conciliate and convince the description of people, for whose benefit they are intended. The succeeding sermons are en-

titled, A general Exhortation to the Celebration of the Lord's Supper; Exhortation to old People to frequent Communion; Exhortation to young People to communicate, &c. &c. The author seems to be impressed with the conviction, that the due celebration of the Communion is almost a condition of salvation; he, therefore, eloquently expostulates with those, who hear with indifference the exhortation of the church:

“ Should I, by speaking to you with plainness and freedom, have excited an emotion of displeasure in your mind, I would request you, as an apology for my solicitude, to look dispassionately around you, and to observe how few there are among your neighbours, your relations and friends, who receive the Holy Communion. Although I perceive, with thankfulness to the Almighty, that my labours have not been wholly inefficacious, still as there are many who turn a deaf ear to exhortation, reflection hath suggested, and conscience impelled me, to adopt a new mode of address; to apply to your feelings as parents, that if ye are not solicitous about your own salvation, you will not, it may be hoped, be so barbarous as to sacrifice the everlasting welfare of your children. ‘ Unless a man hold himself diligently in the fear of the Lord, his house shall be overthrown.’ If, however, any one should think that I urge, with too much earnestness, the necessity of devout Communion, let me beseech that man to transport himself in imagination with me before the tribunal of God. Does he believe that this discourse will condemn me, and acquit him? Does he believe that he will be able to assign any reasons which will be approved by God, for refusing to practise this duty himself, and for neglecting to teach it to his children, to the intent that they may teach it to their children, and *their* children to another generation.” P. 258.

This mode of address is not usual in our church, but were it to become general, there can be little doubt of its efficacy. We will give a quotation from this sermon as an example of the author's style: we are, indeed, aware that we shall injure the discourse by our abridgment.

“ ‘ Hear this, ye old men, and give ear, all ye inhabitants of the land;’ not ye only, who are bowed down with age and infirmity, but ye also, upon whom ‘ grey hairs are here and there,’ *without your being scarce conscious of it*, do ye give ear. Let me appeal to your hearts. Is the distinguishing ordinance of the Gospel deserving your attention? Ye acknowledge it by your frequenting public worship. Let me make a further appeal. What is, at your time of life, becoming; the neglect, or the observance of this ordinance? When you are fast approaching to that state in which you ‘ shall hardly discern what you eat or what you drink;’ when the weakness of age, the loss of friends, the

the decay of health warn you of your mortality, and suggest to you, that your lamp of life will soon be extinguished. Will ye persevere in your unhappy inconsistency? Will ye persist in your uniform disobedience to the Sovereign authority of the Lord of life and death? 'Sow to yourselves in righteousness, for it is time for you to seek the Lord.' Tremble, lest the prophetic declaration of God should be fulfilled, 'my soul loathed them, and their soul also abhorred me.' Although you have delayed through want of reflection, it may be, or through the power of habit, to entitle yourselves to the blessings of the Gospel, yet it is not, such is the mercy of the Almighty, too late: the opportunity is still offered you; embrace it then; and do not, either through perverseness or inattention, forfeit the present favour, and incur the eternal displeasure of your Father and your God. 'Turn thou, therefore, to thy God, and wait on thy God continually.' You have lived to the age of fifty, sixty, or threescore years and ten, and have seldom, perhaps never, eaten of the bread of life. 'If thou hast gathered nothing in thy youth, how canst thou find any thing in thy age?' Do you consider how often the exhortation to communicate has been addressed to you? how often Almighty God has issued his preceptory command, from festival to festival, from month to month; how long he has expected to see you acknowledging your sins at his table, soliciting his forgiveness, and promising to lead a new life; how patiently he hath endured your provocations, how mercifully he hath borne with your delay? And do you feel no shame, no remorse, no apprehension? Can you overlook your own ingratitude? Can you justify your rebellion against God? Propitiate, my brethren, before it is too late, the kindness of your Preserver. 'The day of the Lord is at hand; he hath prepared his sacrifice; he hath bid his guests.' Call upon him in the language of the Prophet, 'though we have sinned and done wickedly' in disobeying thy word, and slighting thy invitation, 'see, we beseech thee, we are all thy people; enter not into judgment with us, O Lord,' but renew our hearts with thy grace, that 'we may, henceforth, walk in the ways of thy laws, and in the works of thy commandments.'" P. 249.

In this strain of eloquence, the author proceeds through the whole of the sermon, exciting, as we should suppose, in those who lived in the constant neglect of the duty, emotions which would lead them to reflection and repentance.

In the next discourse, which is styled, an Exhortation to those settled in Life to frequent the Communion, the author adverts to the Rubric "*it is convenient, that is, it is proper, it is expedient, that new married persons should receive the Holy Communion, at the first opportunity after their marriage.*"

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He then proceeds to another direction of the church, "*that the woman that comes to give thanks for her safe delivery in child-birth, if there be a Communion, shall receive the Holy Communion.*" The following observations show so much feeling, and evince so much solicitude for the happiness of society, that we cannot withhold them from our readers:

"I cannot but add, that however regardless *men* may be of their duty to God; however they may permit company, amusements, dissipation, to alienate their minds so far from him, as to withhold them from partaking of the Supper of the Lord, great astonishment is excited, that *women*, whose demeanor is irreproachable, and whose piety, in other respects, is exemplary, should pass their days, as so very many do, in a total absence from the Lord's table, and in particular, should so unaccountably neglect to celebrate their preservation from death, and restoration to their families, by the receiving of the Blessed Sacrament. Let me prevail with them to consider that, from their regular celebration of the Communion, the happiest effects would be produced. 'For what knowest thou, O wife, whether thou shalt save thy husband?' But should your attendance at the Lord's table not be accompanied with such delight to your soul, it would not be, even as to its example, without the most beneficial effects. Your children would feel a greater attachment to you; they would receive your counsels with higher reverence; and they would, at a proper season, celebrate with you at God's table, their sense of redemption. But this is not all; to your piety and their decorum, an husband and a father cannot long continue insensible. If he were alive to a sense of shame, and to the feelings of humanity, he would conform his example to the general pattern of his family, and would atone, by his future diligence, for his past neglect. Upon such a family will be fulfilled the declaration of God, by the Prophet. 'In the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God.'" P. 284.

We regret that the attention due to other writers will not allow us to notice the remaining sermons, which are equally energetic and eloquent.

These sermons will be esteemed invaluable by real churchmen*. To such we earnestly recommend them. They abound with good sense, appropriate remarks, fervent piety, and most forcible appeals, both to the understanding and the heart. We shall rejoice, should we be instrumental in obtaining them a general introduction into the closet and the family.

* See our account of the former volume, Brit. Crit. Vol. xxii. p. 248.

ART. VII. *The natural Defence of an insular Empire, earnestly recommended; with a Sketch of a Plan to attach real Seamen to the Service of their Country. By Phillip Patton, Admiral of the White Squadron of H's Majesty's Fleet. 4to. 102 pp. 10s. 6d. Hatchard. 1810.*

THE practicability of invasion from the opposite coasts, was a very interesting and prominent subject of discussion at the period of forming a formidable flotilla at Boulogne, Ambleteuse, and other contiguous stations. The question was ably discussed, at the time, by eminent naval and military characters. We heard it stated by that heroic conqueror of Buonaparté, Sir Sidney Smith, that he made one of a party which rowed over from Calais to England in a few hours; which completely established the possibility of rowing over a flotilla. This was, evidently, the plan of the enemy, as all their vessels, many of which we had opportunities of examining, were furnished with a powerful propelling force of oars, independent of a sailing apparatus. It has been clearly ascertained, that the design of the enemy was to bring the French and Spanish fleets to the part of the coast opposite to Pevensey, and to escort the flotilla, consisting of near 3000 vessels of all descriptions, to that part of our shores. The immortal son of Chatham, against whose great name and fame, scarce a feeble voice now dares to raise itself, was so convinced of the possibility of an attempt at invasion, that the measures of prevention and defence then adopted, and since completed along the coast, and internally, were, on mature reflection, deemed expedient, by his comprehensive mind. It is now a known fact, that Buonaparté attributed the failure of his plan to the misconduct or delay of the Admiral of the United Fleets, who disappeared afterwards, on his way to Paris, under the strongest suspicions of having made an exit in a manner in which that person, mis-called an Emperor in our senate, readily gets rid of all who are obnoxious to him, and within his reach.

The answer of the usurper (termed French Emperor, also in this work) to the deputies from Holland, shows that his design has not been abandoned, and the fleets he is preparing corroborate this fact.

“ The day shall come, when you are to conduct my Eagles to the seas illustrated by the exploits of your ancestors; then shall ye shew yourselves worthy of yourselves and of me.” From this moment, until that period, all the changes which take place in Europe, shall have for their fixed motive, the destruction of
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that tyrannical and irrational system by which the English government, unmindful of the pernicious consequences which arise therefrom to their country, presume to outlaw commerce and trade, and subject it to the authority of English licences."

Complimentary as this jargon, and these ravings are to the soundness of political wisdom, which dictated the *effectual Orders in Council*, they, nevertheless, evince the determined perseverance of this foe to human happiness, in a design which he will carry with him to his grave. Under such impression of this momentous subject, every intelligent work like the present, merits a full consideration from government, and from every lover of his country. The work before us is desultory, and not remarkable for lucid arrangement, or for conclusions strongly deduced from premises methodically stated, and closely argued. It, however, includes much matter of fact, tinged indeed by party-feelings, but at the same time, not devoid of good sense and patriotic attachment. In point of diction and style, it ranks far above mediocrity.

The Admiral dwells much, in various parts of his work, on the possibility of superiority which the enemy may acquire on the water; and though the result of the last campaign, and the promising appearance of the present, do not authorize us to agree with him that we are "*inferior to the enemy on land*," still the following curious fact, quoted from a new edition of Pinkerton's Geography, must necessarily demand a very serious consideration, when the enemy possesses the decided command of all the hardy and experienced seamen on the Continent of Europe.

"The inland trade with Germany, by the canals of the Rhine, is almost the only branch which has escaped the ravages of war, and may even now be regarded as considerable. Of this, the most remarkable feature consisted in the vast floats of timber which arrived at Dort, from Udernach, and other places on the Rhine, whose copious stream received the trees of the German forests. The length of these rafts is from seven hundred to one thousand feet; the breadth from fifty to ninety; and five hundred labourers direct the floating island, which is crowded with timber-huts for their reception. The navigation is conducted with the strictest regularity; and on their arrival at Dort, the sale of the raft occupies several months, and frequently produces more than thirty thousand pounds sterling. The other branches of inland traffic are numerous, and the Rhine may be said to supply Holland with insular advantages secure from the destructive incursions of maritime war."

The Admiral sees, in this paragraph, the secure means of preparing a Navy contiguous to our island, and which may
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be made more powerful than the fleets of Holland which disputed with Britain, the empire of the seas. In no degree does he ascribe credit to the prudent care of responsible statesmen who provided fleets, but attributes success to the active skill of real seamen, "who converted the probable materials for defeat into actual victory." He thinks these statesmen were permitted to assume importance, when they merited impeachment; that they ought to be prepared with a force by sea, numerically greater than that of the enemy; that the managers of the Navy ought to be anxious for information on every part of its structure, because its intricate interior mechanism is not generally known; that the seamen will be secured in affection to their country, by justice and attention; that their numbers must be increased to prevent Britain's setting its preservation on a breath of wind; that these observations arise naturally from a survey of the state of Europe, and of Britain;

"That it is to present what appears essential in defence, that these pages have been written; and that if they contain any reflections on public men, they are reluctantly drawn forth by the nature of the subject, and by no means convey any further censure than that of the general system."

This censure is, however, uniform and severe, for the Admiral goes on immediately afterwards:

"But if alarming mutinies have happened; if King's ships have been delivered to the enemy, and the officers killed or confined; if these ships have been disarmed, and converted into vehicles for conveying horses and troops; if the number of seamen in them have been diminished, to increase the number of landsmen; and if from such circumstances and such measures, the whole system of discipline has been materially altered, no language is sufficiently strong to convey the necessity of attention to this subject."

Such is the general scope of the publication, the most essential parts of which, we are now led to consider, after conveying this sense of the author's motives in drawing it up, motives certainly laudable, but too frequently accompanied with unqualified censure, in which justice demands that we should not implicitly join.

We had written thus far when one of Buonaparté's virulent and coarse invectives arrived. Part of it bears intimately on the subject in hand. It states that,

"The colonies occupied by England will be restored to the mother country at a peace, or when the empire will have one hundred

hundred and twenty sail of the line, and two hundred frigates. This period, which is foreseen and calculated, is not far from us. The possibility of having so great a Naval force, arises from the particular situation of the empire. The woods of Istria, Italy, France, and Germany, reach us by the rivers of which we command the navigation. The Adriatic, the Zuyder sea, the Scheldt, the roads of Brest and Toulon, the coasting trade of the immense maritime borders of the empire, serve to instruct our sailors, and furnish us with the means of manning the vessels we can build."

The tyrant conquered Prussia in a day, and Austria in a month. He had to deal with nations sunk in apathy and terror of countless numbers. A battle of Austerlitz and of Jena, covered the guilt of unprovoked war with a false colouring of glory. Not so now; the disgrace of the French arms, though glossed over by impudent falsehoods and fabrications, can no longer be concealed from Europe. Foiled in Spain and Portugal, where his best armies, and his most consummate Generals have remained in inglorious inactivity, he turns short round, and tells us, that it is sound policy to carry on a war of finance, and to retain in Portugal, some years longer, those "leopards," whom a very short time ago, he was "to drive into the sea." To enliven the gloom around him, and to relieve the barrenness of magnificent hopes, he promises the expulsion of our armies, and the siege of Gibraltar in the year 1812. In addition, he throws out to his dejected and enslaved subjects, the above prospect of creating a Navy, which is to wrest from us the dominion of the seas.

Admiral Patton writes, that "the sequel is intended to show, in a more distant point of view, the necessity of practical seamanship being made responsible for the direction of the British Navy." This would seem to more than hint, that the Board of Admiralty is not properly constituted. If Government select, judiciously, the considerable proportion of Naval characters who sit at that Board, it may prove amply sufficient; and let it be recollected, that the most splendid victories on record, have been obtained under the Naval Administration of landsmen. In saying this, it must be confessed that there is a lamentable (we do not mean a total) deficiency of scientific characters calculated to decide on the merits of projects and plans for the amelioration of Naval science. In cases where a projector, or inventor of a meritorious improvement, against which no material objections can be urged, is devoid of Parliamentary, or other interest, he either receives a short and ungracious answer, that his plan is unnecessary; or is informed, that it is referred to a Secretary, who may be a man of talents, but whose habits, in general, but ill qualify him for deciding

on such subjects. It not being the nature of human pride to confess ignorance, the person referred to contrives, like the oracles of old, to give an answer, of which nothing can be made; and calculated, as much as possible, to cover an almost total ignorance of the scientific project pretended to have been considered. In such procedures, the detriment to the real interests of the public, must be manifest; and the work before us, in various ways, ascribes the want of improvements in Naval science, to deficiencies of knowledge in those conducting important departments of the State, as well as to a want of encouragement to study the principles of the profession.

We perused with some surprise the following passage on this subject:

“The continental state produced a Bouguer, a Du Hamel, a L'Hole, a Morgues, &c. with several other eminent authors, who carried the theoretical knowledge of Naval Architecture, Naval Artillery, Naval Tactics, and Naval Signals to a height, which has not at this moment been exceeded. Whilst in Britain, not a single original work worthy of consideration has been published on any of these subjects.”

Has the worthy Admiral never read the celebrated work on Naval Tactics and Manœuvres, by *Clarke of Eden*, a work known to have furnished the principle of *breaking the line*, which is the leading glory of the British Navy? Rodney, we believe, gave the first decided instance of this brilliant manœuvre. Lord Howe followed in the same career; and the immortal Nelson, at Trafalgar, gave a climax of illustration, by breaking the enemy's line in *two points simultaneously*. The Admiral will find in our own language also, a work, stating the deficiency in Naval Signals, and recommending a more scientific and expeditious mode of communication by signals, when a sentence to be conveyed cannot be found within the limits of the five or six hundred numbered sentences now in use. He will find that an *unexceptionable* proposal has been made (the efficacy of which has been proved by experiments) to exclude almost totally, the unscientific and tedious process of spelling. The Admiral is an intelligent man; but he will find that he has yet much to be informed of on the subjects to which he alludes.

Admiral Patton states many convincing truths relative to defects in modelling the form of ships of all descriptions; and says, that “Maritime knowledge consists in attention to what experience has taught on this subject;” but we cannot coincide with him in opinion, “*that no theories, or demon-*

demonstrations adduced (deduced) from theories, can ascertain the best models for ships of war." This is surely asserting too much; as time may produce, though not a maximum in Naval theory, still such as will regulate the difficulties of the most advantageous construction of ships of war. The French have done much in these respects, and still much remains to be done. There is not a subject of more intricacy or difficulty within the whole compass of science, as it embraces a multiplicity of collateral considerations, each depending, as it were, on a distinct theory.

It will be unnecessary to follow the Admiral in his enumeration of the essential qualifications which ought to designate an accomplished Naval Officer. His judicious reasoning on this important branch, affords at once, a proof of his own professional acquirements, and of the utility of inculcating this species of knowledge, by institutions calculated for that laudable purpose. To repeat what is so luminously detailed on this head, would be to describe what a thorough bred and complete Naval Officer ought to be. We strongly recommend a perusal of this part of the work, particularly to all Naval characters. It will enable them to form a just estimate of their relative acquirements, and of what it may be farther essentially necessary to attend to.

We were struck with the force and justness of what is said on Naval signals, as a principal division of professional knowledge.

"A comprehensive knowledge of every means to communicate words or ideas, when they cannot be made known by the voice, or by writing: this includes all telegraphic communications, with every thing discovered to improve Naval signals, and the infinite variety of means, by which both these modes of discovering, at a distance, may be rendered more quick, in point of time, and more certain in information. This subject is of the highest importance in Naval War, and claims the particular attention of a Flag-officer, because every communication must be made so as to convey the message distinctly to the meanest capacity, in the most speedy and effectual manner, when all other modes of conveying ideas are impracticable, and where the least error may be the total loss of the whole armament, without the intervention of the enemy." P. 43.

Nothing can be more forcibly put than this position; and to do some justice to its accuracy it is requisite to advert to a few facts. The evolutions, movements, manœuvres, and principal Naval duties are condensed into about six hundred sentences, alphabetically and numerically arranged. By means of nine flags, a Cipher flag, a Substitute flag, and
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a Pendant, any number under nine hundred and ninety-nine inclusive, may be expressed by one signal. From this it follows, that when the duty to be discharged is contained in any one of these sentences, it can be instantly signalled, and promptly executed, by a reference to the corresponding number on board of other ships. But again, if the service to be done is *not* among these sentences, the words of it must be *tediously spelt, letter by letter*, and an opportunity may be thus *lost* of effecting some very momentous service. It is true, that there are dictionaries in use to remedy this defect, which though meritorious as *far as they can* extend, are *complained of*, as wanting comprehensiveness, and a capability of *general* application. Above fifty telegraphic systems have been given in, and we state from authority, that one recently given in at the Admiralty, has been declared there, by a very adequate judge in this instance, preferable to all others hitherto proposed, and such as is precisely now wanting in the Navy, to come in immediate aid of the system of sentences. The moderate expence of printing this unexceptionable general system, has been under consideration for some time; and here the subject rests.

Admiral Patton concludes this branch of his subject, with some forcible remarks, which we trust are not altogether unattended to in the transaction of Naval affairs:

“ Upon the whole, the advancement of maritime skill becomes more and more evident, and the necessity of consulting professional men clear, where every movement of defence is upon the water.”

“ In this country power depends on Parliamentary influence. No sea officer presiding at the Admiralty has, for many years, been possessed of that influence, but in a very limited degree. From hence hath arisen a continual obstruction to unrestrained action. In considering the subject under a general point of view, it may be said that sea-officers have presided at that board, as a temporary honour conferred for important services performed at sea, rather than as men possessing the confidence of the administrations under which they acted. Under such circumstances, they never possessed the same degree of power attached to landsmen who had the influence required to obtain the concurrence of the person who held the purse-strings of the state.” P. 9.

To prove his positions, the Admiral takes a cursory view of Naval Administrations, from 1751, to 1805; and closes the subject with a glance at Buonaparte's plan of universal empire.

“ This he now sees cannot be obtained but by a superiority at sea; and we must be blind, indeed, if we do not perceive the rapid

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rapid strides now making to construct, to equip, and to man, such a fleet as never yet appeared upon the ocean." P. 52.

The subsequent portion of the work contains narratives and details of various abuses in the Navy (and what great institution can be quite free from them?) which, if founded in fact, imperiously call for due consideration by those alone, who have the power, and we trust, the inclination to attend to them. Our limits preclude going into this detail, many parts of which have been the subject of Parliamentary enquiry, and voluminous reports, complained of in the present work, as too complicated and tedious to answer any real purpose of practical utility.

Admiral Patton, like the few Naval writers who appear, seems to disapprove much of armies, and of the present mode of conducting the glorious and successful struggle against the tyrant of the Continent. He says, early in his book,

"The subject (meaning his own as stated) becomes now every day more important, the attention of Government having been drawn to land war by the ridiculous ravings of our becoming a military nation, as if such words, or any power could enable one man to conquer ten men equally trained to arms. Surely no men, in their senses, can listen to what so clearly marks a deranged imagination." P. 10.

After this, the worthy Admiral ought to have informed us, why the *ten men* have been unable to drive the *one man* all this time from the Continent, and whether a Navy of any extent, could prevent an invasion of Ireland, were the enemy once completely in possession of Spain and Portugal. This reminds us of a general officer who was for effecting *every thing* with Cavalry; and when asked by an opponent of humour, whether he would employ Cavalry against such a place as Gibraltar, asserted, rather than relinquish his argument, that Gibraltar might be taken with Cavalry. The Navy and Army have their relative uses; and the one must be defective without the co-operation of the other. A man with one arm may strike, but with two he can act offensively and defensively *at the same time*.

The last part of the present work contains a sketch of a plan for attaching real seamen to the British Navy, and is founded on some ideas which were delivered in writing, to the First Lord of the Admiralty, two years previously to the great mutinies in 1797. It is now made suitable to present circumstances. A plan for a voluntary registration of seamen is subjoined. It is calculated to enable Government, on any sudden emergency, to have immediate recourse to the

the services of as many seamen as the urgency of the case might call for.

“ The sole object of this sketch is to add security to the discipline of the navy ; to arrest alarming desertions ; and to prevent the possibility of mutinous combinations again recurring in the naval service.”

It is proposed, particularly on account of the diminution in the value of money, to increase the pay of the warrant and petty officers. The enormous proportion of prize-money now granted to Flag-officers, the author does not mention ; but we are of opinion, with the generality of those who consider such matters, that, with the greatest equity, this glaring disproportion might be reduced, at least, *one third part* ; and might furnish a fund for defraying the additional expences involved by the increase of pay slated to be requisite. The hackneyed argument, that incitement to action is weakened by diminishing emolument is, in this case, little better than an idle supposition, as a share *amply* sufficient for rank and length of services, will *still remain*. It appears, that the situation of Warrant-officers is not attractive to common and valuable seamen, and that they accept of it only to desert, without being subject to corporeal punishment.

“ The Warrant-officers’ situations especially in small ships, are frequently filled by men of inferior, or of doubtful characters, who encourage mutiny, wink at desertion, and sometimes join the seamen in both these alarming transgressions.”

It is here proposed, that any person who has served as a Petty-officer, shall have a preference with respect to Greenwich-hospital, and the out-pension ; and that the widow, child, or parents of a Petty-officer killed, shall, under certain limitations, have a claim to the out-pension. The author recommends increase of out-pension, proportioned to length and merit of services. Under these circumstances, the Petty-officer is to take a solemn oath to discover every appearance of mutiny or sedition, and to suppress the same, to the utmost of his power. The second head of the plan includes the registration of seamen voluntarily, to be done at all the Custom-houses of the United Kingdoms. Many easy immunities and admissible privileges are to be attached to the condition of seamen thus registered ; and the same are to be refused to such as decline registration. All registered seamen who serve for certain periods, are to be entitled to small pensions for life, after such services. Article VI. includes nearly all the nature and spirit of the plan. It prescribes,

“ That all seamen who delayed or refused to enter their names on the register, thereby became liable to be impressed during profound peace, if His Majesty’s service required such compulsive measures. But that all registered seamen should not be compelled to serve during tranquillity, without information, and a regular ballot for as many as may be required, similar to that in practice for choosing men for the Militia; and in all cases, registered seamen should not be impressed, if those who were not registered could be discovered, and sent to the ships. It is proposed, that the measure above stated, should be sanctioned by a law, which might specify the means to be used to give information to registered seamen when they were wanted to man the ships.” P. 101.

This plan of securing the attachment and services of Petty-officers, and of registering actual able seamen, appears to us well worthy of every attention, as it furnishes the means, on very moderate terms, of manning a considerable Navy, when the usual and long-sanctioned modes, by compulsion, might prove inadequate to the purpose. The greatest of all innovators is time itself; and many measures which would have been reprobated thirty years ago, as encroachments on liberty, find their sanction now, in a dire necessity, that no human wisdom can controul.

With the exceptions we have mentioned, the work of Admiral Patton is a valuable political, practical, and professional discussion. If he has stated what may be erroneous, the magnitude and importance of the subject, call for a dispassionate refutation of his positions, by those to whom they must be considered as addressed. We must own we take leave of the work with a very favourable impression of the merits of the author.

ART. VIII. *The Classical Journal; for March and June, and for September and December, 1810. Vols. I and II.*
8vo. 11. 4s Longman, &c. 1810.

THERE can be little doubt that every scholar must desire the success of a work devoted to the illustration of Classical literature, and that many must rejoice in the existence of so creditable a vehicle, for conveying their ideas to the public, without the hazard and labour of separate publication; but whether it be that scholars are too few to support a work alone, or too poor to give it that patronage which is necessary, it has always been found difficult, in this country
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at least, to establish a work of that kind for any considerable period.

The *Bibliotheca Literaria*, begun in 1722, and attributed by Saxius, and others to Joseph Wasse *, but in reality edited by Dr. Samuel Jebb †, attained only to ten numbers; and the *Observations on Authors*, though conducted by JORTIN, and assisted by foreign Correspondents, had not much more extended existence in its original form; though, when translated into Latin, and augmented by D'Orville and other continental Critics, it was supported for many years, and became voluminous. Other works have succeeded in different parts of Europe, but here, till the origin of this publication, the memory of former discouragements has prevailed, and nothing exactly of this description has been attempted.

We hope that the love of books and of literature has of late been so extended among us, that the time is at length come for such a work, properly conducted, to command success; and we commend the editor of "the Classical Journal," for not despairing of the Republic of Letters. Nor shall our efforts be wanting to assist in promoting its success. If we have observed its progress in silence for a year, it has not been from indifference; but because periodical works, till they become condensed into volumes ‡, are not considered as belonging to our province.

The plan of this publication is, we think, well calculated to ensure its success. It is sufficiently comprehensive to admit of constant variety, and to present in its turn every object of literary curiosity. The Editor began by requesting contributions from the learned and ingenious of every country, in the Latin, English, or French Languages, on the following subjects.

1. Critical observations on Classical authors.
2. Criticisms on new editions of the Classics, and on Publications relating to Greek, Latin, and Oriental Literature.
3. Disquisitions on classical and literary subjects.
4. Philological and literary Anecdotes.
5. Classical and Oriental Antiquities.

* The famous Editor of Sallust.

† See *Gen. Biographical Dictionary*, under S. JEBB, and *Pegge's Anonymiana*, Cent. 1. Art. 36.

‡ It was at first intended that a volume should contain four numbers, but it has been found more convenient that it should consist of two only.

6. Biblical Criticisms and Dissertations.
7. Grammatical and Etymological Researches.
8. Bibliographical Intelligence.
9. Collations of Greek and Latin MSS.
10. Prize Poems, and other Academical Exercises.
11. Greek and Latin Original Poetry.
12. Republications of scarce and valuable tracts, on Critical and Philological subjects, and of important articles in Continental journals.

The numbers contain accordingly most of these ingredients. Prize exercises produced at both Universities; Westminster Prologues and Epilogues, Original compositions and disquisitions of various kinds, critiques on learned works, and other productions so various, as to leave no doubt of the number and ability of the Editor's correspondents. We can see no reason why a work so well begun should not be continued to an indefinite extent, and become a favourite with all those who have sufficient scholarship to enjoy the whole, or any principal part of its contents. A specimen from such a work cannot, in fact, give much notion of it, yet we will adorn our own page by the introduction of the following anonymous observations on a much controverted passage in the New Testament.

“SIR,

“If you can find a place for the following observations on a much controverted passage in holy scripture, the insertion of them in your Miscellany may possibly gratify some of your critical readers.

“The passage I allude to, is in the first Epistle of St. John, chap. v. ver. 7, 8, which I will transcribe from the original of the Greek Testament, in Buck's Cambridge edition of 1632.

“7. Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

“8. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

“Which words are thus translated in our ordinary English version.

“For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

“And there are three that bear witness in earth, the Spirit, and the Water, and the Blood; and these three agree in one.

“Very discordant have been the opinions of the commentators, and the grounds of those opinions, on the authenticity of a part at least of the verses above recited. Many have laboured much to expunge all the words from the first μαρτυροῦντες in the 7th verse,

to the end of the second μαρτυροῦντες, or ἐν τῇ γῇ that follow, in the 8th verse; and have urged various authorities from MSS. from printed copies, from most of the versions, and from the fathers, to support their conjecture. Others are as strong advocates for the retention of the whole verses, as they now stand. And besides having, perhaps, full as large a share of the like authorities in their favor *, it must be confessed, that it is difficult to conceive how the suspected words could be surreptitiously introduced into the text without a manifest forgery. Whereas, on the other hand, it does not seem improbable, that they might have been dropped, or omitted, through the carelessness of a transcriber, who, turning his eye from the former μαρτυροῦντες to the latter, might write on from thence, and thus neglect the intermediate part. And when one copy was discovered in this adulterated state, the Ariens, and other heretics, might follow it in their manuscripts, till at length it might be received as the genuine text.

“ But without entering deeply into this controversy, or diverting farther to what may have been urged on either side, the main design of these observations, is to suggest one plain grammatical argument in favour of the present received text, which I do not recollect to have seen offered before. At the 7th verse, the three that bear record, are manifestly persons, and the words that express two of them are masculine nouns, ὁ Πατήρ and ὁ Λόγος; from whence we may naturally expect, that the adjuncts, or adjectives, which allude to them, would be all of the masculine gender likewise: consequently, we find the heavenly Witnesses to be denoted by the words τρεῖς εἰσιν οἱ μαρτυροῦντες. Thus far all is quite conformable to the plain rules of grammar. Besides, it cannot be difficult to conceive, that the sacred writer, when about to express the earthly Witnesses in the next verse, might carry on the same expression, or adjuncts, to that verse: and the correspondence in the number of Witnesses, and the similarity of their design in bearing witness to the truth of the religion of Christ, may tend to confirm this sentiment. But if the former verse did not precede, and should be rejected as spurious, it will be hard to account for the use of the masculine gender; and we should rather be inclined to suspect, that the words would have been τρία εἰσι τὰ μαρτυροῦντα, as all the terms that follow to denote the earthly energies, or attestations, are every one of the neuter gender. I confess it appears to me, that the turn of the language, as well as the nature of the Witnesses, would require the use of this gender; and, therefore, the accuracy of construction, or the strict of rules grammar, must favour the present text. If it should be suggested, that the word μαρτυροῦντες is equivalent to μάρτυρες, I am ready to allow, that it may be so in sense or meaning; but it cannot be so in construction, or in the ordinary characters of language.

* This is a great mistake.

I do not wish to enter any farther into a controversy, which has so long, and so often, engaged the attention, and perplexed the understandings, of the learned world; but I would only hope, that these few hints may be allowed to have their due weight on the minds of Christian theologists.

"A COUNTRY-PARISH PRIEST."

"November, 1810."

P. 869.

Though this argument is not decisive, against so many manuscripts as have been examined, yet we have inserted it, as of too much value to be wholly relinquished. The state of the text, after the omission of the disputed words, is certainly not satisfactory; nor is the masculine personifying of those three neuters, *πνεῦμα ὕδωρ*, and *αἷμα*, without any preceding personification, easily to be admitted. Nevertheless, Mathæi, though of orthodox principles, gives up the supposition of the two *μαρτυροῦντες*. He says,

"Si in *ullo* codice illa verba saltem invenissem *ἐν τῇ γῇ*, opinari cerè quis posset, scribam unum, alterum, pluresve, vel ab uno *μαρτυροῦντες* ad alterum, vel à verbis *ἐν τῷ οὐρανῷ* ad verba *ἐν τῇ γῇ* fecisse saltum. Sed *nec illa verba comparent*, nec pauci scribæ, sed omnino omnes, diligentissimi etiam, illum locum omiserunt." *Præfat. ad Epist. Cath.*

If none of the lost MSS. of Stephens, nor any yet undiscovered copies, having the text, should ever appear, the question is certainly decided against it. The only reasons which lead us at all to fancy such a discovery possible, are the apparent want of the words to make the whole passage consistent, and the arguments here cited from the unknown clergyman. All we contend is, that it should not be entirely given up.

We conclude by a cordial wish, that the Classical Journal may continue to increase in spirit and celebrity, and may become a lasting ornament and auxiliary to literature in this country.

ART. IX. *The History of the Inquisitions; including the secret Transactions of those horrid Tribunals. Illustrated with twelve Plates.* 4to. 523 pp. 2l. 12s. 6d. J. J. Stockdale. 1810.

AMIDST all the reasonings on either hand concerning the political power, now almost demanded by the Romanists,
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under the idea of a supposed necessity for concession, there are a few leading facts to be kept in mind, which no arguments can possibly remove. The facts are these. The various persecutions of Protestants throughout the world, particularly in England; the massacre of St. Bartholomew; the Irish massacre in the reign of Charles I; the establishment and proceedings of the Inquisition in various parts of the world. These, to mention no other atrocities, are matters of historical notoriety; in most, if not all of which, both the principle and the practice were approved and sanctioned by all that was esteemed holy and infallible, under whatever name, in the Romish Church; and founded upon doctrines which, by its most modern defenders, are asserted to be eternal and unchangeable *. For these reasons we strongly approve, not the malicious or wanton, but the prudent, and, in self-defence, almost necessary reproduction of these documents. For these reasons, among others, we applauded Wordsworth's Ecclesiastical Biography †, Dr. Comber's History of the Parisian Massacre ‡, and should approve the appearance of any similar work, founded on indisputable facts, as we do of the present history. Happy should we be could such horrors be permitted to sink into oblivion; but when power is sought by any body of men, it is necessary to ask how their principles have directed them to use it when it was possessed? Nor should any false delicacy drive us from this mode of defence; since the very persons who object to it, are at the very same time publishing and reviving all the exploded calumnies against the Reformers or reformed, which they can possibly find §. Obvious as it is, we cannot avoid remarking upon the consistency of those who have always thought torments and death the fittest treatment for Protestants, demanding of them not only the utmost indulgences, but influence and power.

Mr. J. Stockdale, the compiler and publisher of this work, informs his readers, that he began by undertaking a translation of the "*Histoire des Inquisitions religieuses*" of Joseph Lavallée: but that, in his progress, he found it more advisable to dismiss the idea of a mere translation, and to form rather a new work, in which should be collected "all the authentic information of former writers," relative to that tremendous and execrable tribunal, the Inquisition. We

* See Dr. Troy's Pastoral Letter, &c.

† Brit. Crit. vol. xxxvi. p. 475.

‡ Brit. Crit. vol. xxxvi. p. 476.

§ See our review of Ward's Errata of the Protestant Bible. Brit. Crit. vol. xxxi. p. 537.

could wish that Mr. J. S. had given, by references or otherwise, some kind of information respecting the parts taken from Lavallée, or from any other authorities; because in matters so very incredible as some of the atrocities are, which are here related, the strongest support of testimony is necessary. But though the specific distinctions are not made, the general account of the works employed is given at the end of a short advertisement, and in one or other of those every circumstance will doubtless be found. The work of Lavallée was published in Paris in 1809, in two volumes octavo. The other works are in general older, but all of good credit. We are sorry to learn that this work has already suffered the punishment of heresy, the chief part of the impression having been burned in a fire at the printing-office. There is little doubt, however, that it will be reprinted, either in the same or in a cheaper form.

The work is divided into nine books, which might as well have been called chapters; for there are no smaller divisions. But in this, we presume, the arrangement of Lavallée (whose book we have not seen) is followed. The nine books are followed by an Appendix, and Addenda, not all quite applicable to the subject, and occupying about 140 pages. The plates, though they might be omitted in a cheaper edition, are such in general as must contribute to the impression made by the work. They are taken from various authorities.

The origin of the Inquisition is traced to the persecution of the Albigenes in the thirteenth century. Its inventor and founder was Dominic; who, for this, and other worthy services, was dubbed a saint; and from his merits in this *holy* work, the exclusive trust was confirmed to his order of friars, the Dominicans. From this origin, favoured and nurtured by every succeeding pope, it arose to that extensive dominion, the acts of which may be found recorded in these pages. It is true that some countries have refused to receive the Inquisition, and others have put an end to it after being established; but it is equally true that such resistance has always been a kind of rebellion against the church of Rome, and a partial apostacy from its principles. Nor has the Inquisition always been absent where it was not legally established. It was never established in Naples; but this, says the present author,

“ Did not prevent the Popes from frequently dispatching into that kingdom commissioners, who were always of the Dominican order; and these men executed the office of inquisitors. If any complaints were raised against them, and they were apprehensive of such complaints being carried to the foot of the throne, they
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took care to secure every avenue by which they might approach ; they even lavished gold, and contrived to obtain the countenance of ministers to secure their impunity ; and Limborch informs us, that by means of their indefatigable perseverance and art in this course, as long as the house of Anjou reigned, the Inquisition in fact subsisted in France, though it was never recognized by law." P. 407.

As we do not wish to contaminate our pages by any of the horrid particulars related in this work, facts which degrade human nature, almost below any other view of its depravities, we will conclude with some reflections, (whether of the editor, or one of his original authors, we cannot say) accounting for the milder effects of the Inquisition in Italy than in Spain and Portugal, and for the fact that it did not there so much depress the human mind nor retard the progress of science as in the latter countries.

" The state of the countries," he says, " was very different, and must be so in the nature of things. The Popes created the Inquisition, the Kings of Spain and Portugal adopted it ; but the Popes were too wise to suffer it to be independent of their power in Italy ; they were themselves its chiefs, they were the standing Grand Inquisitors. Thus it was necessary that, under each pontificate, the Inquisitions of Italy should take a tinge from the character of the sovereign who bore the tiara. Haughty, violent, rash, and tyrannical under the rule of those pontiffs, whose bold, turbulent, and despotic spirits scrupled no means to subject the minds and inclinations of all, and to perfect their system of universal domination : moderate, cunning, artful, and hypocritical, when subservient to those whose timidity naturally led them to substitute intrigue in the place of violence, and whose less enterprising temper made them dread to shock the public opinion, and recommended to them a policy more gradual, more wary, more guided by circumstances, and more dependent upon the events, which arose beyond their influence. Thus a thousand circumstances, in this country, intermitted or relaxed its operations. In Spain, on the contrary, it experienced none of these *interregna*. Here, governing independently of the monarch, it was but of little consequence what his character or temper might have been [might be.] Here it advanced steadily in its career, regardless of the varying dispositions of the kings, flattering them when it experienced their favour, making them tremble when they ventured to circumscribe its powers. Nothing distracted it from the pursuit of its great object, which was to rule by opinion, by falsehood, and by terror ; and thus its influence upon the prosperity of the country, and the manners of the people, was unrestrained and unimpeded. If, as has been shewn, its principles demanded ignorance to eternize its power, it is evident that all the evils which
this

this ignorance draws after it, especially when reduced to a fixed and regular system, ought to be attributed to it, and are in reality of its creation." P. 402.

The conclusion of the editor's preface has a sentence which we leave to him to explain. It has a terrific character; and tells us, not only that Popery is making advances, but that "the embryo of the Inquisition [may I never, he says, find it necessary to be more explicit on the subject] is actually established in every part of the united kingdom." We leave this, not understanding it ourselves, to the consideration of the reader.

ART. X. *A View of Spain; comprising a descriptive Itinerary of each Province, and a general statistical Account of the Country; including its Population, Agriculture, Manufactures, Commerce, and Finances; its Government; Civil, and Ecclesiastical Establishments; the State of the Arts, Sciences, and Literature; its Manners, Customs, Natural History, &c. Translated from the French of Alexander de Laborde. In five Volumes. Svo. 3l. 13s. 6d. Longman and Co. and R. Dulau. 1809.*

M. DE LABORDE, the author of this work, is well known in the literary world, and more particularly so by his *Voyage Pittoresque de l'Espagne*, one of the most splendid publications which modern times have produced. The present volumes are a translation of the *Itineraire Descriptif de l'Espagne*, which has been very favourably received in France, and passed through various editions. The two works are said to have cost the author not less than twenty thousand pounds sterling. One inference may be justifiably drawn, from the very great expence to which the traveller went for information, in collecting the materials of his Itineraries, that it was a work which had the sanction of the French Government; and that it was undertaken and accomplished with a view to the meditated operation of the French armies. Be this as it may, it is beyond a doubt the most accurate and the most satisfactory account of any country that has, in our recollection, been published. It will also be perceived, that with whatever intentions, or under whatever patronage the undertaking was accomplished, most sedulous pains were taken to excite no jealousy or irritation among any description of Spaniards. The delicate subject of the Monastic Orders, and the still more delicate one of the

the Inquisition, are introduced and discussed with the extremest caution and circumspection.

This view of Spain extends to five volumes, with an Atlas, forming a sixth, and commences with an elaborate introduction, of which we sincerely hope one of the first paragraphs may be prophetic.

“ This noble country, which has always been governed by some foreign House, though never conquered by any, always swayed but never debased, seems to rise with greater vigour, and to derive fresh lustre from changes which usually cause the decline of empires.”

From the Introduction the author proceeds to make remarks on travelling in general, and in Spain in particular. These remarks are succeeded by observations on the geography of Spain, or a chronological table of the Kings of Spain, and on its provincial and topographical divisions. The work then commences with a survey of the Province of Catalonia, as entered from Perpignan, on the side of France. It will appear, on examination, that the three first volumes exhibit a descriptive itinerary of this interesting country, and the two last a view of Spain, in what relates to the different branches of government and of political œconomy. It may be proper to introduce a specimen from each, which will be sufficient to satisfy the reader that we have not mentioned the work in undue terms of commendation.

The account of Tarragona, in the first volume, and the character of the Spanish women, in the last, will demonstrate the various talents of the author, and his perfect competency to his undertaking, however diversified, elaborate, and difficult.

“ TARRAGONA, in Latin Tarraco, is one of those famous towns which only recall the remembrance of their former grandeur, and serve as a comparison for the vicissitudes which may fall to the lot of the largest and most populous cities. We shall not stop here to enquire either into its origin or foundation, which some authors have carried back above two thousand years before the Christian era. Be that as it may, it must have been a considerable place before the Romans invaded Spain; and under its new masters its limits extended to the shore and harbours of Salona, which at present is a league and a half distant from them. It became, under the dominion of Rome, the capital of the Tarragonese province, or, in other words, Citerior Spain. The town of Tarragona was the residence of the Consuls and the Pretors. The Scipios, Octavius Augustus, and Adrian, made some stay here; its antique walls built by Scipio, were repaired by Adrian; it had

had all the advantages of Rome itself, an amphitheatre, a circus, palaces, temples, and aqueducts. In the time of the Emperor Adrian, its circumference was 34,190 fathoms; its population was adequate to its immense size, if what the historian Antonio Augustin says be accurate; he states it at 600,000 families, which would make upwards of 2,500,000 inhabitants. This historian, who lived in the 16th century, complaining of the decline of this illustrious town, grieves that in his days there were only 80,000 families in it, or about 380,000 inhabitants; but Mariana, who was almost contemporary with him, declares that the population of it was not above 7000 families, and that there were not 2000 houses in it. Its power first declined under the Goths. Euric, their king, took it in 467, and his soldiers, in revenge for its resistance, destroyed it. It was again sacked by the Moors, who besieged it in 714, and put all the inhabitants to the sword. Louis d'Aquitaine drove out the Moors in the year 805, but they recovered it. Raymond Berenger took it from them in 1150, and repeopled it the year following. Having afterwards fallen again under the yoke of the Moors, it was finally rescued from them by *Alfonso el Batallador*, king of Aragon in 1220. Tarragona is at present reduced in its size to about 1400 fathoms in circumference, a population of 9000 souls, very ordinary buildings, and almost to a state of poverty.

“*Situation. Extent.* Tarragona is at present situated on an eminence of rocks elevated about seven hundred and sixty feet above the level of the sea, and near the river Francoli. It is surrounded with walls, and has six gates and two castles of little importance, that of the *King*, and that of the *Patriarch*.

“*Clergy.* Tarragona is the See of one of the most ancient archbishoprics of Spain; it existed under king Wamba; and was re-established in 1088, by Raymond Berenger, count of Barcelona, after having expelled the Moors from it. Formerly its jurisdiction extended very far; but it has been diminished by the erection of new superior jurisdictions. At present this See has the bishop of Ivica, and the seven bishops of Catalonia, for suffragans. Its diocese contains a cathedral chapter, and seven hundred and forty parishes; the archbishop has the title of prince of Tarragona; he crowned the kings of Aragon. The town has only one parish, which is attached to the cathedral; it has monasteries, four nunneries, and one house of Beguines of the order of Saint Dominic.

“The cathedral has seven dignitaries, twenty-one canons, twenty-three prebendaries, and forty beneficed clergymen.

“The States general of Catalonia formerly assembled in this town, and fifteen councils have been held there, that of 1228 annulled the marriage of James I. king of Aragon, with an infanta of Castile. That of 1240 threatened the archbishop of Toledo with excommunication if he continued to act as primate of Spain. That in 1424 was the most remarkable; the cardinal de Foix,
legate

legate of Martin the Fifth, was the president, the object of it was to put an end to the schism which had long divided the church. *Gil sans de Munos*, who had been elected Pope by the cardinals, in obedience of the anti-pope Bennett the 13th, relinquished the pope-dom, and with his cardinals re-entered into the union of the Roman church.

“ *Hospitals.* A general hospital for orphans.

“ *Civil and Military Administration.* Tarragona is the chief place of a corregidorat, which contains one hundred and ninety settlements; it has a civil and military governor, a king's lieutenant, a major, a garrison of fifty men, an alcalde major for the administration of justice, a minister of the marine, a port captain, and a board of public economy.

“ *Public Instruction.* A school for the education of young ladies, and a college for boys.

“ It likewise had a university, which was founded in 1572 by the archbishop *Gaspard de Cervantes*; and which was included with the universities of Catalonia suppressed by Philip the fifth.

“ *Edifices.* The cathedral church is at present the only building which can fix attention, nor is it of a style to detain us long. It is a fine spacious edifice built of freestone, one hundred and seventy feet long, and one hundred and twenty-seven wide, and is divided into a body and two aisles: which are separated by five arches on each side: they are supported by great pillars of an enormous size, on each of which twelve Corinthian columns are clustered; the architecture of the vault is Gothic. The cross of the church is large and opens well, forming a kind of octagon dome, but heavy and without grace; the principal altar is almost entirely formed by the union of several slabs of very fine white marble in demi-relief, representing divers events of the life and death of St. Tecla; the figures being too numerous produce confusion, but there are some parts in detail very pleasing. The chapels are worth inspection, that of St. Francis for two large pictures of him, that of St. Cecilia for the tomb of *Cervantes Tautillo*, cardinal and archbishop of Tarragona; that of the Conception for its paintings and gildings; that of the Holy Sacrament for the tomb of the famous historian Don Antonio Augustin, who was also archbishop of Tarragona, and legate of the holy See in Spain; that of St. Tecla for its form and decorations all in marble. We go from the church into a great square cloister, which has six large arcades on every side, each of which is divided into three smaller arches; the latter are supported by Doric columns of white marble; their capitals are ornamented with bas-reliefs of great delicacy, representing different things, such as foliage, branches of trees, birds, other animals, figures of infants, of men, and other devices.

“ *Promenades.* There is nothing pleasant in the town except its situation; in other respects it is very gloomy, without pleasures, society, or public amusements; the streets are narrow, short,
crooked

crooked, and frequently hilly; the houses are ill built, with the exception of a small number, which look well enough. There are no squares, fountains, wells, or promenades; those in which they walk do not deserve this name, being only a beaten road on one side of it, and a kind of terrace, very short, which looks over the sea; both are without trees, or any other cover. Within fifteen years a large street has been built leading to the gate of San-Carlos: it is very long, broad, straight, and contains some fine buildings.

“*Climate.* Tarragona has a fine sky, and the climate is temperate, but rather warm than cold. There are frequently violent winds here. Provisions are good, the fruits are delicious, and the wine excellent, but strong. The town had no fountain or well water; the inhabitants were reduced to drink cistern water, which was commonly bad, when the last archbishop built a superb aqueduct, which conveys excellent water to the town. This aqueduct is partly built on the ruins of a similar work erected by the Romans.

“We have already spoken of the several sieges which Tarragona formerly sustained: since then, this town, revolting with the rest of Catalonia against Philip IV. was besieged and taken by the troops of its sovereign in 1640. Four years after, it was besieged by the French, who were forced to raise the blockade; at the beginning of the 18th century it followed the Austrian party; gave itself up in 1705 to the Archduke, and opened its gates to the English troops, who, after the peace of *Utrecht*, in 1713, set fire to the town when they left it. This conflagration destroyed a part of the buildings and fortifications. This was the period of the total decline of Tarragona: it is now beginning to recover itself.

“The new port, the building of which was begun seven or eight years ago, and which will be one of the finest in the Mediterranean, must necessarily contribute to the prosperity of Tarragona; it will make it an important fortified town, and one of a profitable commerce.” Vol. i. p. 92.

The above extract is sufficient to prove the minute and careful enquiries which the author directed to every subject he has undertaken to elucidate, while talents of a different kind are displayed in the specimen of his work hereafter exhibited. The one satisfies us, that every production of ancient and modern history has been carefully explored, the progressive changes, which time has introduced, defined and illustrated, all local peculiarities, and present condition and circumstances of the place described, examined with acute attention, and represented with great ability. When the character of the people is delineated, it is impossible not to see and acknowledge profound and philosophic reflection: we

meet

meet with no levity or frivolity of remark, but a spirit of frankness, candour, and good sense, anxious at the same time neither to violate the dignity of truth, nor to be subject to the suspicion of misrepresentation and prejudice. It would have much pleased us to have inserted the whole of M. Laborde's observations on the Spanish character, which is certainly delineated with a masterly hand; but we must content ourselves with inserting what he says on the Spanish women, which is thus introduced.

“ The Spaniards are generally rather below than above the middle stature. They are taller in the provinces near the ocean and the Pyrenees, especially in Catalonia, Aragon, and Galicia; provinces which furnish a well made, large, and well proportioned race of men, and smaller in the two Castiles and Leon.

“ The Spaniards are usually represented as lean, dry, meagre, and of a yellow and swarthy complexion. They are not indeed of the gross habit usually observed in the inhabitants of the north; but their thinness is neither excessive nor disagreeable; it is suitable to their stature. Their complexion is swarthy in some provinces; those, for instance, of the south; it is so also, but in a less degree, in the Castiles, though a shade brighter in New than in Old Castile. It inclines to yellow or olive in the kingdom of Murcia, but white skins are still very common in Spain, especially amongst women and children.

“ The general appearance of the Spaniards is usually very good; the shape delicate, the head beautiful, the countenance intelligent; their eyes are quick and animated, their features regular, their teeth even.

“ The Castilians appear delicate, but they are strong. The Galicians are large, nervous, robust, and able to endure fatigue. The inhabitants of Estramadura are strong, stout, and well made, but more swarthy than any other Spaniards. The Andalusians are light, slender, and perfectly well proportioned. The Murcians are gloomy, indolent, and heavy; their complexion is pale, and often almost lead-coloured. The Valencians are delicate, slight, and effeminate; but intelligent, and active in labour. The Catalans are nervous, strong, active, intelligent, indefatigable, and above the middling stature. The Aragonese are tall and well made; as robust, but less active than the Catalans. The Biscayans are strong, vigorous, agile, and gay; their complexion is fine, their expression quick, animated, laughing and open; the Roman historians describe them as brave, robust, endowed with constancy and a firmness not to be shaken; fierce in their disposition, singular in their customs; always armed with daggers, and ready to give themselves death rather than suffer themselves to be subjugated or governed by force; roused to opposition by obstacles, and patient of labours and fatigue. In fact, the Calabrians

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were

were the Spanish people who longest resisted the arms of the Roman republic.

“ The Spanish women here deserve a separate article ; compared with the men, they seem to form a different nation.

“ The females of Spain are naturally beautiful, and owe nothing to art. The greater part are brown ; the few that are fair are chiefly to be found in Biscay. They are in general well proportioned, with a slender and delicate shape, small feet, well shaped legs, a face of a fine oval, black or rich brown hair, a mouth neither large nor small, but agreeable, red lips ; white and well set teeth, which they do not long preserve, however, owing to the little care they take of them. They have large and open eyes, usually black, or dark hazel, delicate and regular features, a peculiar suppleness, and a charming natural grace in their motions, with a pleasing and expressive gesture. Their countenances are open, and full of truth and intelligence ; their look is gentle, animated, expressive ; their smile agreeable ; they are naturally pale, but this paleness seems to vanish under the brilliancy and expressive lustre of their eyes. They are full of graces, which appear in their discourse, in their looks, their gestures, in all their motions, and every thing that they do. They have usually a kind of embarrassed and heedless manner, which does not fail, however, to seduce, even more perhaps than wit and talents. Their countenance is modest, but expressive. There is a certain simplicity in all they do, which sometimes gives them a rustic, and sometimes a bold air, but the charm of which is inexpressible. As soon as they get a little acquainted with you, and have overcome their first embarrassment, they express themselves with ease ; their discourse is full of choice expressions, at once delicate and noble ; their conversation is lively, easy, and possesses a natural gaiety peculiar to themselves. They seldom read and write, but the little that they read they profit by, and the little that they write is correct and concise.

“ They are of a warm disposition ; their passions are violent, and their imagination ardent, but they are generous, kind, and true, and capable of sincere attachment.

“ With them, as with the women of other countries, love is the chief business of life ; but with them it is a deep feeling, a passion, and not, as in some other parts, an effect of self-love, of vanity, of coquetry, or of the rivalries of society. When the Spanish women love, they love deeply and long ; but they also require a constant assiduity, and a complete dependence. Naturally reserved and modest, they are then jealous and impetuous. They are capable of making any sacrifices ; but they also exact them. On these occasions they discover all the energy of their character ; and the women of no other nation can compare with them in this point. The Castilian women excel all the rest in love. There are many shades of difference in the manner in which this passion is displayed by the females of different provinces.

Those

Those of Castile have more tenderness and sensibility ; the Biscayans are more ardent ; the Valencians and Catalans more impetuous ; the Aragonese most exacting and imperious ; the Andalusian women most adroit and seducing ; but the general disposition is nearly the same in all.

“ There is a freedom in the manners and conversation of the Spanish women, which causes them to be judged unfavourably of by strangers ; but on further acquaintance, a man perceives that they appear to promise more than they grant, and that they do not even permit those freedoms which most women of other countries think there is no harm in allowing. A modern traveller, who is sometimes severe, often hasty in his judgments, has anticipated me in this remark ; but he deduces from it an inference unfavorable to the Spanish women. “ Feeling,” says he, “ their own weakness, and knowing how inflammable they are, they are distrustful of themselves, and fear they should yield too easily.” This is supposing them very abandoned, and very calculating, and they are neither one nor the other. This reserve belongs to their notions and manners ; it sometimes proceeds from the embarrassment, of which we have spoken, and oftener from their ideas of love, which forbid them to grant their favours by halves, or to employ that coquetry so common among the women of other countries.

“ If the Spanish ladies are agreeable, if they are sometimes well-informed, they owe it only to themselves, and in no degree to their education, which is almost totally neglected. If their native qualities were polished and unfolded by a careful instruction, they would become but too seductive.” Vol. v. p. 265.

It might have been very possible to have substituted other extracts still more creditable to the original author, and exhibiting still more satisfactory evidence of elaborate research, combined with circumstantial detail and elegant observation. But enough, it should seem, must have been done to convince the reader that the translator has introduced a work into our language far above the ordinary level. He is on this account entitled to our thanks, even if he had not merited, which he certainly does, much and great commendation for the spirit, elegance, and we question not the fidelity of his version. We learn that some few, but very pardonable liberties, have been taken with the original. The English ear has not been disgusted with the fulsome panegyrics on a Joseph Bonaparte. A chapter comparing the Spanish and French languages has been judiciously abridged ; and a chapter on Natural History has received some additions and corrections. Some notes also, of necessary explanation, have been added. The Atlas has the merit of great perspicuity and neatness ; and the whole is a useful and agreeable addition to English Literature.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Select Psalms in Verse, with Critical Remarks, by Bp. Lowth and others, illustrative of the Beauties of Sacred Poetry.* Crown 8vo. 288 pp. 8s. Hatchard. 1811.

There is something peculiarly pleasing in the plan and execution of this little volume, which judiciously unites the love of sacred poetry, with the taste for English lore, and the liberal curiosity which seeks for information respecting all men of talent. "It was the original intention of the compiler," he tells us, "to have given a complete metrical translation of the Book of Psalms, selected from all the different versions which he could meet with." This, however, he relinquished, being convinced by diligent investigation, that "a very large proportion of the Psalms have never yet had justice done to the beauties of their poetry." Instead of this, therefore, he gives a selection of such as he deemed most worthy to meet the public eye, whether published before, or remaining till now in MS.

To the Psalms themselves the compiler prefixes short biographical notices, of those English authors who have translated the whole Book of Psalms, in English verse. These are elegant and satisfactory. Other biographical accounts appear also in the notes, relative to authors who translated only particular Psalms. The illustrations of the Psalms themselves are selected with taste and judgment from various authors. The fiftieth Psalm, of which the translator is said to be unknown, may perhaps be attributed to the compiler himself. On the chance of that being the case we shall produce it. Its own merit will speak sufficiently for it.

"PSALM 50.

"Th' uplifted eye, and bended knee
Are but vain homage, Lord, to thee;
In vain our lips thy praise prolong,
The heart a stranger to the song.

"Can rites, and forms, and flaming zeal,
The breaches of thy precepts heal?
Or fast and penance reconcile
Thy justice, and obtain thy smile?

"The pure, the humble, contrite mind,
Thankful, and to thy will resign'd,
To thee a nobler off'ring yields
Than Sheba's groves, or Sharon's fields;

"Than,

“ Than floods of oil, or floods of wine
 Ten thousand rolling to thy shrine,
 Or than if, to thine altar led,
 A first-born Son the victim bled.

“ ‘ Be just and kind,’ that great command
 Doth on eternal pillars stand :
 This did thine ancient prophets teach,
 And this thy well-beloved preach.” P. 102.

Whoever may be the author of this, it is not surpassed by any in the collection, for simple elegance. We very much long to tell the compiler's name, but not being authorized so to do, we forbear. If our commendation can remove the hesitation of diffidence, we very cordially bestow it. We have seldom seen a compilation of the same extent, by which we have been more gratified.

ART. 12. *The Goblin Groom; a Tale of Dunse.* By R. O. Fenwick, Esq. 4to. 125 pp. 15s. Lawrie, Edinburgh; Ridgway, London. 1809.

A joke may be rather too expensive; and such we should imagine would be deemed the entertainment contained in this volume. It is an evident ridicule of the Lay of the Last Minstrel, and of the introductory verses to Marmion. We have a little doubted whether to give, as a specimen, the first appearance of the Goblin or his disappearance; but decide for the latter, as being more poetical. At the end of a tremendous chase, described in what is intended as an imitation of Mr. Scott's style,

“ Down from his poney jumped the elf,
 When lo the poney disappeared;
 And now the Goblin Groom himself,
 Has ta'en the brush, the hounds has cheered;
 Has bowed his head to Chiviot gray,
 And vanished from the light of day :
 And when the distanced horsemen neared
 The bloody scene on Flodden's plain,
 No vestige of the elf appeared;
 The poney too was fought in vain.
 Loud howl'd each hound; I will presume,
 They howl'd at loss of Goblin Groom;
 And well they might, for such a fay
 Ne'er rode before on hunting day;
 And hounds, like ladies fair, I'm told,
 Dote on the daring and the bold;
 And than the Goblin we'll agree,
 A bolder there could never be.” P. 75.

The reader will see that there is spirit in the style of this imitation. The story is avowedly taken from one which appears in

Lord Littelton's Letters, which is repeated in the notes: where also one or two short poems are inserted.

ART. 13. *Pendeb-J-Attar. The Counsels of Attar, edited from a Persian Manuscript, by the Rev. J. H. Hindley, A. M.* 12mo. Black and Parry.

This is a collection of moral poems in the Persian language, by a very celebrated Poet of that country, who flourished in the twelfth century. An account of him may be found in Herbelot, and in Major Stewart's Catalogue of the Oriental Library of the late Tippoo Saib. There is also a translation of these poems in Latin among the manuscripts of the Harleian collection. We presume that to students in the Persian language Mr. Hindley, the editor, will appear to have rendered essential service, as we have the authority of Sir William Jones, who has made many remarks on the poems, for recommending them as well worthy of attention. They are seventy-six in number, and are all upon religious and moral subjects.

ART. 14. *The Lion and the Water-Wag-Tail: a Mock Heroic Poem, in Three Cantos. By Castigator.* 12mo. 174 pp. 5s. Sherwood and Co. 1809.

This is a burlesque but not unpoetical narrative of the plots carried on with intent to disgrace the late commander in chief. That the author is capable of higher efforts is plain, by what he has here executed, in a free, but often vigorous style. The following specimens will prove this, to every reader capable of judging. He begins thus:

“ I write, by indignation spurr'd,
A poem to explain a word.”

Well, What is this word? Is it gold? love? ambition? No,
says the poet,

“ My word means none of these: these tend
Some point to gain, embrace some end;
My word, that so the mind can thrall,
Tends to embrace no end at all.
And did the pens of all the men
That ever wielded them, again,
Again, and yet again imbibe it
With its own gall, 'twould not describe it
My word means truth in falsehood's guise;
(Rather, the contrary.)
Pretends through ignorance to be wise;
Through candour, reason, and fair dealing,
It means bad deeds, picking and stealing.
To crush to dust, no matter whom,
To hunt fair merit to its tomb.”

In a word, as we cannot afford a long quotation ;

“ To sum up all : if we suppose
A troop of human nature's foes,
Who make it their supreme employ
To blast their fellow-creature's joy ;
Who torture ingenuity,
And common sense perverted, try
To make men sink, despair, and droop—
This word describes that very troop ;
Who hoard up poison foul, in loads,
To spit on happiness, like toads ;
And loathsome leave the sane and hearty ;
My word means these ; what is it ?—PARTY.” P. 19.

That the poem must have been hastily written, is evident, but that he who could write so in haste, and could so vary a subject, not in itself poetical, must have very excellent powers, is clear past all denial. We hope to meet him again.

ART. 15. *Lines addressed to His Royal Highness the Prince of Wales, on his being appointed Regent, by Philopatria, Jun.*
8vo. 2s. Sherwood. 1811.

As this is the first poetical tribute to the Regent that has presented itself, at least to an examination, it seems but fair to exhibit a specimen. Better things, we trust, will succeed.

“ On ALBION's cliff now sinks the glowing blaze,
And the Sire Bird in Honor's lap decays.
From parent dust behold the Phoenix rise,
Fledg'd with new pow'rs, and wing towards the skies.
No winds, how strong so e'er, can stop his course ;
Uncurb'd he flies with new-gain'd GIANT force :
So, PRINCE, dost thou thy SIRE's experience bind,
To steer the bark with an enlighten'd mind.
Taught by experience, we thy ascent hail !
Pilot, well taught to stem the boist'rous gale !
Should tempests rise, and wash the pitchy deck,
Whilst the scar'd sailors dread approaching wreck,
'Thou wilt with skill the dreaded ills prevent,
And stop the chasms which storms and winds have rent.
Thy art from rocks our bark shall safely guide,
And, free from harms, 'mid tempests proudly ride.” P. 3.

NOVELS.

ART. 16. *The Shipwreck, or Memoirs of an Irish Officer and his Family. In three Volumes. By Thomas Edgeworth, Esq.* 12mo.
15s. Tegg. 1811.

Miss Edgeworth we know, and Mr. Edgeworth we know, but

of Thomas Edgeworth, Esq. we know nothing. Among the whimsicalities of this *Irish* novel is the following:—A man, in this age of *boaxing*, wishing to play a trick upon another, persuades him that he has a contract to supply Russia with 2000 cats, there being a prodigious want of that *article* in that country. He undertakes to pay him at the rate of two guineas per cat. In consequence of this liberal offer, the poor fellow collects *cats*, to the amount of many hundreds; and the consequent distress, confusion, loss, and disappointment, is pathetically detailed.—*Ex uno disce cætera.*

POLITICS.

ART. 17. *An Exposé of the present ruinous System of Town and Country Banks, and a Sketch of a Plan for the Establishment of District Banks, to be founded on Principles that must effectually secure them from the Risk of Bankruptcy. By a British Merchant.* 8vo. 40 pp. 2s. Wilson. 1810.

“The decay of public spirit, the bankruptcy of private wealth, and the exorbitant high price of the market,” are the great national calamities upon which this writer dwells with much emphasis, though with more declamation than argument, and more assertions than proofs. We agree with him in the wish that public spirit was more ardent and universal, less mixed with baser motives, and more powerful in its effects. But that “the very name of country has disappeared from amongst us,” and that this is owing to “the present system of town and country banks,” we cannot at all admit. His assertions that private bankruptcies are multiplied, and the prices of provisions enhanced, by the prodigious increase of paper credit, and particularly by the extensive circulation of country bank notes, appear more consonant to truth. But the correction of these evils by any legislative provision is, we conceive, a task of danger and difficulty; and, after all, the disorder appears at certain periods to effect its own cure; and the attendant loss falls principally on credulous or speculating individuals, many of whom, it must be owned, in a great degree, deserve their fate. The substitute for country banks proposed by this author, is the establishment of what he terms “district banks,” throughout the empire, to be supported by subscription, and managed by directors and trustees, under certain regulations, which he sets forth. These institutions must, we conclude, be established by parliamentary authority, and by the same authority the country banks must be abolished: otherwise, the latter being in possession of the money market (if it may be so termed) the author’s proposed district banks would enter into a very disadvantageous competition, and probably increase the evils which they are designed to remedy. Yet such a legislative measure would, we conceive, be deemed highly arbitrary, and injurious

to private property, embarked to a large amount, in these concerns; and there is no probability, we think, of its ever being adopted by parliament. A less violent, and perhaps a more practicable remedy would, in our apprehension be, to regulate the present banking establishments in country towns, and restrain them from issuing notes to a greater amount than the property invested in their trade, or possessed by the several partners engaged in it. But even to such regulations there may be objections of which we are not at present aware. The subject, however, merits attention; and few, if any, of our statesmen are capable of forming a more accurate judgment on this, as on every other political measure, than the gentleman to whom the author has addressed his work.

ART. 18. *A Letter addressed to the Right Hon. Lord Grenville, By a Briton.* 8vo. 174 pp. Vernor and Hood. 1810.

Of the political rhapsodies which our duty has impelled us to peruse, we have scarcely met with one so rambling and incoherent as that now before us. Professing to advise and admonish the Noble Lord addressed, on his future conduct as Chancellor of the University of Oxford, the author launches into a variety of topics, and entertains us with various, but not very shrewd remarks, on most of the political characters of the present age; but no clear view of any subject, no connected series of argument, scarcely any fixed principle or distinct object appears throughout the work. The most, or rather the only, useful suggestion is in the early part of the Letter; in which the writer complains that so many persons, especially in the north of England, are admitted into orders who have not been educated at either of our Universities, and recommends that their establishments should be so far enlarged as to admit all who are destined to the sacred office. It cannot be denied that great numbers are already educated and supported by those institutions; and the further extension of them (though no doubt desirable) must be the work of time. As to the author's political remarks: they do not, in general, agree with our sentiments; but it is impossible to discuss them here. He seems animated with much hatred and contempt of the Grenville family, and peculiarly hostile to the Marquis of Wellesley (in our opinion the preserver of India) whom he would have again tried for his conduct towards the native Indian powers, though he has already been acquitted by a great majority in Parliament: But the most barefaced calumny is on the merit of that great and ever-to-be-lamented minister, Mr. Pitt; whom the author dares to accuse of "surreptitiously and scandalously obtaining (what he calls) the rescinding of the resolution of the House of Commons," namely, "the acquittal in the House of Lords." Where can this author have lived if he is ignorant that the trial of Lord Melville did not commence till some months after the decease of Mr. Pitt?

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If knowingly he uttered this calumny, we have not words to express our opinion of such a writer.

After this sample, no reader (if any one but a reviewer can read such a farrago throughout) will wonder at the praises lavished on Horne Tooke, Sir F. Burdett, *et hoc genus omne*, or at the uncandid attacks on such characters as the Marquis of Wellesley and Mr. Yorke * ?

ART. 19. *An Appeal to the Public, in Behalf of Nicholas Tomlinson, Esq. a Captain in his Majesty's Navy.* 8vo. 43 pp. 2s. Baldwin. 1810.

The case of this gentleman, as related by himself, undoubtedly appears in a favourable light. Above fourteen years ago, being then a lieutenant, he commanded a small armed vessel, called the *Pelter*; which having received considerable damage in the channel, was obliged, as he states, to put into Dartmouth, not being able, from the state of the weather, to fetch Plymouth. As there is no royal dock-yard, or establishment, at Dartmouth, the necessary repairs were, of course, performed by workmen, or rather by a single ship-builder, employed by the commander of the ship; and amongst other vouchers transmitted by him to the Navy Office, was the receipt of a blacksmith, for twenty-nine pounds five shillings, given to the builder, who undertook the whole work, and included in his account. In the course of the last year it was discovered, or at least suspected, that this receipt was not in the blacksmith's hand-writing; and on this ground, Captain Tomlinson, after having been carried to Bow Street, (where, he informs us, the Sitting Magistrates dismissed the charge as unfounded) was arraigned at the Old Bailey, for "forging and uttering it as true a receipt for 29l. 5s. with intent to defraud his Majesty." If there was, in this transaction, any fraud in the builder who undertook the repairs (which we do not mean to insinuate) it cannot be supposed that Capt. T. an officer who has distinguished himself by many gallant actions, could have been a participator in the guilt: and it appears hard that, under such circumstances, and after the lapse of fourteen years, he should be arraigned as a felon at the Old Bailey; more especially after the Magistrates had dismissed the complaint. Yet we cannot suppose that a respectable public Board, with whom no personal motive can be supposed to have operated, could have preferred such a charge, unless some circumstances (of which we are not aware) made it, in their opinion, an indispensable duty. We are glad, however,

* This writer affects to imitate the style of the author of the *Pursuits of Literature*, but wretchedly caricatures it. We have noticed a number of pedantic, but often blundering quotations from the Classics; particularly "*uxores olentis qiri*," instead of *mariti*; by which the sense is injured and the metre spoiled.

to have an opportunity of laying before our readers the case of this apparently-injured officer; which certainly, on the face of it, exculpates him from the imputation of so foul an offence.

MILITARY.

ART. 20. *Narrative of the Operations of a Detachment in an Expedition to Candy in the Island of Ceylon, in the Year 1804, with some Observations on the previous Campaign, and on the Nature of Candian Warfare, &c. &c.* By Major Johnston, of the Third Ceylon Regiment, then Captain Commandant of the Detachment. 8vo. 6s. Baldwin. 1811.

It is impossible to peruse this narrative without the greatest interest as well as the heartiest sympathy for the gallant officer, who, without the smallest degree of ostentation or vanity, tells his melancholy tale. It was intended, it seems, that six detachments of troops in the British service were to penetrate, by different avenues, the interior of Ceylon, and at an appointed time assemble in the vicinity of Candy, the capital; yet, by some strange confusion in the orders given, Major Johnston's was the only one of the six detachments who persevered and accomplished this arduous undertaking. He proceeded with his small force, and overcoming difficulties hardly to be imagined, not only made good his march from Barticalo on the coast to Candy, but in spite of the accumulated force of the Candians assembled to molest and harrafs him, accomplished his retreat also by a long detour from Candy to Trincomale. On his return, he was called to account for his presumed disobedience, which reminds us of the sailor, who having taken a fort from the enemy, and being threatened with punishment, swore he would never take a fort again. Major Johnston was, of course, honourably acquitted, but it seems incomprehensible to us, that public orders should be so equivocally given as to hazard the destruction of so many gallant fellows. Major Johnston's book also contains many judicious observations on the climate and mode of warfare in Ceylon, well worth the attention of his superiors. This is the unvarnished journal of a soldier, but the author, we should think, possesses materials for a more extensive and interesting work.

ART. 21. *The Impress considered as the Cause why British Seamen desert from our Service to the Americans; with a Review of the Encouragement now held out by the Royal Navy, and the Means in our Power of Abolishing the Impress.* 8vo. 29 pp. 1s. 6d. Sold No. 377, Strand.

The subject of this little work has so often been discussed, and the inefficacy of every plan hitherto proposed, as a substitute for the impress of seamen, has been pronounced by such respectable

spectable authorities, that we cannot venture any confident opinion upon the suggestions of the present author. Yet, we confess, that we are among those who deeply lament the necessity of a practice so repugnant, not only to British freedom, but, in many individual instances, to common humanity: nor can we wholly relinquish the hope, that means may yet be found to render the abolition of it consistent with the security of the British empire. The scheme of this author is not indeed wholly new. After enumerating the advantages now held out to our seamen (so much superior to those which they enjoyed but a few years ago) he proposes an augmentation, by adequate bounties, of that highly useful corps, "the Royal Marines," from about 30,000 (their present number) to 50,000 men; suggesting, what we believe to be the fact, that the present establishment has been found inadequate to furnish the usual proportion allotted to our ships of war. According to the author's plan, the complement of marines would, in a 74 gun ship, be increased from 125 (their present number) to 208, and in ships of other rates in the same proportion, reducing, we presume, in an equal ratio, the complement of seamen. Whether such an alteration be expedient or practicable, we must leave to the judgment of persons experienced in the naval service. The author, however, points out several parts of the duty which may be, and indeed are, performed by marines. The defalcation in the number of seamen in the Royal Navy that might be occasioned at first, by abolishing the impress, would not, he conceives, exceed 10,000 men; which he more than provides for by the additional number of marines; and he is persuaded that, after the irritation and disgust, raised in the minds of sailors by the compulsion and consequent confinement of the impress, have subsided, they will see more clearly the advantages of the King's service, and no longer conceal themselves to avoid it, or (which he justly states as a serious national loss) fly to the American service; in which it is scarcely possible to distinguish them from natives of the United States.

Upon the whole, though we tremble at an experiment so hazardous as that of at once abolishing the impress, before another method has stood the test of experience, yet the author's scheme of augmenting the marines might, we think, at first be tried without danger; and possibly it might lead to that which we should deem a happy result.

MATHEMATICS.

ART. 22. *Mathematics simplified and practically illustrated, by the Adaptation of the principal Problems to the ordinary Purposes of Life, and by a progressive Arrangement applied to the most familiar Objects, in the plainest Terms: together with a complete Essay*

Essay on the Art of Surveying Lands, &c. by such simple Inventions as may for ever banish the Necessity of costly and complex Instruments. By Capt. Thomas Williamson, Author of the *Wild Sports of India*. 8vo. 224 pp. 9s. Longman and Co. 1808.

Though this work may not much advance the progress of science, it is well calculated to enrich mechanical operators, with ideas gained from pure science. Every thing is formed in consistency with this plan. The directions are so clear and simple, that an unlearned person cannot misapprehend them; and though it was necessary to have many plates and many figures, some of them not a little complicated, they have all been etched (probably by the author himself) in such a manner as to keep down the price within the reach of common purchasers. The plates are twenty-three in number, yet the price is no more than is above stated. Two plates, however, have been uniformly etched on one copper, and then worked off together.

The plan of the author is to give the most important mathematical problems and theorems in order, and then to lay down the simplest and most correct way of performing or proving them in practice, explaining at the same time what are the difficulties and errors likely to occur. Thus we have, in each instance, the proposition, and then the application. The latter is sometimes made amusing by an example, as in the following case. After *Problem 22* (for they are all called Problems) "Triangles of equal base and altitude are equal to each other;" the application follows in these terms:

"This is a most important problem, inasmuch as it relates to surveying, and to architectural purposes. It is the basis of an infinity of operations, and teaches as a truth what is not sufficiently obvious to the eye, viz. that however much extended or oblique a triangle may be, yet, if it lay (lie) between a certain parallel, and have the same extent of base with another, which may be more compact, and appear longer, yet, that the area or surface of each will be exactly the same.

"I recollect seeing a gentleman greatly embarrassed, for want of knowing whether he should save materials by finishing his house with a pavilion roof, or with gables. The carpenter he employed insisted on the pavilion being the cheapest as to materials; while the mason gave a firm opinion, that the gables would save much wood and slate. The fact was, that the carpenter knew the pavilion was most expensive, while the mason was intent on the additional quantity of work he would be paid for, if the gables were run up: neither of them, however, understood that the surface to be covered, being under the same angles, must be alike in either mode; and that consequently the amount taken off at the upper corners of the front and back of the pavilion roof, would exactly complete its two ends." P. 49.

That there is no royal road to geometry is certain, but the ideas

ideas derived from pure geometry cannot be too extensively made known, and Captain W. seems to have taken a good method of diffusing such ideas. The great inconvenience of the present edition is, the incorrectness of the plates, which though explained and apologized for, causes yet more perplexity than the explanation supposes or counteracts.

HISTORY

ART. 23. *Cromwelliana. A Chronological Detail of Events in which Oliver Cromwell was engaged; from the Year 1642, to his Death, 1658: with a Continuation of other Transactions, to the Restoration.* Writing Folio. 196 pp. 1l. 15s. Stace. 1810.

This collection, which was formed, we understand, by the publisher, Mr. Stace, consists of extracts from the *Diurnals*, *Mercuries*, and other public newspapers of the time. A list of these, to the number of about one hundred and ten, is prefixed, and the compiler professes to have had access to them, "through the kindness of a gentleman." Whether the collection is more complete than that which was the Royal Collection, now by His Majesty's munificence placed in the British Museum, we are not able to pronounce. The extracts, though unconnected, except by chronology, are altogether extremely curious; and the Cromwelliana must, of necessity, be examined by future historians of that dismal period. The features of the times may there abundantly be seen in all their strange deformity, and to give a specimen or two would be to little purpose, as the whole consists of extracts.

There are a few plates; that of the Battle of Worcester, said to be from an original picture, contains very little of the battle, but it has the portrait of Cromwell on horseback, and in action, and a view of the cathedral and bridge of Worcester in the back ground. The other plates relate to his lying in state, and contain autographs of Cromwell and others.

The editor solicits support in publishing a second part according to the original plan: but either the first compilation must be ill made, or a second, from the same materials, and relating to the same time, must be of very inferior value.

EDUCATION.

ART. 24. *Thoughts and Remarks on establishing an Institution for the Support and Education of unportioned respectable Females.* By the Author of "*The Step Mother*," "*Letters to young Females*," "*Constantia Neville, or The West Indian*," &c. 8vo. 248 pp. Longman and Co. 1809.

Long has this book been on our shelves, and often in our hands.

The object of the writer, (who is a female) appeared so laudable, that we wished to find the execution of her work entitled to equal praise; but, (perhaps from over fastidiousness) we have not till now been able to peruse it throughout. It is the hard task of reviewers, on many occasions, to wade through irrelevant matter, and to struggle with the disgust which trifling anecdotes, frivolous observations, and frequent affectation necessarily produce. This task we have at last accomplished, and we make this confession with regret, because the author's intentions have our full approbation, and we do not think her scheme impracticable, if she would print a short outline of the plan, and cause it to be circulated amongst persons of rank, fortune, and known benevolence. It is briefly, as the title of the work implies, to establish a school or schools for the education of females born in a respectable rank of life, whose friends cannot afford to educate, or possibly even to support them. The same institution is also intended to provide a refuge for widows and spinsters more advanced in years, but who have not incomes sufficient for their due support. These are all frequent cases in the present state of society, and not only lamentable in themselves, but as the author observes, injurious to public morals and happiness. They might probably be alleviated, at least, by such an establishment as this author suggests; which she terms "A Protestant Nunnery," or "House of Refuge;" and, if no measure of that kind is in contemplation, we fear it is because the proposal is contained in a work not calculated to be read.

ART. 25. *Mylius's School Dictionary of the English Language, intended for those by whom a Dictionary is used as a Series of daily Lessons; in which such Words as are Pedantic, Vulgar, Indelicate, and Obsolete are omitted; and such only are preserved as are purely and simply English, or are of necessary Use and Application. The Second Edition, to which is prefixed, a New Guide to the English Tongue. By Edward Baldwin, Esq. 12mo. 2s. Goodwin. 1809.*

School books sell rapidly, and the present has attained a second edition before we knew of the first. The title-page to this makes bold promises, which it is not easy to verify or refute, without a more intimate acquaintance with the work than we can undertake to form. Mr. Baldwin's introduction contains useful things; particularly his account of terminations.

ART. 26. *Important Studies for the Female Sex, in Reference to modern Manners. Addressed to a young Lady of Distinction. By Mrs. Cockle. 12mo. 297 pp. 7s. Chapple. 1809.*

The author of this book is a diligent writer for the benefit of youth, and we have before had occasion to praise her efforts. In the introduction to this, she speaks with diffidence of attempting
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to tread on the same ground which has been trodden by "a Trimmer, a West, a More, and a Hamilton." Nevertheless she ventures, for the sake of her young pupils; and we do not conceive that she will at any time repent having so ventured. The subjects on which she writes are at least momentous and interesting. They are these:—1. Religious Example, and its Importance. 2. Truth. 3. The Duties of a Daughter. 4. Of a Sister. 5. On Temper. 6. On Charity. 7. Friendship. 8. Attachment. 9. The Duties of a Wife. 10. Of a Mother. 11. On Seduction. 12. On modern Manners. 13. The Value and proper Use of Time. 14. Death.

Some very pathetic lines to the memory of a most affectionate mother, who lost her life by a scarlet fever, caught from her eldest son, appear at page 145, and do honour to the writer, probably Mrs. Cockle herself.

ART. 27. *Preceptor and his Pupils, Part the second; containing the Syntax of all Languages, together with special Rules, Dialogues, Examinations, and Exercises on the English; to which are added, a practical System of English Composition, and a concise History of the Formation of all Languages. By George Crabb, Master of the Commercial and Literary Seminary.* 12mo. 218 pp. 4s. Boosey. 1808.

ART. 28. *Preceptor and his Pupils, Part the third; or, the most familiar Synonyms in the English Language, critically and etymologically illustrated. For the Use of Schools and Private Students.* 12mo. 237 pp. 5s. 6d. Boosey. 1810.

The first part of this work was noticed by us in our thirtieth volume, p. 338.—By what rule of Syntax, the author omits the article *the*, before the word *preceptor*, in the titles to these works, we do not perceive that he has disclosed. Nor is it much more easy to see what general connection they have, so as to make them pass as distinct parts of one work. They are all of a grammatical kind, but otherwise they seem as unconnected as any works can be. The author, however, thinks otherwise; he professes to proceed upon a connected plan. He says;

"Agreeable [agreeably] to the plan laid in the former little volume, the writer has here drawn up the syntactical rules, in a form that seemed most calculated for systematizing and generalizing the ideas of young people on the subject of Language. To this end he has, in the first place, deviated from the usual order of English grammar, by dividing syntax into two general heads; namely, 1. as it regards single words; and 2. as it regards the construction of sentences."

In the introduction to the third part also he says;

"Although the preceding parts of this work contain every thing relative to grammar which can lend to its illustration; yet the author, agreeable [agreeably] to an opinion long preconceived in his mind, has thought proper to annex a third part,

as an accompaniment to the other two, with a view of directing the attention of the enquirer to that most important of all subjects, the proper use of words, the misconception and misuse of which have ever been a grand source of human error."

There is certainly much that is useful in these volumes, particularly what the author calls, "writing exercises," in the second volume; where in parallel columns are given the proper and improper form of various sentences. In the third part, there is much good etymology, and distinctions founded upon it; with the occasional illustration of familiar dialogues on the various topics of discussion. With all the merit which Mr. Crabb's volumes possess, we are inclined to think that they will never be so completely serviceable as when they are assisted by his oral, and personal instruction.

ELOQUENCE.

ART. 29. *The British Cicero; or a Selection of the most admired Speeches in the English Language; arranged under the three distinct Heads of Popular, Parliamentary, and Judicial Oratory; with Historical Illustrations. To which is prefixed, an Introduction to the Study and Practice of Eloquence. By Thomas Browne, L.L.D. Author of "Viridarium Poeticum," the "Union Dictionary," &c. 8vo. 3 vols. 1l. 11s. 6d. Longman and Co. 1808.*

This is a very similar compilation in its nature to Hazlitt's *Eloquence of the British Senate*, of which we gave (vol. xxxvi. p. 124.) a more detailed account than we can conveniently allot to this. It differs chiefly in its mode of arrangement, and in admitting popular and forensic eloquence, which were excluded from the other plan. The popular part, however, is much the shortest, as it does not occupy more than a fourth of the first volume. The prior of that volume contains the introduction promised in the title-page; while the remainder, with the whole of the second, is devoted to Parliamentary eloquence. The oratory of the bar is given in the third volume. Nor does this volume take so wide historical scope as Mr. Hazlitt's. "The matter of it comprehends," the author says, the space of about forty years, and is brought down nearly to the time of publication. Should the work meet the approbation of the public, the editor proposes, in a second edition, to enlarge it, and continue it to the time of publication."

So very large a part of this work of necessity consists of mere compilation, that there is not much in it for criticism to do. We might indeed examine the author's introduction, or the opinions which are given in the historical illustrations. But rules of eloquence have been too often repeated to attract much attention; and in the other case, whatever the author's opinions

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may be, he has, wherever we have observed, been cautious not to express them in a manner offensive to any party.

The specimens of forensic eloquence, in the third part, do not much exceed twenty in number, and they are not all perhaps sufficiently remarkable to deserve that distinction. But this cannot undoubtedly be said of the speech of Sir James Mackintosh at Peltier's trial, (P. 126.) which is certainly one of the most remarkable of such harangues. After all, in so wide a field, no two selectors would perhaps take the same materials, for which reason we shall forbear to offer our opinion on speeches, some of which are in our recollection, which appear to us preferable to several that are here recorded. If the compiler has on the whole done well, as many persons will certainly think, it is useless, as well as invidious, to speculate in what ways he might have done better.

DIVINITY.

ART. 30. *Letters on the Truth and Certainty of Natural and Revealed Religion, addressed to a Student at the University, and intended as an Introduction to Bishop Butler's Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature. By the Rev. Joseph Wilson, A. B.* 12mo. 236 pp. 4s. 6d. Rivingtons. 1810.

This book is intended as an explanation and analysis of the reasoning in Bishop Butler's Analogy of Natural and Revealed Religion; the acknowledged excellence of which should make any other a valuable appendage to it, which professes to clear the ground of those difficulties which metaphysical language and reasonings generally present to common minds, especially if the undertaking has been successfully accomplished.

In estimating the utility of abridgements in general, we may observe, that among men of thinking habits there are three classes of readers: the ardent and impetuous, or such as are emulous and willing to engage in the most abstruse topics of enquiry which science can offer, whom no perplexities can deter, no difficulties overwhelm; another class are the superficial, who, fond of the jargon of science, prefer sound to sense, and, skimming the surface, lose the treasures beneath; while among the last, we may rank such as from idleness, or distrust of their own capacities, are unwilling to engage in the obscurities of metaphysical subjects, or afford the patience and attention which such pursuits require.—Irreconcilable as these characters may appear with each other, yet to each we venture to recommend the use of abridgements, and that not so much from the wish that the doctrines of the original authors, by being more easily understood, may be more universally known, as from a conviction that they are often capable of producing these effects. The first class of readers may perhaps despise any analysis which is not the produce of their own investi-

investigation; yet to those they may yield some slight telescopic view of the regions they are about to enter, or afterwards, taken up as an itinerary, afford the traveller some amusement in the recollection of his past encounters. The second may reap a harvest at which they never laboured, and in the present instance at once enter into the merits of analogical reasoning, here so successfully wielded against the enemies of his faith, perhaps to imbibe a thirst for becoming acquainted with the more extended views and arguments of the author in his original dilated form. While the third, without the toil of research, may also readily enter into the spirit of the subject; and having his attention awakened or directed to some fixed points in this field of enquiry, be likely to employ his time more worthy his dignity as a man, and more profitable to his state as a Christian. Such, we think, are the advantages of synopses in general, and in a high degree of the one before us. In the execution of the work, the author, keeping fully in view the chain of argument, has faithfully preserved the reasonings of the original, and accomplished the arduous task of reducing to common language, and the level of common capacities, the sublime thoughts of the acutest genius, which the cause of Religion ever called forth in its defence.

In some few places, with respect to style, the author has not been able to avoid the difficulties which always attend the compression of any series of reasoning, where every sentence is pregnant with evidence and meaning into a narrower compass: there are too a few faults in the general style, which a second revision may point out and amend. Such, we think, is a species of enthymem, never intended by the author; an appearance of logical conclusion, where only a continuation of argument is meant, by the frequent recurrence and often insignificant use of the particles *since* and *then*. On the whole, we think it a *liber desideratus* in theological studies, and recommend it as capable of yielding pleasure or profit to every class of readers.

ART. 31. *Extracts from the Religious Works of Monsieur Francois Salignac de la Motte Fenelon, Archbishop of Cambray. Translated from the original French, by Miss Marshall. 8vo. 291 pp. 1os. 6d. Hatchard. 1809.*

Of Fenelon, transcendent as his merits were, little is known in this country, but from his *Telemachus*, which is also very imperfectly known, being read chiefly in learning French. His theological works are, for obvious reasons, less likely to be read than any others. Yet was his piety as eminent as his talents were distinguished; and if he was in one instance too favourable to mystic reveries, he was in general as rational in his piety, as he was humble and sincere. We have no hesitation therefore in saying, that Miss Marshall has done well in selecting, from his theological

works, such passages as cannot fail to be edifying to Christians of every denomination.

Miss M. has classed her selections under a moderate number of heads; and has rendered the original in pure and perspicuous English. We cannot, however, suppress the opinion, that she would render an equal, if not a superior service to the public, if she would publish the same collection of passages also in the original French. Whatever may be the fidelity, or even elegance of a translation, there is more satisfaction and more advantage to those who are capable of reading them, in having the very words of the author; especially when that author is distinguished for a pure, elegant, and even eloquent style in his own language. From the very high patronage announced in Miss Marshall's list of subscribers, we have no doubt that her talents are also greatly valued by those who can estimate them best: nor do we mean in the slightest degree to depreciate her efforts, when we thus express a wish to see her originals collected. Both works might sell; both we have no doubt would sell; and neither of them the less for the existence of the other.

ART. 32. *Earnest Contention for the True Faith. A Sermon preached at Scarborough, at the primary Visitation of the most Reverend Edward, Lord Archbishop of York, July 28, 1809. By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge. Published at the Request of the Clergy, with the Approbation of his Grace. 4to. 51 pp. 3s. 6d. Mawman, &c. 1809.*

This is a discourse of considerable merit, in which the author states very fully, and with much eloquence, his own ideas of the true faith: ideas which seem to us not only correct, but animated with the zeal and warmth of sincerity. His statements in opposition to the Unitarians are particularly clear and strong; and the following view of their strange expedients to get rid of the only real faith in Christ, the belief in his divinity, is such as we are very glad to repeat in this place.

“ If the subject indeed were less awfully solemn in its bearings and consequences, it would not be unamusing to trace the various and occasionally conflicting expedients, by which the antagonists of this doctrine, staunch to the interests of preconceived hypothesis, endeavoured to elude the force of scriptural testimony. One of them finding the epistolary parts of the New Testament unconquerably hostile to his gratuitous theory, requires us to sift with jealous scrutiny, as of suspicious credibility, the evidence of Paul and Peter and James and John; although the first received his credentials by a most splendid commission from Heaven, and the three latter were constantly selected by their Master, upon every more distinct exhibition of himself, to bear witness of his Godhead. From similar motives, another explodes the introduc-

tion of St. Matthew's and St. Luke's histories: a third decries the entire narrative of St. Mark: a fourth, with bolder hand and keener knife, cuts off three whole gospels and eleven epistles at once: and all of them, beside discarding what they choose to denominate minor interpolations, subdue or soften refractory clauses in the fragments, which they still suffer to remain—lest they should have no gospel at all!—by the discovery of imaginary orientalisms, or the application of crooked canons of criticism; refine away passages, which have commanded the veneration, determined the belief, sanctified the practice, and ensured the happiness of the learned pious of eighteen centuries; detect Plato lurking under the garb of St. John; convict a comma of the heinous crime of patronising orthodoxy; and, finally, attenuate the *Author and Finisher of our faith* into little more than 'the shadow of a mighty name.'” P. 9.

These and other parts of the discourse are illustrated by learned notes. The author's abstract of the horrible doctrines of Calvin (as we cannot but call them) on the subject of election and reprobation, is striking and powerful in the greatest degree. (See p. 12, &c.) If the sermon was all pronounced it must have occupied a considerable time. In the closet it will not be found too long.

ART. 33. *A New Defence of the Holy Roman Church, against Heretics and Schismatics. By the Author of Horæ Solitariae. Second Edition. 12mo. 87 pp. 2s. 6d. Mathews and Leigh. 1810.*

We will not insist that this tract is very properly placed under the title of *Divinity*; since it contains neither enquiry nor discussion on any theological subject, but, in fact, a severe and bitter irony against the church which it pretends to support. The author affects to prove the superiority of the Romish Church by its own plea of *miraculous powers*, but selects for the purpose, some of the most ridiculous legends by which its traditions are disgraced: he strikes at the old complaints of pardons and indulgencies; and makes a purposely shallow defence of persecution, under the name of discipline. That his topics of censure are generally just, we hold with the most entire confidence; but that his irony is somewhat too open, and betrays itself too often by a coarseness of expression, we are obliged, as critics, to confess.

ART. 34. *A Sermon preached in the Parish Church of Saint Werberg, in Derby, on Sunday, December 16, 1810; in Consequence of the Death of the Reverend Jonathan Stubbs, M. A. By the Rev. Thomas Gisborne, M. A. Published by Desire. 8vo. 28 pp. 1s. 6d. Cadell and Davies. 1811.*

We observed lately that funeral eulogies are not very common

in the church, (Jan. p. 83) we have here however a remarkable instance of such a tribute, paid by a man of high eminence to a friend who seems truly to have deserved the distinction. Mr. Stubbs appears to have devoted himself to the duties of his profession with a zeal not to be exceeded. At the same time, Mr. Gisborne, who knew him well, assures his hearers that there was nothing extravagant or intemperate in his zeal. "While he had a cordial respect and regard for all, of whatever denomination, who love the Lord Jesus Christ in sincerity, he was firmly attached to the Establishment, of which he was a minister; and actively warned his congregation, not only in private, but from the pulpit, against those errors, into which he saw reason to fear they might be drawn by persons of a different persuasion. His sober-mindedness was so steady and so striking, that it must be no common ignorance which could have imputed to him extravagance or indiscretion." P. 19.

That such a parish-priest should be cut off at the early age of thirty-seven, by an accident which occasioned a compound fracture of his leg, was a serious calamity to the parishes which he attended, and as it should seem to the cause of religion: but the discourse of Mr. G. is very fitly and piously employed to inspire resignation, and to convince his auditors that "the ways of God are not as our ways," nor his dispensations to be measured by the imperfect scale of our feelings or opinions. He can at pleasure raise up labourers in his vineyard; and the exemplary life and death of one, thus made known to the world, may perhaps more extensively operate than the personal labours of several.

ART. 35. *The National Jubilee, celebrative of the Fiftieth Anniversary of the Reign of George the Third, politically and morally improved. By a Magistrate. 8vo. 74 pp. 2s. 6d. Mathews and Leigh. 1809.*

The work before us, though said to be written by "a Magistrate" (who indeed might also be a Clergyman), is in the form of a sermon, having for its text, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's;" and also stating, that those to whom it was addressed were then "assembled in the Temple of God." To the sentiments expressed in it we have (*generally speaking) no objection. They breathe respectful affection to the King and fervent piety towards God. These, however, are not digested

* We say *generally*, because we have here and there observed some expressions not wholly free from objection; more particularly in what the author calls "an Apology," prefixed to the discourse; in which he indecorously compares, what he terms the *public spirit* of our Saviour with the public spirit of ancient patriots, &c. though he certainly prefers the former.

methodically, or brought to bear upon any particular point. The author deserves certainly every praise for patriotic sentiments and good intentions; but the declamatory style of his work and the want of any arrangement of his matter, will, we apprehend, deter most readers (Reviewers excepted) from a continued perusal of it.

ART. 36. *The Origin of Naval Architecture: A Discourse accommodated to the General Fast.* By Philopharos. 8vo. 52 pp. 1s. 6d. Mathews and Leigh. 1808.

Though this sermon has been so long overlooked, there are some things in it too good to be entirely laid aside. The origin of Naval Architecture, of course was the ark, and the author compares the situation of the world before the flood, with that of the present race of men. Christ, he says, is the ark of Christians; and from this comparison he deduces *eight* lessons of great importance. He concludes with the picture of a "Christian gentleman," and a "Christian minister," both well worthy of consideration. Though some of the allegorical allusions may seem a little in the sectarian taste, there is nothing in the discourse which indicates any but the genuine spirit of Christianity; and the preacher thus described might be a bishop, and indeed resembles some that we have known in that station.

"His gesture in the pulpit is neither affected nor theatrical, much less buffoonish and ludicrous; but such as becomes the Majesty of God, the sacredness of the place, and the dignity of his office: neither is his language and style that of tinsel rhetoric, or empty bombast, but plain, simple, and powerful. His attachment to the *oracles of God* has no limits; though he pays all due regard to the books and helps of a secondary class, which may tend to enrich his mind with every useful science." P. 50.

We transcribe this, at the period when another fast has taken place, and we do it with the conviction, that the sermon before us, though anonymous, and in some respects singular, is fit for any General Fast.

MISCELLANIES.

ART. 37. *Major abbreviated, being an entirely new and complete Book of Short-hand.* By I. H. Clive. 12mo. 78 pp. with Plates. 7s. 6d. Crosby and Co.

The art of short-hand is so convenient to the student, and is attended with so many advantages to persons in different professions, that whatever may contribute to its improvement, to facilitate the attainment of it, and to make it more generally known, certainly claims commendation and encouragement.

The present treatise is evidently the production of one who has

studied the subject, who seems well acquainted with what has already been done, and who, in general, has formed a correct opinion of what is yet wanting to the perfection of the art.

Whether the method here proposed, in the same simple character representing different letters, according to its situation above or below a real or an imaginary line, be an improvement, may indeed be questioned: but the want of characters for vowels, which *occasionally* may be connected; and expressing the vowels by dots or commas only, as in Mavor's, Byrom's, and many other systems, we cannot approve. Vowels in the middle of words scarcely ever need be written; but at the beginning and end of words they are often necessary; and especially in some monosyllables; and hence to express a single word, or even a monosyllable, the pen must not unfrequently be lifted, and again put upon the paper.

We have not room to say much on the subject, but we shall take this opportunity of cautioning those, who attempt improvements in short hand, against an error, into which the authors of most of the systems now extant have fallen. We must remind them, that it is not what appears most short and simple to the eye; but what the hand can most quickly execute, that should be preferred.

They will recollect, that as much time is occupied by the pen moving the same space when *off* as when *on* the paper; and that whenever the pen is taken off, though but to make a dot, perhaps more time is spent in lifting it, carrying it over a certain space, and putting it on again, than would suffice to write words of two or three syllables. Could we draw a figure, representing the motion of the pen, in its ascent, and descent, and the space which it has traversed from and to the line in making a dot or comma, it would appear, that however short and simple the dot or comma seem to the eye, that the pen had in reality described a complicate character.

To keep the writing lineal, compact, and connected, to avoid, as much possible, taking the pen from the paper, should therefore be the study of every short-hand writer.

ART. 38. *Geography Epitomized; or, a Companion to the Atlas, comprizing a Series of Lessons proper for the first Course of Geographical Instructions in Schools, with copious Examinations corresponding to the Lessons so arranged, as to form at the same Time a Series of amusing Geographical Games, also an Appendix, containing some easy Instructions and Problems relative to the practical Use of Maps. By the Rev. R. Bullock. Bolton. 4to. Mawman. 6s. 1810.*

Notwithstanding its great importance as a branch of science, Geography has not, till of late years, received the facilities for the purposes of instructing youth, which were obviously necessary. The Gazetteers of Salmon, Brookes, and others, were, it is true, eminently

eminently convenient and useful, but not altogether adapted for very young students. This objection has, however, been removed by various publications on the subject, more simple, easy, and perspicuous. This work, by Mr. Bullock, seems remarkably well adapted for the purpose, and what he calls Geographical Examinations, which are subjoined at the end of his book, will be found equally convenient and agreeable to the teacher and the pupil. The contents are, in other respects, well arranged, and the book is printed with the greatest neatness and perspicuity.

ART. 39. *Domestic Management; or, the healthful Cookery Book. To which is prefixed, a Treatise on Diet, as the surest Means to preserve Health, long Life, &c. with many valuable Observations on the nutritious and beneficial, as well as the injurious Effects of various Kinds of Food; also Remarks on the wholesome and pernicious Modes of Cookery. Intended as an Antidote to modern Errors therein. To which is added, the Method of treating such trifling Medical Cases as properly come within the Sphere of Domestic Management. By a Lady. 12mo. 400 pp. 5s. Crosby and Co. 1810.*

We may congratulate our countrymen on the increasing popularity of the important science of cookery, clearly evinced by the multiplication of elementary works upon the subject. It is satisfactory also to see, that the alliance formed between cookery and medicine, by Dr. Hunter, of York, in his *Culina*, is maintained in all its vigour by his industrious followers. We have even had it hinted to us, that the author of this volume (Mrs. Arabella Plumptre) has been favoured with the assistance of an eminent physician, in the remarks on food, diet, &c.

Of such works, how shall we judge? The proof even of a common pudding is known to consist in the eating, and if we were to eat through even half a volume of this kind, our observations might come too late to benefit the author, or enlighten the public: especially, as from the plan above-mentioned, we must wait to observe the medical effects of the viands recommended, as well as their immediate operation on the palate. Among so great a number of receipts there must, doubtless, be many excellent; and some we contemplate with peculiar respect, being marked as used in the Royal kitchen of Queen Anne. Our mouths water while we write on such subjects!

ART. 40. *Memoirs of Prince Eugene, of Savoy. Written by himself. Translated from the French, by William Mudford: and containing all those Omissions which have been detected in the recent Parisian Editions. Embellished with a correct Likeness. 8vo. 7s. 6d. Sherwood. 1811.*

There seems to be very little doubt to be entertained of the
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authenticity of this performance; the internal evidence will satisfy most readers. It was first published at Weimar in 1809, and afterwards reprinted in different forms at Paris, where it underwent various alterations, and suffered many defalcations, probably from the severe rigour to which the press is exposed in that oppressed country. In this English version the means are related by which the manuscript was obtained and published. The following extract is characteristic of the whole, and may supersede the necessity of further comment.

“ 1688.

“ A colonel at twenty, a major-general at twenty-one. I was made a lieutenant-general at twenty-five: I conducted a reinforcement to the Prince of Baden in Slavonia, and returned quickly, because there was a talk of besieging, or, to speak more properly, of seizing Belgrade.

“ The command of the five points of assault was given on the 6th September to other generals. I complained of this. The Elector said to me: “ You shall remain with me in the reserve; and I do not think that in so doing, I either give you or take upon myself a bad commission. God knows what may happen to us.” He had justly anticipated the matter, the attack was repulsed on every side. This brave prince and myself (our swords in our hands) rallied them, and animated them to advance. I mounted the breach. A janissary cleft my helmet with a blow of his sabre; I ran him through the body, and the Elector who had received a musquet-ball in his hand the preceding campaign, was also wounded by an arrow in the right cheek. Nothing could be more glorious or more bloody. How we sometimes find by the side of the most horrible events something that amuses us! I did so in the looks and gestures of the Jews, whom we compelled to throw into the Danube the twelve thousand men killed on both sides, to save the trouble and expence of burying them.

“ I set off for Vienna.”

Such are the *amusements* of warriors by profession.

ART. 41. *Travels of a British Druid; or the Journal of Elynd. Illustrative of the Manners and Customs of ancient Nations. With appropriate Reflections for Youth. To which is added, a History of the Doctrines of the Druids, and of their final Extirpation in Caledonia.* 12mo. 2 Vols. 9s. Hatchard. 1811.

These are two very elegant and very instructive little volumes, formed much on the plan of the Voyage de Jeune Anacharsis, though more partial and confined in their object. Elynd, an orphan, educated by the Arch Druid of Britain, and destined for the sacred order, is sent to acquire the knowledge of other countries, and foreign manners, in order to be qualified on return to his native Britain, to remove from his countrymen the darkness
under

under which they laboured; and, above all, the abominable and disgusting ceremonies which disgraced their religious worship. He accordingly visits France, Italy, Greece, and Egypt; from each of which places he sends the journal of his observations and adventures to his adopted father, the Arch-Druid. It does not exactly appear to us, why it should be thought necessary to make this amiable youth die in Egypt; but the tale is so constituted.

There can be no reserve in recommending these volumes to young persons, and to those who have to sustain the anxious and important burden of education. They are replete with admirable precepts, and much useful information is conveyed in a pleasing and highly interesting narrative.

ART. 42. *An Account of the Past and Present State of the Isle of Man; including a Topographical Description, a Sketch of its Mineralogy, an Outline of its Laws, with the Privileges enjoyed by Strangers, and a History of the Island.* By George Woods. 8vo. P. 10s. 6d. Baldwin. 1810.

We have not long since made mention of a small volume describing the Isle of Man, by Mr. Jefferys, late member for Coventry and now deceased, which notwithstanding the insinuations conveyed in this author's preface was far from a contemptible performance. This before us is certainly more elaborate, and better entitled to attention, and more particularly in the portion which treats of the mineralogy of the island, a subject now for the first time discussed.

This author divides his work into three parts. The first division contains a general and particular account of the State of the Island; the second describes its constitution, laws, and privileges, and more particularly as they concern strangers; the third gives the history of Man from the earliest traditions to the present period. There appears something extremely defective even now in the administration of the laws in this island, as frequent instances occur (see p. 300, &c.) of individuals being seized by force and carried away on board vessels waiting to receive them.

A neat map of the Island is prefixed, and perhaps it becomes us in justice to add, that this is the best description of the Island of Man that has hitherto been printed.

ART. 43. *A Tour in Quest of Genealogy through several Parts of Wales, Somersetshire, and Wiltshire, in a Series of Letters to a Friend in Dublin, interspersed with a Description of Stourhead and Stonehenge, together with various Anecdotes, and curious Fragments from a Manuscript Collection ascribed to Shakspeare.* By a Barrister. 8vo. P. 12s. Sherwood. 1811.

The assigned occasion of making this Tour was as follows:—

A person

A person of wealth dying intestate, much genealogical enquiry was excited among his real or supposed relations, and the sprightly writer of these letters conceiving himself not a little interested, proceeded to make his personal examinations in the places which the volume severally describes. The book is entertaining enough and some pleasing pieces of poetry are interspersed. They may believe that will, that in a sale of books by public auction at Carmarthen, a volume in manuscript was purchased containing verses and letters between Shakspeare and his mistress Anne Hatheway. Some of these verses have merit, and in particular the lines addressed by the lady to her lover. They who shall hereafter make the same excursion will do well to take this volume with them, as they will find it both agreeable and useful.

We cannot give our approbation to the contemptuous mention which is made in this book, of one of the most distinguished literary characters of the present time, and whom we are proud to acknowledge as our friend; it is full of absurdity and misrepresentation. Neither are the plates which are introduced, at all worthy of commendation.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Church-Union; a Series of Discourses, in which it is urged, that the great Christian Duty of maintaining Communion with the Apostolical Church remains uncanceled by the Tolerance of British Laws. By Edward Davies, Rector of Bishopton, in the Diocese of St. David's, and Author of Celtic Researches, &c. 7s. 6d.

A Defence of the Preservative against Unitarianism, including a Vindication of the Genuineness of the Epistle to the Hebrews. In a second Letter to Lant Carpenter, LL.D. occasioned by his Letters addressed to the Author, entitled, "Unitarianism the Doctrine of the Gospel." By Daniel Veylie, B.D. Rector of Plymtree, Devon, and late Fellow of Oriel College, Oxford. 12mo. 6s.

The Ecclesiastical and University Annual Register, for the Year 1810. 8vo. 10s. 6d.

Animadversions on the Unitarian Translation, or Improved Version of the New Testament. By a Student in Divinity. 5s.

The Harmony of Religion and Civil Polity; a Sermon preached in the Parish Church of St. Dunstan's in the West, London, on Wednesday, March 20, 1811. By Richard Lloyd, M.A. Vicar. 2s.

TRAVELS. HISTORY.

Travels in the South of Spain, in 1809 and 1810. By William Jacob, Esq. M.P. F.R.S. 4to. 3l. 3s.

An Account of the past and present State of the Isle of Man, including a Sketch

Sketch of its Mineralogy, an Outline of its Laws, with the Privileges enjoyed by Strangers, and a History of the Island. By George Woods. 10s. 6d.

An Account of the Kingdom of Nepaul, being the Substance of Observations made during a Mission to that Country in the Year 1793. By Colonel William Kirkpatrick. 4to. 2l. 12s. 6d.

Sketch of the Political History of India, from the Introduction of Mr. Pitt's Bill, A.D. 1784, to the present Day. By John Malcolm, Lieutenant-Colonel in the East-India Company's Madras Army, resident at Myfore, and late Envoy to the Court of Persia. 18s.

A Chronological Abridgment of the History of Great Britain, in 4 vols. Vol. I. and II. By Ant. Fr. Bertrand de Moleville, late Minister in France under the Reign of Louis XVI. 1l. 4s.

An Account of the interesting Island of Heligoland, Manners and Customs of its Inhabitants, &c. 2s. 6d.

BIOGRAPHY.

The Life of Sir Michael Foster, Knight, some time one of the Judges of the Court of King's Bench, and Recorder of Bristol. By his Nephew, the late Michael Dodson, Esq. Barrister at Law. 8vo. 4s.

AGRICULTURE.—BOTANY.

An Address to the Practical Farmers of Great Britain, recommending an entire Change of System in the Mode of cultivating Tillage Land, by the regular Observance of which their Labour and Expence will be much diminished, and their Profits considerably augmented. By Richard Worthington, M.D. 2s.

Sketches of the Physiology of Vegetable Life. By the Authoress of Botanical Dialogues. 10s. 6d.

MEDICAL.

Reports from the Royal Colleges of the United Kingdom, in favour of Vaccination, with additional Papers. By Joseph Adams, M.D. Physician to the Small Pox Hospital. 1s.

LAW.

The Judgment pronounced by Sir William Scott, in the Consistory Court of London, on the 13th of July, 1810, in a Suit instituted by Edward Loveden Loveden, Esq. M.P. for a Divorce with Ann Loveden, his Wife, taken in Short Hand by Mr. Gurney. 2s.

Part the Second, with Indexes, completing the Volume of Reports of Cases argued and adjudged before the Most Noble and Right Honourable the Lords Commissioners of Appeals in Prize Causes; also an Appeal before the King's Most Excellent Majesty in Council. By Thomas Harman Acton, Esq. of the Middle Temple, London. 7s. 6d.

An Essay on the Law, being a Summary View of the Profession of a Solicitor, in Opposition to Prejudice and Misconception. 1s. 6d.

The Law Dictionary, defining and interpreting the Terms or Words of Art, and explaining the Rise, Progress, and present State of the English Law, abstracted from the last Quarto Edition. By T. E. Tomlins, of the Inner Temple, Barrister at Law. 2 vols. 8vo. 1l. 6s.

Report of the Cause between Hugh Doherty, Esq. Plaintiff, and P. W. Wyatt, Esq. Defendant, for Crim. Con. with the Plaintiff's Wife, taken in Short Hand by Mr. Farquharson. 3s. 6d.

A full Report, taken in Short Hand, of the Proceedings on an Information filed ex officio by his Majesty's Attorney-General, against John Hunt and Leigh Hunt, Proprietors of the Examiner, for publishing an Article on Military Punishment, &c. tried in the Court of King's Bench before Lord Ellenborough and a Special Jury. 2s. 6d.

Doubts upon the Reasoning of Dr. Paley, relative to, and Observations on, the Criminal Law. By R. G. Arrowsmith. 2s. 6d.

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The Law of Principal and Accessary, with an Examination of the new Rule affecting Persons present, aiding and abetting to Murder, and other capital Felonies; comprehending also Benefit of Clergy, as applicable to the several Cases, with a View of the fundamental Principles of the Criminal Law of England. By U. O. Dedy, Esq. of Lincoln's-Inn. 4s. 6d.

The Code Napoleon, verbally translated from the French. By Bryant Barrett, Esq. of Gray's-Inn. 2 vols. 1l. 12s.

POLITICS.

A plain Statement of the Bullion Question, in a Letter to a Friend. By Davies Giddy, Esq. 2s.

Thoughts on the Expediency of establishing a new Chartered Bank, suggested by the Application to Parliament for the Establishment of a new Chartered Marine Insurance Company, and confirmed by the Report of the Bullion Committee. By Joseph Marryatt, Esq. M.P. 3s.

A Letter to the Honourable the House of Commons, on the absolute Necessity of an immediate Attention to the State of the British Coinage, in which a new, prompt, and efficacious Remedy for its Defects is proposed. By Benj. Smart, Goldsmith and licensed Dealer in Gold and Silver. 1s.

A plain Enquiry into the Nature, Value, and Operation of Coin and Paper-Money, and the Methods whereby Nations acquire and lose the precious Metals, pointing out the Causes of the present Scarcity of legitimate Coin, and the only Method of restoring it to permanent Circulation. By Peter Penny-lefs, Gent. A.S.C. 2s. 6d.

The Speech of Randle Jackson, Esq. delivered at the General Court of the Bank of England, Sept. 20, 1810, respecting the Report of the Bullion Committee of the House of Commons, with Notes on the Subject of that Report. 2s.

A short Statement of the Trade in Gold Bullion, shewing the true Causes of the general Scarcity, and consequent high Price of that precious Metal; also demonstrating that the Notes of the Bank of England are not depreciated. By John Theodore Hostere, Esq. Member of the Royal Academy of Sciences at Lisbon. 3s. 6d.

The Principles of Currency and Exchanges, applied to the Report from the Select Committee of the House of Commons, appointed to enquire into the high Price of Gold Bullion, &c. &c. By Coutts Trotter, Esq. 8s.

Remarks on the new Doctrine concerning the supposed Depreciation of our Currency. By Mr. Boase. 4s.

Thoughts on the Repeal of the Bank Restriction Law. By David Prentice. 4s.

The Debates during the last Session of Parliament upon the Bills for abolishing the Punishment of Death for stealing to the Amount of forty Shillings in a Dwelling-house, for stealing to the Amount of five Shillings privately in a Shop, and for stealing on navigable Rivers; with the Debates on the Erection of Penitentiary Houses. By Basil Montague, Esq. Published at the Request of a Society for the Diffusion of Knowledge, respecting the Punishment of Death, and the Improvement of Prison Discipline. 5s.

Observations on the Manner of effecting Marine Insurances in Great Britain, including a few Remarks on Joint Stock Companies.

A Horn-book for a Prince, or the A B C of Politics. 2s.

Confession of Bonaparte to the Abbe Maury. By General Sarrazin. 1l.

A Constitution for the Spanish Nation, presented to the Supreme Junta of Spain, and the Indies, Nov. 1, 1809. By Alvaro Florez Estrada, Attorney-General of the Principality of Asturias. Translated from the Original, by W. Burdon. 2s.

The Debates on the Convention Act in the Irish House of Commons, in

1793, with an Appendix concerning the Convention Act; the Letters of Mr. Polk and Mr. Hay, and the Resolutions appointing the Catholic Committee. 3s.

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Outlines of a Plan for the better Cultivation, Security, and Defence of the British West-Indies. By Captain Layman, of the Navy.

Remarks on the Danger attendant on Convoys, with a Proposition for the better Protection of Commerce from Sea Risk and Capture, addressed to every Merchant in Great Britain. By Richard Hall Gower, Author of Practical Seamanship, &c. 1s.

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Young Albert, the Roscius, exhibiting a Series of Characters from Shakspeare, and other Authors. 8s.

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POETRY.

Commerce, a Poem, in five Parts, with Notes in Illustration of the Morality and Argument of the Context. 8vo. 6s.

Agnes, or the Indian Captive, a Poem, in four Cantos, with other Poems. By the Rev. John Mitford, A. B. 7s.

The Works of William Mason, M. A. Precentor of York, and Rector of Aston. Published under the Direction of his Executors. 4 vols. 8vo. 2l. 2s.

The Wonders of a Week at Bath, in a Doggrel Address to the Hon. T. S. — from F. T. — Esq. of that City. 7s.

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MISCELLANIES.

Letters, Serio-comical and Ironical, on Education, from Cameleon, an experienced Schoolmaster, to his Brother. 6s.

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The Art of preserving all Kinds of Animal and Vegetable Substances for several Years. By M. Appert. Translated from the French. 12mo. 5s.

The thirty-first and thirty-second Reports of the Society for bettering the Condition of the Poor. 1s. each.

The first Lines of a System of Education, according to Philosophical Principles. 8vo. 8s.

LITERARY INTELLIGENCE.

Dr. Laurence, of Oxford, is printing a *Critical Examination of the Unitarian Version of the New Testament*.

Mr. Henry Jacob, the Author of a Hebrew Grammar, and Mr. A. J. Valpy, have it in contemplation to superintend a new Edition of the *Hebrew Bible*, with Points, and with the Latin translation of *Arius Montanus* interlined. The Hebrew text will be taken from *Vander-Hooght*. The Work will be comprised in two handsome Volumes royal octavo.

The Third and concluding Volume of Mr. Parkinson's *Organic Remains of a Former World*, with Twenty-three coloured Plates, will be published, in the middle of June.

An abridged and corrected Edition of Dr. Rambach's *Meditations and Contemplations on the Sufferings of Christ*, in one Volume, Octavo, will appear in the course of this Month.

A new Edition of *Pope's Works*, with a Selection of Notes from Mr. Bowles's Edition, is preparing for Publication. It will be elegantly printed in eight or ten small Volumes.

The *State Papers and Letters of Sir Walter Aston*, afterwards Lord Aston, Ambassador in Spain in the Reigns of James I. and Charles I. are printing uniformly with those of Sir Ralph Sadler, in two Quarto Volumes.

Captain *Hamstead*, of the Royal Navy, will speedily publish an *Essay to explain the Cause of Gravity*.

Col. W. Kirkpatrick's *Translation of Tippoo Sultaun's Letters*, is nearly ready for publication.

Mr. N. Carlisle's *Topographical Researches in Wales*, are expected to appear in May.

ERRATUM IN OUR LAST NUMBER.

We have been reminded in a friendly manner, that we were guilty of an error in ascribing the *Environs of London*, the republication of which our last Number announced, to the Messrs. Lysons, jointly. It was the performance of Mr. D. Lysons alone. By a similar inadvertence we used the term "subscribers," instead of "purchasers."

THE

BRITISH CRITIC,

For APRIL, 1811.

“ On se persuade mieux pour l'ordinaire par les raisons qu'on a trouvées soi-même, que par celles qui sont venues dans l'esprit des autres.”
PASCAL.

Men are usually better satisfied with the arguments which they invent for themselves, than with those which are suggested by others.

ART. I. *Memoirs of William Paley, D. D.* By George Wilson Meadley. *Second Edition, corrected and enlarged: to which is added an Appendix.* 8vo. pp. 406. 10s. 6d. Cradock and Joy. 1810.

WE have so often had an opportunity of giving our warm testimony to the usefulness of Dr. Paley's writings, that it appears unnecessary to recapitulate what may be easily found in our volumes, (particularly vol. iv. ix. xxi. xxii. and xxxi.) We have not, however, hesitated to express our opinion that in some parts of his Moral Philosophy, there are things equivocally expressed, and opinions given without the characteristic decision which becomes a public teacher; and we have now occasion to remark this with the more regret, as it has given Dr. Paley's biographer an opportunity, no doubt very fair in his opinion, to render this life a vehicle for the support and dissemination of many of those disorganizing principles, both in church and state, which it has

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ever been our plan and our duty to oppose. Our regret too is heightened, when we find that, as far as the present account may be credited, Dr. Paley was in conversation a much more open friend to the principles we allude to, than we could have discovered from his writings. The outlines of his life are these;

William Paley, descended from an old and respectable family in Craven, in the West Riding of Yorkshire, was born at Peterborough in July, (the day unknown,) and baptised August 30, 1743. His father was Vicar of Helpstone in Northamptonshire, and a Minor Canon of Peterborough. In 1745, he was appointed head-master of Giggleswick School, where young Paley was educated under his eye, and early exhibited "greater abilities, united to a more studious disposition, than usually belong to boys of that age." In other respects, he does not appear to have differed much from the general character of youths who afterwards attain no pre-eminence. His bad horsemanship,—his being present at the trial of Eugene Aram,—his attendance, when in London, at the theatre and the Old Bailey, are amusing, perhaps, in dilated and minute biography, but there is nothing in them characteristic.

In November 1758, he was admitted a sizer of Christ's College, Cambridge, and after his return to Craven, studied mathematics under Mr. Wm. Howarth, a teacher of some eminence at Ditchforth near Topcliffe. In October 1759, he became a resident member of Christ's College. On this occasion his father said, "my son is now gone to college—he'll turn out a great man—very great indeed—I'm certain of it; for he has by far the clearest head I ever met with in my life." His tutors at college were Mr. Shepherd, for mathematics, algebra, &c., and Mr. Backhouse for logic, metaphysics and moral philosophy; "in which the doctrines of Locke, Clarke and Hutcheson, were principally discussed." Paley's course of study, however, was frequently desultory, and he appears to have mixed a good deal in company, although without injury to his morals or proficiency. Here he studied the human character in all its forms, and even added something to his knowledge of it among the lower classes during the exhibitions at Stirbitch fair. We have, likewise, ample proof in these memoirs, that at college he acquired the esteem and affection of many worthy members.

"Being so much in company, it was wonderful how he could find sufficient time for reading; yet he never failed to distinguish himself. After he became a graduate, it is difficult to say in
what

what studies he most excelled. His knowledge was general; nothing escaped his notice; and he seemed conversant in every branch of science, and in every sort of information."

It was not, however, until he had been almost three years an under graduate, that he saw the necessity of a more regular course of study in order to qualify himself for academical honours, and these he obtained with the most flattering success. Soon after taking his bachelor's degree in 1763, he was engaged as second assistant in an academy at Greenwich, kept by Mr. Bracken. We are surprised, however, to learn that at this time he had so little taste for classical literature, that he confessed Virgil was the only Latin poet whose works he could read with satisfaction.

In 1765, he gained the first of those prizes given annually by the representatives of the University to Senior Bachelors, the authors of the two best dissertations in Latin prose; the subject proposed was a comparison between the Stoic and Epicurean philosophy, in which Mr. Paley took the side of the latter.

In 1766, he left the academy, but continued at Greenwich as private tutor to a young gentleman, and on taking Deacon's orders, became assistant curate to Dr. Hinchcliffe, then vicar of the parish. On June 24, of this year, he was elected a fellow on the foundation of Christ's College; and at the ensuing commencement completed his degree of M. A. He did not, however, return to his residence in College until October 1767, when he engaged in the business of private tuition. On the 21st of December he was ordained priest, at St. James's Chapel, by Bishop Terrick. In 1766 he had succeeded Mr. Backhouse as tutor in his college, and with Mr. Law, the other assistant tutor, (the late Bishop of Elphin) instituted a course of lectures on a new plan, which they hoped would be calculated for the benefit of their pupils, and more likely to engage their attention. In 1771, Mr. Paley was appointed one of the Whitehall preachers.

The following is stated to have been his mode of passing his day, while tutor,

"Mr. Paley was a strict economist in the distribution and management of his time. He usually attended chapel at morning prayers, read or wrote whilst at breakfast, and then dedicated the remainder of the forenoon to his public or private pupils. After this, he indulged himself in a walk, for the benefit of his health, extending or shortening his distance, so as to be back about the time the dinner bell was rung, that he might hastily exchange his morning dress, in which he made a very singular ap-

pearance, for the more becoming one which he wore in the hall. He was generally, therefore, the last at table, and, having frequently to repel the attacks of his associates on his tardiness, amply atoned for the lateness of his appearance, by his lively and pointed repartees. After dinner he seldom remained long in the combination room, employing the interval till tea time, in reading for instruction or amusement, though he often limited himself to half an hour a day for books of the latter description. After evening chapel he was again engaged with his pupils till nine o'clock, and then, except when prevented by his lectures, went to supper at Dockrell's coffee-house, or elsewhere." P. 69.

His conduct as a tutor was not less praiseworthy.

"Being equally attentive to the moral and intellectual improvement of his pupils, Mr. Paley omitted no favourable opportunity of impressing their minds with serious and important advice. On their first appearance in college, for admission, after examining them in Latin and Greek, he proceeded, amongst other directions for their general conduct, to warn them against mixing too much in company. 'Learn to live alone,' was, on such occasions, his emphatic language. Before the freshmen were admitted to the communion, he used to give them a preparatory lecture; and, at all times, forcibly inculcated the attention due to the ordinances of religion. He used also to summon them severally to his rooms, where he not only pointed out to them the best method of prosecuting their studies, but earnestly admonished them on every other essential point. With respect to their domestic economy, as he called it, he has been known to recommend some of them not to refuse the loan of a few pounds to a fellow collegian; 'because,' said he, 'if the young man be good for any thing, he will repay you; and if not, he will no longer frequent your society; and you will get cheaply rid of a worthless companion.' In the course of their undergraduatehip, he occasionally invited them to breakfast, or took them out as companions in his walks. And, on their leaving college, he invariably dismissed them with good counsel, showing the most anxious concern for their future welfare.

"But whilst Mr. Paley was thus highly distinguished for his unremitting attention to his pupils, no man could maintain the dignity of his office with greater firmness, if any of them presumed to brave his authority. He threatened one man, who obstinately refused to answer some questions put to him, with immediate expulsion for contumacy, if he dared to persevere; and reproved another, who presumed to take some unwarrantable liberties, in consequence of his expected resignation, by sternly declaring, 'that he was determined to support the discipline of the college as strenuously, whilst he remained, as if he had intended to spend in it the last moments of his life.'" P. 71.

The whole, indeed, of his *system*, as a tutor, appears to have been eminently calculated to render instruction easy, pleasant and of permanent effect. His various lectures served afterwards as the foundation of those very popular works on which his fame rests.

Of some of his attachments, however, we by no means approve, but we know not whether it can be necessary to say much on the subject, after our readers shall have attentively perused the following passage.

“ The great controversy on the propriety of requiring a subscription to Articles of Faith, as practised by the Church of England, excited, at this time, a very strong sensation amongst the members of the two universities. At Oxford, the principles of the high church party were completely triumphant, scarcely one opposing whisper being heard. But at Cambridge, the discussion exercised talents and ingenuity on both sides of the question, attended with no small asperity. Mr. Paley, though personally attached to many of the reforming party, and avowedly favourable to their claims on this occasion, declined signing the petition for relief, which was presented to the House of Commons, by Sir William Meredith, in February 1772. Approving highly as he did of the design, and wishing every possible success to the petitioners; yet, when urged by his friends upon the subject, he used jocularly to allege, in excuse of his refusal, that ‘ he could not afford to keep a conscience.’ For this apology, taken in the gross and obvious meaning of the terms, no reprobation can be too severe; and such words, falling in any sense from a man of Mr. Paley’s weight and authority, are calculated to do great mischief among feeble and unreflecting persons. Yet this, like many other expressions which he uttered with his constitutional vivacity, should by no means be too rigidly interpreted, as implying a decided resolution to make self-interest the sole criterion of his conduct.”

P. 88.

How far this is a satisfactory apology, or whether Mr. Meadley would not have acted a more friendly part to the memory of Paley by suppressing this anecdote, we may leave to the determination of our readers. As this expression was used by Mr. Paley long before his biographer became acquainted with him, we presume he must have taken pains to ascertain, on better authority than he quotes in his note, that it was actually used. Be this, however, as it may, it appears that Paley declared his sentiments very fully in an anonymous pamphlet, entitled ‘ a Defence of the Considerations on the propriety of requiring a subscription to Articles of Faith,’ in answer to Dr. Randolph’s masterly pamphlet against the Considerations. Mr. Meadley’s laboured vindication of Paley’s

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pamphlet

pamphlet might have been spared, as well as his high encomium on Dr. Jebb's reforms, and his lady's controversial talents. That we may not appear dissatisfied with this Biographer's digressions without reason, we shall exhibit a short specimen :

“ Mr. Lee was successively solicitor and attorney-general during the two short administrations of Mr. Fox in 1782 and 1783, and continued, through life, attached to the constitutional principles and enlightened policy of that truly great man. Being once asked his opinion of Mr. Burke's *Reflections on the Revolution in France*, he replied, ‘ I find much in it to praise, much to blame, and much to doubt ; but, after all, it is a very wonderful book.’ This just and striking remark on the merits of a work so fatal in its consequences, as influencing public opinion, deserves to be recorded as a strong proof of his discrimination and candour. Mr. Lee gave his last vote in the House of Commons, December 13th, 1792, with Mr. Fox, against those rash and intemperate proceedings, which eventually involved their country in the calamities of a protracted war. He died in August 1793.”
P. 113.

To this we may add, the *high compliment* he pays to the majority of the University of Cambridge, although we have to regret that this extract begins with a very unpleasing trait in Mr. Paley's character.

“ Public attention was now more especially directed to the rising celebrity of Mr. Pitt, who had been for some time distinguishing himself in Parliament, as the determined enemy of corruption, and the intrepid advocate of economy and constitutional reform. By his early career, however, auspicious as it was, Mr. Paley was so far from being dazzled, that in a large party, in the north of Yorkshire, in 1783, he exposed the young patriot's pretensions to public confidence, with such force and ridicule, as to displease some of his most zealous admirers, and particularly one gentleman, who afterwards discovered with regret, that on his *promises* and *pledges* as a *man* and a *minister*, he had placed far too firm a reliance.

“ A report has been long in circulation, that Mr. Paley, being appointed to preach before the university at Cambridge, on the day when Mr. Pitt, after his elevation to the premiership, in 1784, made his first appearance at St. Mary's, chose this singular but appropriate text—‘ There is a lad here, who hath five barley loaves and two small fishes, but what are they among so many !’ John vi. 9. A lady who had seen this story in a newspaper, once asked the facetious divine if it was true. ‘ Why no, madam,’ replied he, ‘ I certainly never preached such a sermon, I was not at Cambridge at the time ; but I remember that, one day, when
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I was riding out with a friend in the neighbourhood of Carlisle, and we were talking about the bustle and confusion which Mr. Pitt's appearance would then cause in the university, I said, that if I had been there, and asked to preach on the occasion, I would have taken that passage for my text.*

"On the hint of such a text, Mr. Paley was the very man to have preached a sermon, which without personal virulence, would have sufficiently shown his opinion of the unmanly adulation paid at that time, by several members of the university, to the aspiring premier, whom, but a few months before, they had rejected, as unworthy of their votes. The son of Chatham, it is true, when he first solicited their suffrages, had no other recommendations than the high character of his father, his own promising talents, and the constitutional principles of his early years: when he returned to them, after a short interval, he was the first ostensible minister of the crown. On his former appearance, he was not indeed without supporters, but they were men of a very different stamp from those who became his most devoted adherents afterwards: they were men of the first talents and integrity, of strict and steady patriotism, but who withdrew their confidence from the minister, when he openly abandoned what they deemed the great cause of their country. The conduct of the majority, however, on these occasions, is not without a parallel of a much more recent date, in the treatment experienced from several members of the same university by an ingenious youth, when newly invested with office, and when he had no longer any share of the loaves and fishes to dispense *." P. 120.

Mr. Paley's first promotion in the church was the rectory of Musgrave in Westmoreland, to which Dr. Law, Bishop of Carlisle presented him in 1775.

"In 1776, a new edition of Bishop Law's *Reflections on the Life and Character of Christ*, originally published in the *Consideration on the Theory of Religion*, was given in a separate form at Cambridge, for the benefit of academical youth. To this treatise, some brief *Observations on the Character and Example of Christ*, were added as a *summary* of its contents, with an *Appendix on the Morality of the Gospel*; both from Mr. Paley's pen, and which had actually formed a part of the *lectures in divinity*, delivered in the preceding year. From a passage in this little essay, it should appear, that his theory of morals was not then altogether firmly settled on the basis which supports it now. 'The gospel maxims of *loving our neighbour as ourselves, and doing as we would be done by,*' he remarks, 'are much superior rules of

* Compare, as far as Lord Henry Petty is concerned, the state of the poll, at the two elections for the university of Cambridge, Feb. 7, 1806, and May 8, 1807."

life to the *το πρῶτον* of the Greek, and the *honestum* of the Latin moralists, in forming ideas of which people put in or left out just what they pleased; and better than the *utile*, or *general expediency* of the modern, which few can estimate. As motives likewise, or principles of action, they are much safer than either *the love of our country*, which has oftentimes been destructive to the rest of the world; or *friendship*, the almost constant source of partiality and injustice.'

"This paragraph is curious, as, taken alone, it certainly seems to determine, that the theory maintained in the *Principles of Moral and Political Philosophy*, was adopted, or at least developed by Mr. Paley, between the years 1776 and 1785. And, as every thing that regards the formation of so popular a work,—a work so much used in instructing the youth of this country, deserves attention, it may be worth while to state, that in his *moral lectures*, he had noticed, 'the want of a proper distinction between *particular consequences* and *general ones*, and the not sufficiently considering the latter, as the occasion of all that confusion which runs through the writings of the ancient moralists, as Plato, Aristotle, Cicero, Seneca, and others. To estimate actions without looking forward to their consequences, appeared to them absurd; and, on the other hand, to regard these consequences imperfectly, led them to approve of actions the most detestable. In order therefore to steer clear of this difficulty, they found out the *honestum*, or *το πρῶτον* to refer to, when the consequences would not serve them.' The difficulty of perfectly estimating consequences, is the very objection, of all others, which presses the hardest on Mr. Paley's present system: but he has wonderfully lightened, if not altogether removed the pressure." P. 103.

In the same year he resigned his preacher'ship at Whitehall, left the university, and in June married Miss Jane Hewit, a lady of Carlisle. In December he was inducted to the vicarage of Dalston in Cumberland. In September 1777, he resigned the rectory of Musgrave, and on the 10th of that month was instituted to the vicarage of Appleby, between which place and Dalston he divided his time, residing six months at each.

While at Appleby, Mr. Paley published a small volume, selected from the Book of Common Prayer, and the writings of several eminent divines, entitled, "The Clergyman's Companion in visiting the Sick," which has passed through nine editions. In June 1780, he was collated to the fourth prebendal stall in the cathedral church of Carlisle, and thus became coadjutor in the chapter to his friend Mr. Law, who was now Archdeacon; but in 1782, when Mr. Law was promoted to an Irish bishoprick, Mr. Paley succeeded

ceeded him as Archdeacon, and to the rectory of great Salkeld annexed.

We are now arrived at the publication of his *Moral Philosophy*, concerning which the following anecdotes will not be read without interest.

“ When the manuscript was ready for the press, it was offered to Mr. Faulder of Bond-street, when dining at Rose Castle, for one hundred guineas; but he declined the risk of publishing it on his own account. After the success of the work was in some measure ascertained, Mr. Paley would again have sold it to him for three hundred pounds, but he refused to give more than two hundred and fifty. Whilst this treaty was pending, a bookseller from Carlisle, happening to call on an eminent publisher in Paternoster-row, was commissioned by him to offer Mr. Paley one thousand pounds for a copy-right of his work. The bookseller, on his return to Carlisle, duly executed the commission, which was communicated without delay to the Bishop of Ely; who, being at that time at London, had undertaken the management of the affair. ‘ Never did I suffer so much anxious fear,’ said Mr. Paley, in relating the circumstance, ‘ as on this occasion, lest my friend should have concluded the bargain with Mr. Faulder, before my letter could reach him.’ Luckily he had not, but, on receiving the letter, went immediately into Bond-street, and made this new demand. Mr. Faulder, though in no small degree surprized and astonished at the advance, agreed for the sum required before the Bishop left the house. ‘ Little did I think,’ said Mr. Paley, in allusion to this affair, ‘ that I should ever make a thousand pounds by any book of mine:’ a strong proof of unassuming merit; but after the offer above-mentioned, he was authorized to have asked a still larger sum.” P. 124.

Of a work so well known, and to which our attention has been so often called, it is unnecessary to add more in this place, than the singular fact that it passed through fifteen editions during the author's life, and, considering its subject, may be ranked among the most striking examples of literary popularity. Some part, however, of its extensive sale, must necessarily be attributed to the circumstance of its being used at the university of Cambridge as a standard book in examinations. Mr. Meadley enters into a long analysis of this work, in which he perplexes himself and his readers with objections to Mr. Paley's opinion on *Subscription*, contrasted with what he advanced in the anonymous pamphlet before mentioned. A mind more friendly towards the only bulwark our church has, might have argued with more perspicuity, and have given the author some credit for preferring the more mature sentiments of his reflecting years, to those which

which he imbibed in a period when he was evidently influenced by party-zeal and transient popularity.

On the death of Dr. Burn, the well-known author of the *Justice of Peace*, &c., in November 1785, Mr. Paley was appointed Chancellor of the Diocese of Carlisle. At Dalston, in addition to his ordinary duties, he gave a course of lectures on the New Testament, on the Sunday afternoons. There is no part of Mr. Paley's character which we contemplate with more pleasure than his active and zealous discharge of his professional duties, and his even enlarging them, as in this instance, when he thought it would be for the benefit of his flock. While officiating as examining chaplain to the late Bishop of Carlisle, he caused a new edition to be published of Collyer's *Sacred Interpreter*, a work which he recommended to candidates for deacon's orders, and in 1788, he joined to his other meritorious labours, an effort in favour of the abolition of the Slave Trade, and corresponded with Mr. Clarkson and the Committee whose endeavours have since been crowned with success.

In the year 1789, an incident occurred which, if correctly related, proves that Paley's dislike of Mr. Pitt was unchanged. He was offered the mastership of Jesus College, and assigned among other reasons for declining it, "a conviction that he should scarcely be able to remain a single month in office, without quarrelling with Mr. Pitt."

In 1790, Mr. Paley published his *Horæ Paulinæ*, which justly and greatly increased his reputation, although it was less read than his *Moral Philosophy*. Soon after he compiled a small work entitled, "*The Young Christian instructed in Reading, and the Principles of Religion*." This having brought upon him a charge of plagiarism, he defended himself in a good humoured letter in the *Gentleman's Magazine*. It may here be noticed that Mr. Paley was a man of genuine humour, and of admirable conversation-talents. This we can assert from unquestionable information, but the specimens which his biographer has interspersed in this work appear to us very ill calculated to impress his readers with any high idea of his wit. Ex. gr.

"Being in a party of young men, who were somewhat pompously discussing the *summum bonum* of human life, he heard their arguments with patience, and then, with half a smile, and in a dry sarcastic tone, replied, 'I differ from you all; the true *summum bonum* of human life consists in reading *Tristram Shandy*: in blowing with a pair of bellows into your shoes in hot weather, and in roasting potatoes in the ashes under the grate in cold.'

"At Bishop Wearmouth, when the run of luck was against him,

him, and he was carefully making up the cards, one of the party exclaimed, 'why, you shuffle a great deal, Dr. Paley.'—'Aye, Sir,' replied he, 'when a man grows poor, it makes him shuffle.' "

In May 1792, Mr. Paley was instituted to the vicarage of Addingham, near Great Salkeld, on the presentation of the Dean and Chapter of Carlisle. During the political ferment excited by the French revolution, he published "*Reasons for Contentment, addressed to the Labouring Classes*," and the Chapter on the *British Constitution* in his *Moral Philosophy*, as a detached essay. "For this," says his biographer, "he has been accused of abandoning his former sentiments, and giving countenance to the *delusions* of the day," and he endeavours to prove that his conduct was perfectly consistent, but as we have no inclination to doubt its consistency, we shall leave Mr. Meadley's apology to those who may want it. We have never ranked *Contentment* and an attachment to the *British Constitution*, among the "*delusions of any day*."

In 1793, Mr. Paley vacated Dalston, on being collated by the Bishop of Carlisle (Dr. Vernon,) to the vicarage of Stanwix.

"Being afterwards asked, by a clerical friend, why he quitted Dalston, he answered with a frankness peculiar to him, for he knew no deceit,—'Why, Sir, I had two or three reasons for taking Stanwix in exchange: *first*, it saved me double house-keeping, as Stanwix was within a twenty minute's walk of my house in Carlisle: *secondly*, it was fifty pounds a year more in value: and *thirdly*, I began to find my stock of sermons coming over again too fast.' "

In 1794, he published his "*View of the Evidences of Christianity*," 3 vols. 12mo, which, Mr. Meadley says, was soon after republished in 2 vols. 8vo. He might have added, that the first edition, as we well remember, disappeared on the day of publication, and the number was totally inadequate to the demand. Our opinion of this excellent work may be seen in Brit. Crit. Vol. iv. p. 487, &c.

Mr. Meadley's notice of the *Evidences*, &c. is followed by a series of invidious reflections on Mr. Pitt, and on the bench of bishops for not bestowing more promotion on Mr. Paley, but he is of opinion that they were now *obliged* to take some notice of him. In this manner he thinks proper to mention the preferment which the late Bishop of London bestowed upon him in 1794, viz. the prebend of Pancras in St. Paul's, and the subdeanery of Lincoln, conferred by the present bishop

bishop of that diocese. Much might be said on this subject, were we disposed to exchange our opinion of Mr. Paley for that given by his biographer. Judging from his writings we should be inclined, with Mr. Meadley, to regret that he had not higher preferment, but contemplating his character as by him displayed, we must rather wonder that he had so much.

After being installed in the latter preferment he went to Cambridge to take his degree of D.D. and before leaving it, was offered the valuable rectory of Bishop Wearmouth by the Bishop of Durham, on accepting which, he resigned the prebend of Carlisle, and the living of Stanwix.

“ During his stay in London, he one day casually met with a gentleman, who had been his pupil at Christ's college ; and who, in congratulating him on his recent good fortune, expressed a hope of yet farther promotion. ‘ Why, sir,’ replied he, ‘ I have begun to roll, and there is no knowing where I may roll to at last.’ ‘ To Lambeth, probably,’ rejoined the other. ‘ No, no,’ said he, ‘ don't expect that : depend upon it, they will never make me a bishop.’ ” P. 180.

Mr. now Dr. Paley proceeded to Bishop Wearmouth, and took possession, granting a lease of the tythes to some of the principal landholders of the parish for the annual sum of 700*l*. His biographer approves of this, with some commonplace reflections on the *evil* of tythes, and adds the following very *delicate* anecdote.

“ Dr. Paley found himself perfectly at ease by this arrangement, and when he heard of a *bad crop*, used to say,—‘ Aye, aye, now I am well off ; my tythes are safe, and I have nothing to do with them, or to think about them ! ’ ”

About the year 1802, Dr. P.'s health was considerably impaired by a nephritic complaint, yet he published soon after his *Natural Theology*, a work on which we soon gave our very favourable opinion*. It is in truth a work of peculiar beauty and excellence from the judicious disposition of materials, the various knowledge and the happy illustrations, with which abounds.

His death happened on May 25, 1805, but we have here little more than the bare mention of it. We have, however, some of Dr. P.'s sentiments which we read with astonishment, particularly that he praised the bombastic romance of Mr. Godwin, called a *Life of Chaucer*, and spoke of Dr. Johnson's *Lives of the Poets*, as the performance of a man “ whose

* Brit. Crit. vol. xxii. p. 221.

judgment and taste were fast decaying." He even censured Lord Teignmouth for not making a broader display of Sir William Jones's republicanism; nay, some pages before, we are told of his being an advocate for Catholic emancipation, and for the admission of Horne Tooke into the House of Commons!

The character of Dr. Paley, with which his biographer concludes his life, is in many essential points just, particularly his private character, which was truly amiable; but there is throughout, such a perpetual struggle to force him into the ranks of republicanism and disaffection, that were we to examine it in detail, we should be compelled to speak with less tenderness than we could wish, of a man whose fame, as a writer, is unquestionably founded on the basis of learning, religion, and public usefulness. Had his life fallen into the hands of one able to appreciate these, without a perpetual recurrence to the sentiments and prejudices of a party, Dr. Paley would have certainly appeared in a more favourable light.

He was twice married; first, in 1776, to Miss Jane Hewit, a lady of Carlisle who died in 1791, leaving issue four sons and four daughters; and secondly, in 1795 to Miss Dobinson of Carlisle, by whom he had no children. It is singular that both his parents survived to witness his great success in life. His mother lived to the year 1796, and his father to 1799, the former being 83, and the latter 83 years old.

Prefixed to this work, is a well-engraved head of Dr. Paley from a painting by Sir William Beechey, and at the conclusion is an Appendix of Extracts from Dr. P.'s lectures and other documents, not inserted in any of his preceding volumes.

ART. II. *An Historical Review of the Commercial, Political, and Moral State of Hindoostan, &c.*

[Concluded from p. 105.]

THE respectable author of the work under review having, in the preceding pages, considered Hindoostan in a commercial and political point of view, now proceeds to take a moral and religious survey of the interesting people who are the subject of his investigation. Mr. Chatfield prefaces this large portion of his volume, by taking a summary retrospect of the greater part of those multiplied superstitions which have, at different periods, prevailed in Asia, the worship of fire and the starry host, of good and evil demons, and their

their various attributes and symbols. The peculiar religious rites of the Hindus are then more extensively detailed, and among them the *vestigia* of most of those early superstitions, together with some gleams of a nobler creed of faith and worship, are evidently to be traced. The Chinese are too near neighbours of the Indians to be passed unnoticed in this survey, and the *third chapter* of this second part is devoted to the investigation of their moral and religious codes; nor are those of Thibet and Siam forgotten. As we descend to the times of Mahomed, the ancient Persian and Arabian codes come under consideration, and are made introductory to the history of that important revolution which the irresistible sword of the Koran finally effected in these regions of Asia.

Of the Arabian superstition, so obscurely known, previous to the appearance of the impostor, all the particulars that could be gleaned from Sale, Sir W. Jones, and other the most authentic sources of information, are sedulously collected; and of that celebrated code itself, containing something plundered from all former codes, he presents us with the following summary:

“Of the Koran it may be said, that if it contain many sublime expressions on the being and attributes of the Supreme, its general character is altogether unworthy the high credit which has frequently been attached to it. It abounds with notions the most absurd and fantastic, and with principles the most impious and contradictory. ‘The whole,’ says an eastern traveller, ‘is a flat, fastidious composition, a chaos of unmeaning phrases, an emphatical exclamation on the attributes of God, from which nothing is to be learned, a collection of puerile tales, and ridiculous fables; nor would it perhaps be difficult to demonstrate, that the convulsions of the governments for the last 1200 years, and the ignorance of the people in the eastern quarter of the globe, have originated more or less immediately in the Koran and its morality.’ The prophet speaks of angels, genii, purgatory, or a place of rest between hell and paradise, of the state of the soul, and a resurrection, in terms too monstrous to be described. His day of judgment is a libel against the mercy, and his sensual paradise, a disgrace to the purity of the Divine Majesty. The ground-work of these opinions, is manifestly to be traced, from purer sources; but the fancy or craft of the Impostor, has built upon it, a theory, more suitable, to the warm temper and imagination, of his countrymen. It is not, however, to be denied, that there are degrees of happiness in this paradise, nor are spiritual pleasures wholly excluded; but such delights are not brought to the level of the vulgar, who eagerly seize upon objects palpable and familiar to their senses; they are only formed to captivate the wise and the reflecting; and therefore, among the Mahomedan Doctors, there are some,

who, to avoid the unfavourable impression made by such descriptions, refer the luxurious images, and gross conceptions of the Koran, to an allegorical acceptation. These nice discriminations cannot, however, be made by the ignorant Moslem, who, whilst the choice of such pleasures is unattended with evil, and even not contradicted by the plain text of the Koran, will not hesitate to prefer the enjoyments of sense, which are obvious and intelligible, to those of pure intellect and refined abstraction.'

"Mahomed was severe in his prohibition of wine, in the fast of the Ramâdan, in stated prayers and ablutions, and the absolute necessity of the pilgrimage to Mecca; but the unbounded indulgence he allowed his disciples, in matters of more essential importance, amply repaid them for a few trifling corporeal restraints: '*God,*' says he to them, '*is minded to make his religion light unto you, for man is weak.*' How different this from the unaccommodating purity of the Gospel, which charges men not only to have regard to their actions, but even of their very thoughts, so that they be just and upright!

"Of the external rites prescribed by the Koran, it may be observed, that the system of ablutions was only an improvement, or rather a renewal of the practice of all eastern nations, with whom, frequent purifications, were as much a religious duty, as an essential requisite of health. The Arabians, the Persians, the Indians, the Jews, all practised this rite, and attached to it, peculiar degrees of sanctity. Mahomed carried this practice to the highest pitch of extravagance, imitating, in a great measure, the rigid traditions of the Hebrews. In the Koran, prayer, fasting, and alms, have each a separate scale of merit, a stated appointment, and regulation. '*Prayer,*' said an Arabian Caliph, '*carries us half-way to God, fasting brings us to the door of his palace, and alms procure us admission.*' The Brahmins seem also to have attached the highest merit to charitable actions, and more especially to those, wherein, a Brahmin was concerned. They have artfully adjusted particular degrees of reward, according to the value of the gift, and assigned to their benefactors proportionate durations of bliss, in their celestial regions.

"The pilgrimage to Mecca grew out of the excessive veneration of the Arabs for the Caaba, or the stone building in the temple, to which the devout pilgrims, from the most remote antiquity, had been accustomed to pay a high reverence. All the eastern nations appear to have been anxious, to derive the institutes of their religion, from Abraham, whose name is celebrated throughout all the East. The Pagan Arabs made this patriarch, the founder of their oratory, and had attached to it the most superstitious ceremonies. The prophet was, however, desirous of abolishing the reverence paid to this place, but he found the stream of prejudice so violent in its favour, that he deemed it wiser to convert its sanctity to his own purposes; and thus gain the affection of a powerful tribe, by making it the resort

resort of his followers. According to one of his traditions, 'he who dies without performing it, may as well die a Jew or a Christian;' and the observance of this pilgrimage is most strictly commanded in the Koran. Nor was this custom merely confined to the Arabs of the Desert, nor to the nations immediately bordering on it; but it was carried by them into all the countries which they had either subdued as conquerors, or visited as friends. Pilgrimages, therefore, became frequent from the distant quarters of the world, and it was not unusual to meet at the sacred shrine, devotees from Spain, the islands of Europe, the shores and interior of Africa, Hindoostan, and the isles of the eastern ocean. 'When a Mahomedan king dies,' says Tavernier, 'it is the custom for his successor, to send the great lords of his court to Mecca, with presents, as well to engage them to pray for the soul of the deceased, as also to give thanks to God, and Mahomed, for the coming of a new king to the throne without any impediment, and to pray for the blessing of victory over all his enemies.' The Portuguese writers mention a similar circumstance in one of the kings of the coast, on their first visit to India; and nothing has probably more contributed, than the sanctity affixed to the observance of this rite, to support the long-declining credit of the Koran.

"Concerning the multitude of other ceremonies, which the prophet has enjoined to his disciples, he does not attempt to ground them upon any reasonable design, or to prove their subserviency to any moral purposes; but contents himself with stating, that they are arbitrary appointments, not really good in themselves, but as they are commanded by God, to try the obedience of mankind, and therefore to be complied with." P. 200.

After extending these strictures through many pages highly deserving of attention, Mr. Chatfield returns to India, and exhibits the characters of the various Mahomedan dynasties established in different parts of that country, by the repeated and terrible irruptions of Arabian, Persian, and Tartar chiefs; during a long succession of ages; with the gradual influence of their habits and manners on the conquered people. He then considers at what periods, and to what extent, through the channels of a more general intercourse with mankind, and an enlarged commerce with the other nations of Asia, the sacred dogmas of a more refined religion than their own idolatrous ritual might have made their way, as it is evident they did from the settlements on their shores of whole colonies of Jews, from whom the race of Afghans are affirmed to be descended, and the remains of Christian churches in Malabar regularly supplied with pastors by the patriarch of Seleucia. Through these latter, who

who were of the Nestorian sect, the Brahmins probably became acquainted with the *spurious* gospels, then widely diffused through Asia, and artfully ingrafted the accounts of the miracles which they recorded into the history of their fabulous deities.

Pursuing the history of the progressive advance of the Christian church, in India, down to the periods in which its shores were visited by the Portuguese, Mr. C. proceeds to observe;

“ When the Portuguese arrived in India, they found nearly a hundred Christian churches on the coast of Malabar; the purity and simplicity of whose doctrine had not greatly deviated from the primitive faith. The patriarchal see of their Bishops was Antioch. Upon these Christians, the Portuguese first exercised their ill-timed zeal. Indignant at their obstinacy, in owning but two Sacraments, Baptism and the Lord’s Supper, in denying transubstantiation, the invocation of Saints, purgatory, and, above all, at their refusal to acknowledge the supremacy of the Pope, they raised against them a persecution, in which the Episcopal Palace, and the Syriac and Chaldaean books *, which had been deposited in their churches, were directed to be burned, in order, say the *enlightened* Inquisitors, ‘ that no pretended apostolic monuments may remain.’ The dread of the Inquisition produced a temporary conformity, in some of the members, to the Romish church; but a great body of them resolutely defended their faith; and being afterwards assisted by the Dutch, on the capture of Cochin, in 1663, not only triumphed over all opposition, but eventually brought back the seceders themselves to the worship of their fathers.

“ The quarrels between the Dutch and Portuguese contributed also greatly to retard the progress of the Gospel: while the latter were masters of Cranganore, the Jesuits, or Fathers of St. Paul, as they are called in that country, besides their church, possessed a numerous college, and a fine library: the Franciscans had a convent; and the Christians of Saint Thomas an archbishopric and a cathedral †. But when the Dutch took the city, their

“ * It has been recently stated, on respectable authority, that certain ancient MSS. in the Chaldaic language, are preserved in the country of Travancore. Dr. Buchanan has discovered a considerable colony of Christians in this country, 55 churches, and a collection of very valuable antiquities.”

“ † When Gama took the city of Meliapour, he found a great number of the inhabitants who professed the Christian religion. He changed the name of the city to San Thomé, in honour

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their hatred to the Catholics was exercised upon their establishments, and the Papal forms were prohibited under the severest penalties. The same fate awaited them in Ceylon, where, according to Cosmas, as early as the sixth century, there were flourishing churches established by the Apostles and their successors; these the Portuguese had endeavoured to restore; but when the Dutch seized on the island, they again fell to decay." P. 319.

From such propagators of Christianity, enslaved by avarice, and embittered by mutual contests, little could be expected, and by them in the space of three centuries, little comparatively has been done. But have the exertions of the missionaries of the Protestant powers been more effectual? Certainly not, in any proportion to those exertions; and Mr. C. is decidedly of opinion that, as recently carried on, even those of our own country have little chance of extensive success. He enumerates the various obstacles to the conversion of the natives, in a chapter expressly devoted to the subject, the *thirteenth* of this second part of his volume, and the principal ones are as follows:

Speaking generally, the civil and religious laws and customs of the Indians resemble those of the Medes and Persians of old; they never vary. Some miserable wretches of the inferior outcast tribes, and some petty rajahs, from mercenary motives, may have relaxed from the severity of the Brahminical code; but the great body of the nation, the higher the nobler classes, from age to age have remained unalterably the same. The destroying swords of a Mahmud of Gazna, a Timur, and an Aurungzeb, could never effect the conversion of the mass of the people. Inflicted tortures only inflamed the zeal of their devotion, and made them cling closer to their altars. The dread of losing their *cast*, that is to say, every thing valuable and comfortable to man in his present state, and every hope of happiness in another, acts as an insuperable bar to that conversion. Equally inefficacious have been the efforts from age to age, of the mildest and wisest of the Mogul emperors, by persuasion and promises, to make them apostatize from that faith which not only regulates all their religious habits, but extends its powerful pervading influence to all the ordinary occurrences of life; so artfully, so inextricably blended, are their ecclesiastical and civil institutions. In direct opposition, however, to the above, and many other cogent arguments

honour of the Apostle, who was reported to have been martyred by the Brahmins, on a neighbouring mount. All these Christians were Nestorians or Chaldeans."

adduced,

adduced, in the course of this chapter, against the possibility of any *immediate* or *rapid* reform in the religious principles of the Hindoos, it has been recently and publicly asserted

“ ‘ That the British nation has a heavy arrear to discharge with the Hindus, that if our guilt be measured by the importance of the duty neglected, the *magnitude of the means*, and the urgency of the motives, we may well tremble for the consequences of our eastern responsibility ;’ that it is by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the means of imparting Christian knowledge to our subjects or not, any more than it is submitted to a Christian father ‘ whether he shall choose to instruct his family or not ;’ that ‘ a wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our *native subjects*,’ and ‘ chastise the enormity of their superstition at the fountain head.’ ” P. 354.

To this bold unwarrantable statement, the whole of this thirteenth book may be considered as an answer, and Mr. C. concludes it with benevolently remarking ;

“ Happy indeed will it be for the British nation if its conquests in India shall prove the means of promoting the temporal happiness of the natives ! Happier still, if its prudent exertions shall have the effect of giving them a taste for higher enjoyments, and of leading them from the contemplation of the perfections of their Brahma, their Veishnu, and Seva, to the knowledge of that perfect system revealed in the Gospel of Jesus Christ.

“ Coercion indeed could not be attempted upon any principle of reason or of justice, if the absurdity did not sufficiently appear of compelling 50 millions of people to adopt the creed of 30,000—the utmost population of the English residents. But the means of eventually bringing about, under the superintendence of Providence, an event so desirable, is of itself a sufficient motive to encourage inquiry, and to animate the pursuit of every one who feels interested in the welfare of his fellow-creatures ; more especially if we consider this life as a state of probation to a better ; and that the world in general is only one vast stage, where a multitude of beings are variously engaged in offering homage to their Maker, and in endeavouring, by suitable services, to propitiate his favour.” P. 355.

The means, by which this great and salutary work, if ever practicable, is to be accomplished are not by any harsh or violent measures, like those which are supposed to have produced the dreadful catastrophe at Vellore, but by calmly and gradually unfolding to the more intelligent natives of India, as our intercourse with them grows more familiar and extended, the sublime and genuine truths of the extended Gospel of Christ,

and leaving the effects of such representation to the operations of unbiassed reason; or by translating, as recommended by Sir W. Jones, into the Sanscrit and Persian idiom, those parts of the prophets and gospels most likely to attract their attention, with proper illustrative comments, and causing them to be studied in public schools or colleges, instituted for the express purpose of propagating Christianity on principles of *voluntary* acquiescence among the rising generation in India. Those schools not to be conducted under the agency of turbulent *sectarian missionaries*, but supported by the weight, and patronized by the liberality of government itself, under the controul of officers properly qualified for the important duty; and commissioned with powers to *reward*, but not to *urge* or *compel*, the youthful student in his laudable efforts to acquire a knowledge of European literature, and an acquaintance with its religious and civil codes. These schools should be a general asylum for the friendless, the destitute, and rejected children of either Hindoo or Mahomedan origin, and in them the first seeds of a glorious future harvest might be sown. Something similar to this project was once brought before Parliament, but met with determined opposition on the ground of its "being inconsistent with every notion of justice and sound policy to interfere with the religious observances of the people, the free exercise of which, the government was bound to protect." The objection would have been valid, had any thing *compulsory* on the natives been intended by the bill, which was far from being the case. What, however, was then considered as an impolitic interference, and imputed to injudicious zeal in those who patronized the motion may, in time, appear in a different view to the rulers of British India; for it certainly is the only rational, feasible way in which their conversion may ever be effected, and that, if at all, not rapidly, but in the course of ages; in a word, at that precise period, when it may best suit the purposes of eternal Providence to accomplish it.

ART. III. *Poems; chiefly the Local Attachment; the Unsex'd Females; the Old English Gentleman; the Pneumatic Revellers; and the Family Picture. By Mr. Polwhele, of Polwhele. In Five Volumes. 8vo. 449 pp. Truro, printed; London, Rivingtons. 1810.*

THREE volumes of poems were published by Mr. Polwhele in 1806*; of which the contents had but little in common with the present. The chief Poem which appears in both, is that which is there called "Sir Allan; or, the Knight of expiring Chivalry," and here, the "Old English Gentleman." The poem has been new modelled, and very much shortened; it was then in fifteen Cantos; but is now comprised in four Books. The poem entitled "The English Orator," which occupied the whole first volume of that set, is here intirely omitted: of the smaller poems, few are common to both collections. For the singular thinness of the present five volumes, the whole of which would make no very unreasonable octavo, we can perceive no particular cause; and, as they appear without any general preface or introduction, the author, probably, thought it not worth explaining. We shall proceed to give a short account of each, with a few specimens.

The first volume contains only the poem on "Local Attachment," which was long ago published without a name, and was praised by us as it deserved†. In that poem the author anticipated, in fact, the subject of a very elegant and attractive poem, which since appeared, entitled "Home;" and Mr. P. was unfortunate in giving to his poem a more obscure name, as well as a less pleasing form, namely, the Spenserian Stanza. He is also more metaphysical and less descriptive in the style of his poem, which may account for slighter impresson which, though of considerable merit, it appears to have made upon the public. Mr. Polwhele seems generally to be accounting for the influence of Home, or praising the attachment, rather than painting their effects. He seldom describes, except when he recurs to his own feelings; and one or two of those stanzas are among the most pleasing in the seven books. The following, we should say, was the stanza which pleased us most: it is beautiful,

* See Brit. Crit. vol. xxxi. p. 265.

† Brit. Crit. vol. viii. p. 81.

" O ye green wood-walks, breathing fresh delight!
 Ye glens, where fond imagination stray'd;
 Yet once again, in summer foliage bright,
 O fold me in your health-restoring shade!
 Ye breezes, that on wings of rapture play'd
 To raise in my young cheeks a livelier bloom,
 O give me back those spirits, that fast fade,
 Chill'd by the world! One moment, yet relume
 My lamp of life that faints amid the gathering gloom."

P. 94.

The second volume contains miscellaneous poems of a shorter kind, some of them produced in very early life. The most considerable of them, "*The Unsexed Females*," is a Satire on an evil that has happily past by, the heresies of the Wollstonecraft sect, which arose out of the licence of France, and ceased before its oppression. The best feature in this volume is, perhaps, the following tribute to real genius. Miss Trefusis, the subject of it, was truly worthy of every encomium*; and her death, which happened, as a note informs us, about the time when this sonnet was penned, has left a chasm not easily supplied.

" Sweet Maid! enamour'd of thy witching strain,
 Full soon would I approach thy gifted shrine;
 Should the warm wish be not express'd in vain,
 Or to my ruder song thy taste incline.
 Whilst other minstrels win thy pleasur'd ear,
 While Gifford pours his unaffected praise;
 My little tribute of applause, I fear,
 Would ill accord with more melodious lays,
 But that, in Cornish vales, the balmy light
 Illum'd our fields alike, our ancient bowers;
 That in these woodwalks, on mine infant sight
 Gleam'd from the westering wave 'Trefusis' towers;
 Thy nicer sense of merit may beguile,
 And promise favor in one partial smile!" P. 60.

The poem which occupies the third and fourth volumes, is so much altered since its former appearance, that it is not always to be recognized for the same. It contains, we doubt not, a faithful picture of an old Cornish squire, of whom the following very poetical passage gives the most pleasing idea:

" The sympathetic spirit hath averr'd
 That human kindness draws the beast, the bird;

* See the account of her poems in the *Brit. Crit.* vol. xxxii. p. 126.

And, goodness in his countenance portray'd,
 Each creature seem'd to court Sir HUMPHREY's shade.
 ' Scattered * along the lawn, his fearless sheep
 ' Form'd, at his mild approach, no phalanx deep :
 ' The heifer with familiar welcome low'd ;
 ' The dewlap'd bull a frank obedience shew'd.
 ' E'en the wild hare, half pleas'd and half afraid,
 ' At little distance cross'd the springing blade ;
 ' Yet, where the sportsmen came, prick'd up her ears,
 ' And sought her feat, obedient to her fears.
 And though the *hoop* †, too conscious of her crime,
 Where bursting buds announc'd the joyous prime,
 To other orchards from his presence fled,
 Ere long to forfeit her felonious head ;
 Yet would the finch, with gold-streakt pinions gay
 With short shrill jerks salute him on his way ;
 Plunge in the thistle her white bill, and shed
 The glistening down, and rear her scarlet head.
 Sleek, on the spray above, her brightening plume,
 And with arch eye that confidence resume,
 Which erst amid the laurel glossy-leav'd
 Her beauteous nest beneath his window weav'd."

Vol. iii. p. 49.

The poem now closes with the circumstance, which concluded only the third canto in the former edition, the death of the good Sir Humphrey ; but is clearly improved, both by what is inserted and what is omitted. The four books are much longer than the original three cantos, but then the incidents are better prepared, the descriptions better finished, and the unity of design more completely preserved than in the former much too extended tale of Sir Allan, the son of Sir Humphrey. To preserve the interest of a very long tale in verse is a talent given to few of the poetical tribe ; and we are convinced, that Sir Humphrey, in four books, will have many more readers and approvers than Sir Allan in fifteen cantos.

On the fifth volume of this set we feel no inclination to expatiate ; we cannot, with every favourable disposition towards the author, admire either his attempt at humour in the " Pneumatic Revellers," or his sentiments and opinions in the " Family Picture." The former is a stale ridicule of

* The lines marked with commas are added in this edition.
Rev.

† The Bulfinch. This name does not appear in Mr. P.'s Cornish Vocabulary ; Montagu has Red-hoop and Tony-hoop, as provincial synonyms, *Ornithol. Dictionary*. *Rev.*

Dr. Beddoes and his Oxygen gas; the latter an Epistle on Education, containing a prejudiced and unjust view of public schools for boys, and an extremely exaggerated representation of the faults observable in the modern education of females.

We sincerely wish that this volume had not been added to the set; and that the other four had been printed in a more neat and convenient form,

ART. IV. *A Treatise on Isoperimetrical Problems; or, the Calculus of Variations.* By R. Woodhouse, A. M. F.R.S. Fellow of Caius College, Cambridge. University Press. 1810.

WHENEVER an author comes forward as a candidate for the praise of the public, that public, if they would act justly to themselves, are surely bound to consider, not only whether what has been done, be intrinsically meritorious, but also whether the author has exercised his abilities in the way most conducive to their advantage. While they express a proper acknowledgment for the pains he has bestowed, of talents he has exhibited, they are not to withhold their censure, if it appears that he might have employed the same labour and genius in a more profitable manner. Impressed with these sentiments, we shall most readily yield our praise to Mr. Woodhouse, for the ingenuity he has in this, as indeed in his other works displayed; and yet not refrain from expressing our regret, that he should still continue to labour on a soil, whose fruits his countrymen have as yet received with so ill a grace; from an unwillingness or incapacity, in spite of all his commendations, to acknowledge or comprehend the superiority of the system he has so zealously espoused.

Accustomed as we have been to admire the clearness and satisfaction of geometrical precision, we confess, that we have yet to learn in what the superiority of the foreign analytical calculus above our own consists; still less can we comprehend why, having so long trodden the analytical paths of mathematical enquiries, which our forefathers so successfully traversed before us, with mile-stones of good plain English A's and B's, we are to go over the same ground again, attended with the more formidable apparatus, but not more goodly show of θ 's and δ 's for our directors; and that too, merely because the French mathematicians have adopted them; that we shall give

give up our Newtonian x 's for the more confusing dx 's of a Leibnitz. Not considering, perhaps, that while we adopt the notation we tacitly allow the superiority of the mode, if not priority of claim to the analytical invention, by giving up our fluxional theory, for the adoption of a foreign differential method.

Let us first be convinced that the French is a better system than our own, and then, if we cannot clothe their calculi in an English dress, and adapt them to the common practice of Englishmen, with our system we will give up our notation. It appears indeed remarkable, that Mr. W. with all his zeal to gain disciples, has not thought it a better method to make them comprehend his new system, by humouring their fondness for the old notation, till by properly understanding the subject they should be more easily led to adopt the new nomenclature; instead of presenting them with such piles of unintelligible matter, as almost every page of the present treatise exhibits, more resembling the medley of chaotic confusion, than the order and perspicuity of mathematical demonstration.

Thus much we think objectionable to the notation. We think too, the fact by no means established, that the Newtonian theory of investigation must necessarily yield, upon Mr. Woodhouse's suggestions, to the more intricate, but certainly not more intelligible calculus of the French mathematicians. We allow, indeed, and with considerable regret, that the mathematicians of the continent, generally speaking, make greater advancement in abstruse enquiries of this nature; but we cannot attribute it to their better modes of analysis, or as Mr. W. did not choose to adopt the English form, he surely needed not to have been at so much pains to simplify their processes. The cause of this deficiency, for we cannot be persuaded to call it inferiority, in our countrymen, is to be found in the want of equal application on their part; while we acknowledge the far greater pleasure and instruction we have found in perusing many of the works, or listening to the lucid and concise explanations of our present teachers, compared with the fatigue experienced in wading through the laboured productions of the French and German writers. However Mr. W. may abbreviate and unravel those writings, we firmly believe that our English Universities contain luminaries as conspicuous in mathematical science as any which the continent can boast, or Mr. W. panegyrize and recommend.

The work itself contains an elaborate detail of the original proposal, and successive attempts, of the Bernouillis and Euler
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to discover the curve of quickest descent, or as it was called, the *Brachychrone*, the improvements of Le Grange and others in establishing a general Formula, with some subordinate ones to facilitate the solution of isoperimetrical problems. In the progress of this history, while the rude, but just methods of James Bernouilli and others, till we come to the *exquisite and refined* calculus of variations of Le Grange are displayed, the inferior attempts, and consequent failures of the English mathematician are affected to be shown, and even the mode of Brook Taylor is said to be "justly censured by J. Bernouilli for its obscure conciseness."

Before, therefore, an English reader can form his own opinion on the subject, (for we cannot believe that any Englishman will tacitly endure the sentence given, and take all Mr. W. says for granted) it will be necessary for him to be well acquainted with the methods his countrymen have used, and also to become master of the French system which he is recommended to adopt, without having the proper elementary aids to facilitate his acquaintance with it; not even in the production of Mr. W. He may then at length encounter (with the addition of no inconsiderable stock of patience, and with some hopes of ultimate comprehension) the confusion, worse confounded of French jargon, here submitted to his consideration.

ART. V. *A Reply to the Calumnies of the Edinburgh Review against Oxford. Containing an Account of Studies pursued in that University.* 8vo. 187 pp. 5s. Cooke, Oxford; Mackinlay, London. 1810.

ART. VI. *A second Reply to the Edinburgh Review. By the Author of a Reply to the Calumnies of that Review against Oxford.* 8vo. 118 pp. 2s. 6d. Cooke, &c. 1810.

ART. VII. *Observations on the Strictures of the Edinburgh Review upon Oxford, and the two Replies, containing some Account of the late Changes in that University.* By Henry Home, B. C. L. Advocate. 8vo. 90 pp. 2s. Longman, 1810.

ART. VIII. *A third Reply to the Edinburgh Review. By the Author of a Reply to the Calumnies of that Review against Oxford.* 8vo. 22 pp. 1s. 6d. Cooke and Mackinlay, as above. 1811.

WHEN our venerable English system of public education was attacked by mistaken zeal, and by misrepresentation, partly unintentional and partly unaccountable, we rejoiced

joiced to see a veteran teacher, whom we loved in private no less justly than we admired in public, enter boldly into the contest, and sweep down all opposition, by a manly statement of facts, and an eloquent defence of principles*. With feelings very similar we have seen our elder *Athens*, the *Lumen alterum Britannicæ*, defended by a person no less qualified by local knowledge and experience to speak of facts, than by talents and acquirements to decide upon opinions. To profess that we felt any degree of indifference respecting the issue of the contest, would be to write a satire on ourselves. He who saw the dagger of the assassin, pointed at the breast of his mother, would not be more censurable for supineness, that we should have been, had we beheld such an attack unmoved. We felt indeed the less anxiety for the event, because we knew her to wear celestial arms; while the weapons of the assailants were not only mortal, but of the basest fabric; but we were delighted to find her defended as she deserved; and surely were not displeased to see her chief enemies disgraced as well as baffled.

If it be alledged that feelings of this kind disqualify us from being judges in the question, we do not hesitate to deny it. Our prepossession is not, we are certain, so strong as to lead us to mistake falsehood for truth, or sophistry for reason; and the due regard for our own character, which we have so long maintained, may be accepted as a sufficient pledge against all unfair partiality, or wilful misrepresentation. But the truth is, that the attacks against Oxford are so perfectly false and unfounded, and the refutation so completely clear and masterly, that the most opposite prejudices must fall before it; and, were not pride too sturdy for morality, the accusers themselves would feel it a duty to confess that they had been wrong.

Three principal attacks against Oxford are noticed in the first of these tracts: the first from the Reviewer of La Place's "*Traité de Méchanique celeste*," in the 22d number of the *Edinburgh Review*; this is discussed in the first chapter. The second attack was made in the 28th number of the same work, in a criticism on "*Falconer's Strabo*;" and is the subject of the second chapter. The third was contained in an article on "*Edgeworth's Professional Education*," and is answered in the third chapter.

* See Dr. Vincent's admirable "*Defence of Public Education*," published in 1801; and our *Observations* on it. Vol. xviii. p. 657.

Two other chapters follow, containing observations more detailed, the first on the plan of studies actually pursued at Oxford, the other on plans of education in general. Such, with an introduction showing the necessity of the author's interference, are the objects of the first tract.

It is not difficult to perceive that the defender of Oxford considers himself as here engaged with three different assailants. The first of them, the Reviewer of La Place, he treats in the first Reply, with great respect, but clearly shows the gross error into which he had fallen respecting the studies of Oxford. The second, the Reviewer of Falconer's Strabo, he encounters with less ceremony, as indeed his offence was very different, convicting him of the grossest ignorance, in the matters of which he pretended to judge; of falsehood in his assertions, and blunders of every kind. That the replier has either a shrewd guess, or actual information who the offender is, seems strongly intimated in a passage at page 59: and if the intimation be right, the caution there given, to keep his own Latinity within his private circle, is by no means without reason; for we have seen a dissertation, or *diatribe*, of considerable extent, attributed to that supposed critic, which, whatever may be its other merits, exhibits perhaps the completest specimen of what may be called *Anglo Latin*, that has ever been produced; in which, though the words are generally Latin, the idiom is so completely English, that in no other country could it be at all intelligible; and most of all would it puzzle, if it could be presented to them, the Latin writers of the age of Cicero. The following severe judgment passed upon this offender, supposing the charges against him to be proved, which we shall further show hereafter, does not surely exceed the measure of justice.

"Of him then it is time that we now take a long farewell. Degraded as he must be in the opinion of every candid and liberal mind, it is impossible he can again find vent for his malice through any respectable channel. There is a blot in his escutcheon, which must for ever exclude him from the lists of honourable combat: and he must be sent, like some uncourteous and *recreant* knight, bereft of his habiliments, to atone for his offence by a life of austere and solitary penance.

"Victus abit, longaque ignotis exulat oris,

"Multa gemens ignominiam plagasque—

"I cannot proceed with the passage, for it is impossible that any glory can be gained against such a combatant, or any pride felt at such a victory." P. 102.

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That the third assailant is also strongly suspected by the defender of Oxford, appears in occasional intimations * ; and his objections, though not liable to the same kind of answers as the preceding, are clearly shown to be frivolous and ignorant.

This Reply produced, as might be expected, a rejoinder from the original assailants, which appeared in the 31st number of the *Edinburgh Review* : and this occasioned the tract entitled " a *Second Reply*," by the author of the first. The author now distinctly considers his antagonists as three persons, and for this decision assigns the following very valid reasons,

" By treating this Article as the production of three different writers, each defending himself against the same adversary, and vindicating his former writings from the censures passed upon them, I am certainly putting the most candid construction upon it, which the nature of the case will bear.

" It is possible indeed for great agitation of mind to betray an individual into language not only offensive and indecent, but hardly reconcileable with truth, because not consistent with itself ; but in the instance before us the violation of consistency is so frequent and direct, and occurs in parts which give so little occasion for passion to operate, that I cannot refer it to any other cause than to that division of labour, which I doubt not is found beneficial, upon the long run, in reviewing, as well as in the other useful arts. The particular examples of this failing will be noticed as we proceed." P. 1.

The third Reply contains only a few supplementary observations on part of the question with the Reviewer of *La Place* ; with an Appendix of Remarks on the tract of Mr. Drummond. Having thus given a general view of the progress of the dispute, we will proceed to state the accusations brought against Oxford, and the substance of the replies given to them.

The Reviewer of *La Place*, alludes to Oxford as being a place, " where the dictates of Aristotle are still listened to as infallible decrees"—" where the infancy of science is mistaken for its maturity,"—" where the mathematical sciences have never flourished," and where " the scholar has no means of advancing beyond the mere *Elements of Geometry*." To these accusations the most distinct answer is made by denying their truth : by the assertion of the

* As in pp. 116 and 119.

Replier, upon his own knowledge, that for more than a century the Physics of Aristotle have been discarded;—the only part of his works which can be considered as belonging to “the infancy of science:”—and by the mention of certain branches of mathematics, the subject of examination at Oxford, which are conceived to lie beyond the limits of *the Elements*. The Reviewer, having in his answer, attempted to change his ground, and to declare that he meant only the Metaphysics and the Logic of Aristotle, it is briefly answered, that the former is not taught at all in Oxford; and it is explained that the Logic of Aristotle cannot possibly produce the effects attributed to it; and *was* particularly cultivated by some of those who are acknowledged to be eminent in Mathematical or other Sciences*.

The author of the *Replies* here takes occasion to correct a very prevalent opinion, that the Organon of Bacon was designed by its author to supersede the Organon of Aristotle. It is clearly shown that their objects are perfectly distinct; and that it is no less ridiculous to pretend that the one should be relinquished because the other is enjoyed, than it would be “to discard the wind mill, because the steam engine has been invented; or to laugh at the use made of the mariner’s compass, since the introduction of gunpowder.”

As the latter part of the Reviewer’s accusation involved the question, what are properly to be called the *Elementary Parts of Geometry*, the defender of Oxford, answers by quoting the authority of D’Alembert, and that of Professor Playfair of Edinburgh, against that of the Edinburgh Reviewer. Whether this direct opposition of opinion will produce any altercation or ill-will between the two persons last mentioned, may fairly be left to the conjecture of the reader. It would surely be a lamentable thing to occasion such a contest: such

bella—plus quam civilia.

As we cannot, within a moderate compass, exhibit all the steps of this dispute, we must content ourselves with giving the summary which is supplied by the Oxonian writer, as a view of his adversary’s defence.

“First then, he complains that mathematics have *declined* greatly within the last century in England, of which one principal cause is, that they *never* flourished at Oxford.

* Particularly Dr. Wallis.

“ 2dly.

“ 2dly. At Oxford the infancy of science is still mistaken for its maturity, because the Logic of Aristotle is still taught. Yet the principal exception to this reproach, the person of whom Oxford has an undoubted right to boast as an illustrious mathematician, as one “ whose writings instructed, and will for ever instruct, the *scientific world*,” is one, who not only carefully studied the Logic of Aristotle, [Wallis] and thus mistook the infancy for the maturity of science ; but who is famous for having recommended and written a treatise of that Logic, more copious and minute than the Compendium now usually employed.

“ 3dly. An important change has of late years taken place in the studies of the University, and therefore it is *perfectly just* to say, that they *still* remain the same.

“ 4thly. The properties of Conic Sections, and of the higher curves, together with the doctrine of Fluxions, and Newton’s Principia, are regularly taught, and therefore it is *perfectly just* to say, that the student has no means of advancing beyond the mere elements of Geometry.

“ 5thly. A writer, who combats this assertion, really *confirms* it ; because, when he says these things are taught, he places certain parts of mathematical science beyond the Elements, which M. D’Alembert and Professor Playfair have directed him to arrange in that manner.

“ Such, I conceive, to be a tolerable summary of the argument which this learned adversary of Oxford maintains. Now although it is quite immaterial to that argument how long ago the present system of studies was introduced, since he acknowledges himself that he knew it *was* introduced, but says, p. 165, he was silent about it because it did not concern his reasoning, yet in answer to his question, which is put with such a tone of confidence, I will tell him, that I *know* the subjects have been uniformly taught here for twenty years past, and, I *believe*, for more than double that period, which he affirms are not taught here ; and that during the last ten years they have not only been taught, but have been made the subject matter of examinations for degrees.” P. 46.

The objects of the second assailant were to make the University of Oxford answerable, as a body, for the works issued from its press ; and to decry Mr. Falconer’s Strabo, both as to the Latinity of the Editor, and the correctness of the edition.—The former of these attempts is effectually repelled by the following clear and judicious statement.

“ The Clarendon Press has been liberally endowed, and the management of its concerns is entrusted by the University to a board of Eleven Members, called Delegates of the Press, who derive no emolument from their office. They have the entire disposal

disposal of its funds: they direct what books shall be printed; and to what extent the Authors or the Editors shall be favoured with their aid. A constant and regular supply issues from this press of Bibles, Common Prayer Books, and reprinted editions of the most useful works. Persons who project improved editions often submit their proposals to the Board, which are always attentively considered, and encouraged in proportion to the opinion entertained of the competency of the person, and the general merits of his plan. If the plan be adopted, the money for carrying it on is supplied, and the whole risk is thrown upon the public fund. It is also common for undertakings of this kind to originate with the Delegates themselves; and in that case individuals are sought out, who are thought well qualified for conducting them, and who have given, either in public or private, some proof of their fitness.

“ In none of these proceedings do the Delegates take on them that kind of responsibility which belongs to the Editor of a work, except as far as the printing is concerned. For the general plan, and the general competency of the person employed, they *are* responsible, but not for the detail of the execution. Mistakes both in matter and in language may be made, for which an Editor may be blamed: but the disgrace attached to these mistakes cannot in any fairness be imputed to the Delegates; especially if the work contain valuable materials procured by their means, and openly communicated to the world.” P. 31.

The objections to Mr. Falconer's Latinity are answered in part by acute grammatical discussions and distinctions, with many classical examples, from a careful perusal of which the Latin scholar may derive much instruction; and it is distinctly shown that the Reviewer did not understand the principles of that language, and is often guilty of barbarisms, in his attempts to correct the style of Mr. Falconer. By way of giving more weight to the invidious reflections against Oxford, Mr. Falconer was represented in the Edinburgh Review, as “ a distinguished graduate, *selected from the whole body*, at an advanced period of life;” and Mr. Tyrwhitt, (the only Oxford Editor who was praised) was stated to be “ *an auxiliary volunteer*, residing in the metropolis, *engaged in business*,” and having no title or *degree* added to his name. To these allegations the plain answers are, 1. That Mr. Falconer *never was a graduate*, that he was not even a member of the University when he undertook the work;—that he was not then at an advanced period of life—and was neither *selected from the whole body* (to which he did not belong) nor indeed selected at all. It is also shown that
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the objections against the edition of Strabo in question are positively false*.

2. With respect to Mr. Tyrwhitt, it is answered, that he was not only regularly educated at Oxford, but had taken two degrees there, and had been for seven years a fellow of Merton College: that he quitted all public employment from the year 1768, and passed the remainder of his life in critical and literary studies. But that his *Poetics*, the work particularly praised, was a posthumous publication, produced from unfinished notes. When the reader is informed that these extraordinary mistakes and misrepresentations are attempted to be defended by the Reviewer, he may easily conceive what kind of disputant he is.

The third assailant, who rails against the manner in which the learned languages are studied at Oxford, is answered, as far as his reflections appeared to deserve reply, in a clear and satisfactory manner. But first, with respect to the *utility* of *classical* learning, a point much urged by some opposers of it, after some more general reflections, the following satisfactory conclusion is made.

“ In the cultivation of literature is found that common link, which, among the higher and middling departments of life, unites the jarring sects and subdivisions in one interest, which supplies common topics, and kindles common feelings, unmixed with those narrow prejudices with which all professions are more or less infected. The knowledge too, which is thus acquired, expands and enlarges the mind, excites its faculties, and calls those limbs and muscles into freer exercise, which, by too constant use in one direction, not only acquire an illiberal air, but are apt also to lose somewhat of their native play and energy. And thus, without directly qualifying a man for any of the employments of life, it enriches and ennobles all. Without teaching him the peculiar business of any one office or calling, it enables him to act his part in each of them with better grace and more elevated carriage; and, if happily planned and conducted, is a main ingredient in that complete and generous education, which fits a man “ to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war.” P. 111.

The particular objections of the Reviewer are then reduced to four charges.

* Partly from the statement of Mr. Falconer, nephew to the Editor, published in the *Gentleman's Magazine*, Sept. 1809.

“ 1st. That classical learning forms the *sole* business of English education.

“ 2dly. That hence the taste and imagination only of the student are cultivated.

“ 3dly. That the instruction of our public schools and universities, even in classical literature, is of a limited and mistaken kind.

“ 4thly. That in Oxford particularly, every manly exercise of the reasoning powers is discouraged.” P. 116.

The first charge, says the Reply, besides being spun and twisted into the materials of every page, is also distinctly laid before us in the following terms.

“ A young Englishman goes to school at six or seven years old : and he remains in a course of education till twenty-three or twenty-four years of age. In all that time, his sole and exclusive occupation is learning Latin and Greek.”

This charge of *learning Latin and Greek*, thus stated, as if nothing but the languages themselves was to be learned, from the great authors whose works are written in one or the other of them, is treated with just ridicule and contempt : as if, says the Reply, “ the study of Bacon, of Locke, of Milton, of Addison, and all our greatest moralists, historians, and poets,” were to be called *learning English*. The second charge, it is truly answered, can mean nothing, unless the poets alone were studied. In the answer to the third charge, the gross ignorance, as well as the injustice of the accuser is ably displayed. To the fourth objection, a short and general answer is first given ; but it is more fully repelled in the fourth chapter of the Reply, where a distinct view is given of the plan of studies and examinations pursued at Oxford. The whole of this part we should be glad to insert, but are prevented by its length ; we shall therefore give only the shorter refutation, which stands in the third chapter.

“ The best answer to this will be given in the account of our studies ; and something, I trust, has been already said in refutation of it, when the false estimate made of the nature of classical learning was exposed. The student undergoes a close examination in the *subject matter* of all he reads, and some of the works most read are no light exercise of the understanding. Strict Logic, Divinity, and Mathematical theorems, whether pure or mixed, cannot fail to discipline the reasoning powers ; and these form a part of the studies in every College. There are lectures read in Experimental Philosophy, in Astronomy, in Chemistry, in Mineralogy, and in Botany : how far these pursuits *exercise* the student’s mind, can only be collected from the general tendency of

of such studies. They do not enter (except the two first, and these at the option of the candidate) into the examination for degrees; and as they are taught not by tutors, but by public professors, it cannot well be ascertained what impression they make on each individual." P. 131.

We have now noticed the chief points of this dispute, as far as the limited extent of our publication will admit, we shall conclude by inserting the spirited vindication of himself which the author of the *Three Replies* has given, in answer to the charge of incivility and rancour.

"To the world at large it is at least a novel spectacle to see an Edinburgh Reviewer appear as plaintiff in a cause of this nature. Long have we been accustomed to the complaints of men, whose feelings have been wounded by the wanton severity of that publication, whose literary pretensions have been treated with the most contemptuous ridicule, whose names have been studiously connected with every phrase expressive of scorn, whose veracity has been impeached without scruple, and who have been singled out and exposed, with malicious pleasure, as the object of indecent and scurrilous buffoonery. It cannot therefore be expected that much sympathy will be awakened by this appeal; in the breasts of those to whom the ordinary tone and temper of that Review is already known. Some people indeed may derive a little satisfaction from perceiving that this cruelty on their part did not proceed from utter apathy; and a hope may arise, that, as their sensibility has been awakened to their own sufferings, a little regard may hereafter be shewn, if not from a sense of pity, yet from a motive of prudence, to those of others.

"Since, however, the writer of this article has judged it expedient to mitigate the strain of invective which disgraced his former pages, there will not be much occasion for reverting to that topic now; and I shall confine myself chiefly to the consideration of those points, which he very justly considers as affecting, "his veracity and his knowledge." A steady and careful examination of the several points in question is indeed necessary, before any judgment can be safely pronounced; and if I am favoured with this during the philological minutiae which it is impossible to omit, I have no doubt of being able to prove *demonstratively*, that his claim to these attributes is small indeed.

"But though I wish to give him all fair play, there is one screen, from the benefit of which I trust he will be deprived in the outset of the business. To impeach the veracity of another in private life is thought to be an infraction on the rules of society. But why is it so considered? Is it not because, if the accused party be guilty, he is unworthy of a place in that society? And the

peace and comfort of the rest must be disturbed before any sufficient proof can be obtained of the matter. In the present case no such evil is to be apprehended, and no obstacle presents itself in the way of free enquiry. Again, however others may complain of the inconvenience and noise usually attending such disputes, the culprit himself cannot surely be allowed to make use of that plea, or *avail himself of his own wrong*. The accusation may indeed be preferred in language unnecessarily violent; and for this the accuser may be justly blamed; though not even then by the offending party, provided he makes good his charge. But if the offence has really been committed, permission ought surely to be given somewhere, to state it in terms which cannot be mistaken, and which, though not coarse or vulgar, are yet expressive of that indignation and abhorrence, which is naturally excited by such a practice." P. 55.

It is a common and useful prejudice among the lower ranks of our countrymen, that one Briton can always beat three or four Frenchmen, and the principle appears to have been acted upon, in several glorious instances, during the present war; particularly in the ever memorable battle of Barrofa. We rejoice to find that a proportionable vigour has been demonstrated by the champion of Oxford. His antagonists appear to have been, 1. A man of high rank and talents in a distant university. 2. An irregular volunteer, never properly trained under any system of discipline; and 3. A renegado Academic, who seeks to cover his own want of proficiency by reviling the studies which he neglected; all these the single prowess of one regular and experienced Oxonian has completely baffled and subdued. He may say with Hercules,

Nec me Pastoris Iberi
Forma triplex, nec forma triplex tua, Cerbere, movit.

ART. IX. *Four Discourses on Subjects relating to the Amusement of the Stage. Preached at Great St. Mary's Church, Cambridge, on Sunday, September 25, and Sunday, October 2, 1808. With copious Supplementary Notes. By James Plumptre, B. D. Fellow of Clare-Hall, Cambridge. 8vo. 281 pp. 7s. Rivingtons. 1809.*

THIS may almost be regarded as a book *sui generis*. It is probable that no similar work ever issued from the University press, and that none like it will ever appear hereafter.

after. That is, not altogether like it, for we do not mean to say, that the stage and the pulpit are so opposite to each other, that there is no point in which they touch; but supposing the moral nature and effects of the Drama to be selected as a topic for discussion, either in the university, or in any other *pulpit*, it is but barely possible that any other *divine* should be found so well qualified for the treatment of it as Mr. Plumptre. In a dedication, addressed to the Vice-Chancellor, the learned Dr. Edward Pearson, Master of Sidney-Suffex College, the author enters, at some length, into the history of his early attachment to the stage, which he describes as having commenced while he was a pupil at the celebrated academy at Hackney, under Mr. Newcome, where it was the custom, once in three years, to perform one of Shakespeare's plays, as a public exercise. While Mr. P. continued at school, he tells us, he became both an actor and an author; but adds, "it was here, however, that while I imbibed a love for the drama, I acquired likewise some idea of wishing to render it more proper for public representation." The reform of the stage, therefore, having long engaged the thoughts and attention of Mr. P., it seems to have been chiefly by accident, that this particular mode of delivering his sentiments to the public has been adopted, however apparently unconnected with the author's situation in the University and calling, as a divine. Mr. Plumptre very ably apologizes for himself, by candidly acknowledging, that should any be disposed to object that he has heretofore misemployed his time and his talents, he is not willing to dispute it; but is only the more anxious to make up for past imprudencies, by applying the knowledge he *has* gained to the particular service of his fellow-creatures; and he wishes it to be made evident at least, by the mode he has adopted, that "while he has been employed in a service of danger in an enemy's country, he has endeavoured to labour with the sword of the spirit by his side." Mr. P. speaks with the greatest modesty of his own dramatic compositions, and is careful to let us know, that he has long ceased to frequent the theatre, except for the express purpose of contemplating it in a moral and religious point of view.

In justice to the author of these discourses, as well as to the learned and respectable audience before which they were preached, we have judged it fit to touch upon some of these particulars, that the true motives both for the delivery and publication of such a particular set of sermons, should be duly appreciated.

The following passage, however, from the first discourse,

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may serve to set the propriety of such an address to the University of Cambridge in a stronger point of view.

“ Plays have been permitted to be performed in this place, or at least within the reach of its inhabitants at this season, for many years past. A new theatre hath been lately erected, in a situation still nearer to us than before; and circumstances have lately occurred to make the subject of their propriety be somewhat agitated amongst us.”

In which the learned author alludes to the subject of the middle bachelor's prize for that very year; which was as follows: “ *Quanquam Histrionis artem miremur, quærendum tamen utrum mores Hominum emendat magis, an corrumpat Scena?*” The first sermon is upon 1 Cor. x. 31. “ Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”

In this discourse, and the notes annexed to it, the ingenious author endeavours to show, not only that the Drama had probably a respectable origin, but that a *well-regulated theatre* has been generally approved by wise and pious persons. This in itself may be justly regarded as an important topic; because the advocates for and against stage performances have generally run into extremes: some denominating the theatre at once “ a school of *virtue*,” and others, as peremptorily, “ a school of *vice*,” “ the *house* of the *devil*,” and “ the sink of corruption and debauchery.” As the stage is ever open to all classes of persons, it would be surely better to reform it if possible, than to proscribe it entirely. That is, to show at least how it *ought* to be, and how it *might* be rendered, a *school of virtue*, than to turn our backs upon it altogether, as if it were quite incapable of any moral uses. The young *Quaker* may possibly be kept from it by the principles and discipline of his sect; but to the young of all other denominations it will continue to hold out its allurements; and that writer cannot but be regarded as a general friend to mankind, who contributes all he can to lessen its malignancy, and increase its beneficial effects.

In the second discourse, on 1 Cor. xv. 33. “ Evil communications corrupt good manners,” the learned author considers the uses and abuses of the stage; which he contemplates under the two heads of religion and morals. He thinks that the very endeavours which have been made to prevent the profanation of the name of God on the stage, have had the bad effect of introducing, or rather of preventing the abandonment, of heathenish terms, and idolatrous fancies. Instead of God, appeals are still made to “ the *Gods* ;” and instead of
Providence,

Providence, the events of life are still attributed to *Fortune* or *Fate*. This may be true enough, yet the effect not be so bad as Mr. P. may apprehend. To persons of classical and refined taste, such expressions, we should imagine, would always be received as matters of mere sufferance, not calculated to revive heathenism, so much as to preclude any irreverend allusion to the divine name, nature, and attributes; while, to persons of a less refined taste and education, the impropriety would scarcely be apparent. Still, however, upon such an occasion, this author is fully justified in bringing such points forward to the notice of the world*. That *witches* and *conjurers* have too great an importance assigned to them upon the stage, as the author insists, we are inclined to grant; though we lament, at the same time, that any relics of such a vain superstition should still remain among us, (which is undoubtedly the case), and should be glad if such fanciful and entertaining characters of the Drama might retain their places, without any hazard of doing harm; as they are at least the just representations of ancient credulity and manners.

In regard to the morals of the stage, Mr. P. censures the representations there exhibited generally, of *romantic love*; in which the great bonds of social life are too often set at nought, or entirely burst asunder. The *profligate* also is too often represented as "an amiable and rewarded character, while soberness, virtue, and piety are neglected and condemned." False honour likewise is a principle too much encouraged in our modern dramas:—"injured honour is never to be vindicated but at the point of the sword, while love, jealousy, hatred, ambition, pride, and revenge, are too

* In the notes, the author censures *Young*, and with some reason, for his introduction of heathenish notions and conceits into his *Night Thoughts*. The *Night Thoughts* breathe in general such a pure spirit of piety and Christianity, that we could certainly wish to see such allusions to heathenism discarded; but it is difficult in general to steer clear of mythology in poetical works. Addresses to angels, which the learned author also censures, in such beautiful airs, as "angels ever bright and fair, &c." we should be tempted to overlook, as not favouring so much the papistical worship of subordinate beings, as merely alluding to the truly christian doctrine of ministering spirits. Mr. Plumptre's notes in general, however upon these points, deserve attention. His *scriptural* illustrations of Shakespeare's *Tempest* certainly appear to us very fanciful; and there are some other criticisms of the same kind, to which we cannot subscribe.

often elevated into the rank of the most splendid virtues." This is certainly very true, and should as much as possible be discountenanced. *Murder* and *suicide* are too frequently chosen, as the learned author observes, as the great engines of the Drama. Other abuses of the stage are very properly pointed out, in a way that may well convince the reader, that Mr. Plumptre's attachment to the stage does by no means interfere with his feelings as a christian divine. The uses of the stage are not so particularly treated of as the abuses; but in brief, Mr. Plumptre has certainly very ably handled this part of his subject. The notes to this discourse are very copious, and of a nature considerably to interest, instruct, and amuse the reader.

The third Discourse is on wit and ridicule; their lawfulness, and the uses and abuses of them: the text being taken from the fifth chapter of Ephesians, verses 3 and 4. Almost the whole of this sermon consists of quotations from the works of other authors, particularly from Dr. Hey's Lectures in Divinity, a publication so recently given to the world, and which must be so generally known, in the University of Cambridge particularly, that we should have thought it could scarcely have been necessary to do more than to refer to it, without repeating so much at length the particular sentiments of that learned writer. The notes to this sermon are not very copious; and perhaps the whole might better have been added to the notes on the other discourses, than have appeared as a distinct part of the work; for the sermon itself is certainly little more than a compilation from other writers.

The fourth and last Discourse is expressly on the means of improving the stage, (from James iv. ver. 17.) a most important topic if it could be handled with effect, and if the author could really reach the hearts of the several persons he enumerates, as concerned in the different departments of the stage; namely, the *managers*, the *writers* of plays, the *licenser*, the *performers*, the *audience*, the *magistrates*, and the *censors*, or critics. The worthy author undoubtedly gives the best advice in his sermon, and has added much important matter in his selection of notes, to impress on the minds of all the above persons the high duties incumbent on them*. Under the head of *managers*, we are anxious to record the fol-

* In this sermon, however, we have also to regret a want of original matter; the quotations from other writers are of an extraordinary length,

lowing circumstances, as particularly creditable to the parties. In note C. Mr. P. says:

“ I am informed that the manager of the Nottingham company of players will not have a person of bad character in his company; and that the same is the case with the manager of the Lincoln company; and I understand that the Norwich company bear an excellent character likewise.”

Too much praise cannot be given to this kind of care and circumspection; the private characters of provincial performers being often as detrimental to the morals of the community, as the most objectionable dramas. There are several other anecdotes preserved in the notes, which serve to prove that there are managers, writers, and auditors, even in the present corrupt times, who have not only shown a quick discernment in the detection of what is offensive, but a readiness to correct and remove whatever is publicly pronounced to be objectionable. The Lord Chamberlain also, as licenser, has been known to pay respect to the remonstrances of the Society for the Suppression of Vice. We join, however, with Mr. P. in wishing, that this great officer of state would always consider the power, lodged in his hands, of stopping such things *in limine*; and that *morals* deserve his attention fully as much as *politics*, which are too often the principal thing regarded in the rejection of new pieces.

In the notes to this Discourse, we have some curious strictures on the *Stranger* of Kotzebue, *Lover's Vows*, and other Plays, which have been censured by Mrs. H. More, and Mrs. West, as of an immoral tendency. It is not our design to enter upon the merits of this discussion. That they are capable of being defended upon several points, Mr. P. has certainly shown with some success; but he himself allows, at the same time, that they are faulty in others; therefore they must still remain among the class of exceptionables. He refers us also to Mrs. Inchbald's preface to her edition of the British Theatre. In his defence of the Plays objected to, he dwells rather too much upon the character of other performances of the same nature. He would defend the German school, by showing that many of our English writers have been as much to blame. This is scarcely allowable, in an author who proposes a general reform.

Upon the whole, however, we must say of this work, as we have of other publications of the same worthy author*, that the piety and good intentions of the writer are conspicu-

* See vols. xxvi, xxvii, xxx, &c.

ous through the whole; and that it is undoubtedly calculated to do great good among many classes and descriptions of people. We should hope, too, that it cannot fail to produce some important effects, if not publicly, or so generally as might be wished, yet on many individuals in those several classes of persons, whose interest and security Mr. P. appears to have so much at heart. If the theatre cannot be altogether reformed by such works, they may yet be of great importance, if they serve to narrow and lessen the effect of any bad impressions which its abuses are calculated to excite.

ART. X. *Brief Remarks on the Character and Composition of the Russian Army, and a Sketch of the Campaigns in Poland in the Years 1806 and 1807. By Sir Robert Wilson, Aide-de-Camp to the King; Knight of the Military Order of Maria Theresa, &c. &c. &c.* 4to. 306 pp. 1l. 11s. 6d. boards. Egerton. 1810.

IT is very consolatory to Englishmen, at this period, to receive repeated and effective demonstration, that the prowess of the great enemy of Europe, when fairly put to the test, is far from invincible; that much of his success has been owing to treachery, much to the imbecility of those to whom he was opposed, and not a little to the terror of his name. Our countrymen, to their immortal honour have, on multiplied occasions, proved their decided superiority to Bonaparte and his myrmidons, and it does not appear at all unlikely that the time is fast approaching, when the mist will be dissipated, and Europe will see the tyrant in his true colours, will no longer tremble at his name, but roused by the example of Britons, will endeavour to imitate their example, will vindicate the rights of the oppressed, and restore its injured nations to liberty and honour*. It is surely impossible that the discomfiture experienced by the French from the arms of Englishmen, first at Acre, afterwards in Egypt, at Maida, Vimeira, Talavera, Barrofa, and various other places, should not have a moral operation upon surrounding nations who are spectators of the contest. It is our earnest prayer that this may happen, and we think this operation must be powerfully encouraged by the publication of Sir Robert Wilson, in which it is clearly demonstrated, that the ostentatious bulletins of the French armies are always at variance with truth and fact; that their successes are al-

* While we are correcting this passage, we receive the first intelligence of a revolt in Holland,

ways exaggerated beyond all bounds of moderation; and that very frequently, when vanquished, they assume the tone and insolence of conquerors.

After the total dispersion of the Prussian forces, Sir Robert Wilson was attached to the Russian army, and was present in the whole of the campaigns of 1806 and 1807. A soldier of high eminence and character himself, he of course viewed every place, circumstance, and battle, with a military eye, and has given us a narrative of all that he observed, in the plain and forcible language of truth.

He commences his work by reprobating what he conceives to be a most injurious representation of the character, customs, and manners of Russia, as exhibited in a popular work, which for sundry and important reasons has not yet come before us, but which has made a deep impression upon the public mind, and been the subject of much and earnest controversy. Sir Robert Wilson appeals, in vindication of all that he urges in opposing the representations of that work, to the great and high authorities of Lord G. Leveson Gower, Earl Gower, Lord Whitworth, Lord Malmesbury, and many other individuals of exalted rank. The whole, indeed, of the introduction, which extends to thirty pages, contains an honourable tribute of respect to Russia, introducing, very properly, a vindication of his own assertions in a former work, relative to the conduct of Bonaparte in Egypt, in which the accuser still persists, with the unaltered conviction, that they will be ultimately proved.

From this part we extract a specimen of the accuracy of French bulletins, contrasted with the real statement of facts, as exhibited by a British officer of high rank.

“ *Extract of Massena's dispatch.*

The English were *never* engaged in so brisk an affair! We took—

2 pieces of cannon.

1 stand of colours.

Killed the colonel of the 43d.

The colonel of the 16th dragoons.

Major Brown, 52d regiment.

60 officers killed.

24 buried on the ground.

400 serjeants and privates killed.

700 wounded.

400 prisoners.

Total 1560 killed, wounded, and prisoners.”

“ General Craufurd's official return, from the returns signed by the commanding officers of regiments.

Officers killed (one of which was a field-officer) ..	4
Serjeants	3
Soldiers	29
Officers wounded	22
Serjeants	10
Soldiers	104
Officer prisoner	1
Serjeant	1
Drummer	1
Privates	80
Total	<hr/> 255 <hr/>

Massena's account	1560
British ditto	<hr/> 255 <hr/>

Difference between truth and falsehood

1305''

P. xxvi.

We insert also Mr. Hutchinson's letter, as honourable to all parties.

“ MY DEAR WILSON,

London, Nov. 24, 1810.

“ I have received your note, and am rejoiced to learn that you are about to vindicate our most kind and gallant friends, the Russians, from the aspersions cast upon them by some late publications in this country. It will afford me infinite satisfaction to give you what assistance I can in this your very laudable undertaking; and I shall lose no time in furnishing you with such remarks upon the state of Russia, the condition of her people, their habits and manners, as my own observations during a late extensive tour have enabled me to make. Short and desultory as these must necessarily be, from my never having had the most distant idea of being required to lay them upon an author's desk, I shall still, I fear, not be able to let you have them in time for your publication, being at this moment much occupied in other pursuits, to which I am under the necessity of attending; but I hope soon to have it in my power to furnish you with them.

“ I can assure you with great truth, that I feel most indignant at the shameless calumnies and unfounded accusations which have been made against this people, and that too in the most illiberal manner. We are not justified in libelling and defaming the court, the nobles, the army, and the peasantry of Russia, because we are unfortunately at war with her.—Justice is due even to an enemy,

enemy. To describe an entire people as vicious and barbarous, and with whom no intercourse should be held, is in itself practising that which we arraign and condemn. There is nothing moral, wise, or polished, in labouring to perpetuate dissensions between states; nothing more arrogant, more injurious, and discreditable to our country, than to be profuse in our censures of other nations—to be ever ready to credit and publish their faults and defects, and to attribute to millions those vices which we may have observed in the conduct of individuals. There are certain great imperious duties incumbent on nations towards each other, which ought not to be violated under any varying circumstances of peace or war.

“ Believe me to remain,

“ My dear Wilson,

“ Your very sincere and faithful

“ CHRISTOPHER HELY HUTCHINSON.”

P. xxviii.

At the end of the introduction, the reader will find some brief but comprehensive and satisfactory remarks on the character and composition of the Russian army. Of the Infantry it is asserted, that they are athletic, and that with respect to the use of the bayonet, the British alone can dispute the superiority with them. They are undaunted, always reluctant to retreat, patient, patriotic. That this feeling is carried even to excess, the following anecdote will evince.

“ A party of Russian officers, who had been taken at Landsberg, were marching to Prague on parole, but under the charge of some French officers; a corps of [Russian] marauders surprised them, and after some violence the Russian soldiers were indiscriminately proceeding to dispatch the French, when the Russian officers interfered, and endeavoured to explain, that as these French were but an amicable escort to them, who had given their *parole*, their lives must not only be preserved, but that honour obliged the Russian officers to refuse the opportunity of release, and bound them to proceed as prisoners of war until regularly exchanged. The marauder captain stepped forward—‘ Will you,’ addressing himself to the Russian officers, ‘ join and command us, and conduct us to our country? If so, we are bound to obey you, but with this annexed condition, that you do not interfere with our intention of putting to death the French who are in your company.’ ‘ No, we cannot,’ was the answer; and arguments were urged to justify the propriety of their decision. The marauders then assembled as a court-martial; and, after some deliberation, the captain re-advanced, and delivered its sanguinary decree. ‘ The French, for their atrocious conduct to Russian prisoners on every occasion, have merited death.—Execute the sentence.’ Obedience was immediate, and the victims were successively shot.

This

This lawless assassination completed, silence was again ordered, and the leader resumed his harangue—"Now, degenerate Russians, receive your reward; you, forgetting that you were born so, that your country has a prescriptive right to your allegiance, and that you have voluntarily renewed it to your sovereign, have entered into new engagements with their most hated enemies; and you have dared to advance in your defence, that your *word* must be binding in *their* service, when you violate the *oath* you have sworn *against* them. You are therefore our worst enemies; more unnatural, more wicked than those we have slain, and you have less claim upon our mercy. We have unanimously doomed you to death, and instant death awaits you." The signal was immediate, and fourteen officers were thus massacred for a persevering virtue, of which history does not record a more affecting and honourable trait. The fifteenth (Colonel Arsinoef, of the imperial guards) was supposed dead, the ball of the musquet having entered just above the throat. He was stripped, and the body abandoned on the frozen and freezing snow. Towards night, after several hours torpor, sense returned; and whilst he was contemplating the horror of the past and present scene, identified, not only by his own condition, but still more painfully by the surrounding corpses of his mangled friends, and momentarily becoming more terrific, from the apprehension of an horrible and unmitigable death, he perceived a light, towards which he staggered with joyous expectation; but when he approached the hut, a clamour of voices alarmed his attention. He listened, and recognized his carousing murderers! He withdrew from imminent destruction to a fate, as he then supposed, not less certain, but less rude and revolting. He had still sufficient strength to gain the borders of a no very distant wood, where he passed the night without any covering on his body, or any application to his open wounds. The glow of a latent hope, perhaps, preserved animation, his fortune did not abandon him, his extraordinary protection was continued; and as the day broke, he perceived a passing peasant girl, who gave him some milk, finally sheltered him, and obtained surgical relief. He recovered, and went to Petersburg. The Emperor ordered him to pass the regiments in review, that he might designate the offenders. He declined to do so, observing that 'he thought it unadvisable to seek an occasion for correcting such a notion of indefeasible allegiance. That it was better to bury in oblivion a catastrophe that could not be alleviated, than by an exemplary punishment hazard the introduction of a refined polity and manners, which, by denationalizing the Russian, prepared him for foreign conquest; that Russia was menaced by an enemy, who could only triumph by the introduction of new theories, generating new habits; and although he had suffered from an effort of more liberal philanthropy and respect for the laws of war, he would not at such a moment be accessory to innovations which removed
some

some of the most impregnable barriers to the designs of France.' ”
P. 6.

The other branches of the Russian army who are particularly described, are the Light Infantry, the Imperial Guards, a noble and distinguished body of troops, the Cavalry, Artillery, which is always numerous, and the Cossagues, a most valuable and interesting class of troops. Of these soldiers numerous anecdotes are related, and more particularly of their leader, the gallant General Platow, designated by the title of Attaman. It would be unpardonable not to insert the following :

“ It was in this retreat that their Attaman Platow evinced a trait of that superior mind which attained his station, and which, if he had received a liberal education, would have rendered him one of the first men of the age, as indisputably he is one of the most eminent warriors. After Buonaparte had brought up a second corps of his army, supported by the whole body, he advanced with rapidity, resolved to overwhelm the rear guards of Platow and Bragratiou; before they passed the bridges of the river, which flowed behind them, and to which they had to descend.

“ The Cossagues saw the impending danger, and began to press back in confusion. Platow checked, but found the disorder increasing. He immediately sprang from his horse, exclaiming to the Cossagues, “ Let those who are base enough abandon their Attaman.” The corrected lines paused. He gradually moved; with a waving hand kept back those who trespassed; sent his orders with calmness; reached the town in order; halted at the bridge until every man had passed, destroyed it, and still on foot, proceeded on the other side of the town, struggling above ankle deep through the heavy sand; nor could the most tremendous cannonade, and the incessant fire of the French battalions, crowning the opposite heights, and who commenced their volleys as they formed successively, accelerate his pace, or induce him to mount his horse, until the object was attained, and superior duty obliged him, for the direction of other operations. His mien, his venerable and soldier-like appearance, his solemn dignity of manner, combined, with the awful incidents of the scene, to render this one of the most imposing and interesting sights that could be witnessed.” P. 28.

“ When a British officer was observing the retreat of Marshal Ney from Guttstadt, his dress and telescope attracted the attention of the enemy, who directed some cannon at him: the first ball struck the moist earth under his horse, and covered the animal and rider with the sods;—a second ball was fired with similar accuracy, when the attendant Cossaque rushed up to him with resentment in his features, and pointing at his helmet, desired him

to change it with his cap; and on the officer's refusal, he attempted to snatch it from his head and substitute his own, but during this contest a shower of musket balls rendered the horses wild, and they flew apart. When the Cossaque was afterwards asked by the Attaman, with feigned anger, for his own explanation of such disrespectful conduct;—he replied, “I saw that the enemy directed their fire at the English officer on account of his casque and plume—I was appointed by you to protect him—I knew you had marched with many Cossagues, but only one stranger; it was therefore my duty to avert mischief from him by attracting it to myself, and by so doing preventing the sorrow you and every Cossaque would feel at the loss of a guest perishing in your service.” P. 37.

To the Cossagues succeed the Basquiers, a species of Cavalry with helmets of steel and coats of chain mail, and finally, the officers, who are represented as in general unexceptionable. The Commissariat is described as wretched, the hospitals as wanting many new regulations and improvements. Some general remarks, marked by sound sense and judgment, conclude this portion of the volume, of which we shall only introduce the concluding paragraph.

“Buonaparte and the French nation have witnessed and felt the courage of Russian armies, and their efforts under the most distressing and enfeebling circumstances. He has seen their desperate valour retrieve almost irretrievable errors, and he has found that superior force alone can retrograde their columns; that the Russian shrinks not from the French bayonet, the sabre, or the fire; and the battles of the late campaign have engraved an indelible respect and awe for Russian courage and prowess.” P. 70.

At page 71 commences, what is modestly termed, A Sketch of the Campaigns of 1806 and 1807, between the Russian and French armies in Poland, with the apposite, though perhaps, trite motto of “Fiat justitia.” But if such a strict regard to truth and fact were ever necessary, it becomes particularly so, when, as appears from the appendix, in which the French Bulletins are exhibited, the grossest misrepresentations and falsehoods are held out to the world, and the Russian armies described as depressed, degraded, and vilified, when by a careful examination, and with a view to the disastrous perplexities in which they were implicated by circumstances, they will be found to be entitled to the warmest praise, and to have earned no small degree of glory.

Into the more minute and particular details, we have not the leisure, and perhaps not adequate ability to enter.

We refer to the work itself, from which it will be evident, that the unavoidable retreat of the Russians was conducted in the most masterly manner, and with the most destructive losses to the French; that wherever a stand was made, the superiority was often dubious, and often unequivocally in favour of the Russians. We cannot, however, deny ourselves the satisfaction of ornamenting our journal with the spirited and even sublime narrative of the battle of Eylau, which the reader may afterwards contrast with the French bulletin.

“ Perhaps no night was ever more awful, no occasion ever excited an higher interest. The approximation—The contact of the adverse armies—The importance of their character and objects—The fortunes that awaited their achievements—The events that depended on them—The presence of 150,000 men undaunted at the aspect of battle’s terrific preparations, but impatient for mutual slaughter—The wintry wildness of the scene, faintly cheered by the partial fires, on whose blaze the darkness of the storm rested, and whose flames, chilled by impenetrable icy beds, but exposed to view the shivering groups extended around—Knowledge of the Russian sufferance—Commiseration of their helpless distress—Admiration of their heroism—Anxiety for their fate, kept unclosed the wearied eye, and oppressed the mind with variety and weight of thought: but at earliest dawn, when the firing of small arms commenced, universal joyous confidence dispelled all other cares but that of rendering the contest most destructive to the enemy.

“ Soon after day-break the Russian cannon opened, and played very heavily, but rather at hazard, as the French columns were principally concealed by the favouring swells of their ground and the town and suburbs of Preuss Eylau. The French cannon quickly replied with vigor and effect, as every man of the Russian army was exposed from head to heel.

“ About half an hour after the cannonade began, the French made an advanced movement with their left in column, supported by a strong body of cavalry, to turn the Russian right, and another strong column passed out of the town of Preuss Eylau by the church, with the intention of storming the center, whilst 150 pieces of cannon covered their approach, and 40 pieces of the Imperial Guard played upon the center Russian battery. These troops had not advanced above three hundred yards, repelling the Russian tirailleurs, when the Russian cannon shot, admirably directed, ploughed through the mass, and so shattered their order, that after a minute’s pause they inclined for shelter behind a detached house, but, being still exposed, they rushed back in the wildest disorder to the town; whilst the other columns and the cavalry, also oppressed with bullets and grape, broke and fled,

B b

pursued

performed by the Russian cavalry and light infantry, who again dislodged the enemy from the village and avenue of trees which they had sought to occupy the preceding evening.

“ The French, repulsed in their first assaults, maintained a very heavy fire of artillery from their heights and the salient points of the town, and as the whole Russian army was still exposed to their observation and fire, with much effect, as to the destruction of men.

“ Some time afterwards, several French columns attempted to carry the village of Serpallen in front of the Russian left, and in advance of which village there had been, from day-break, a sharp fire of musquetry; but General Baggavoute, who was stationed there, having received a reinforcement of two regiments of cavalry, attacked the enemy and drove them with great loss back upon the wood which bordered the right of the French position. Animated by this success, and further reinforced by the cavalry, the Russians charged various detached columns of communication with the completest success, and took several eagles, so that the enemy was obliged to reassemble his forces towards his own center. The village of Serpallen had however been set in flames during the contest.

“ Heavy snow-storms obscuring the atmosphere, and driving with great violence in the faces of the Russians, had hitherto favoured the approaches of the enemy, and a very heavy storm falling about mid-day, presented an occasion which the enemy did not omit to use, or the Russians to prepare against. When the darkness was clearing, six columns of the enemy, including the French guards, and supported by the cavalry and a numerous artillery, were discovered close upon the first line of the Russians. At that instant General Beningzen galloped forward with his staff, directed the reserves to advance, and marched down to meet the enemy, whilst his exulting troops shouted acclaiming peals of victory.

“ The brave Russians, (it is difficult to refrain from enthusiastic expressions of praise when their conduct at this awful moment is recollected) inclining inwards, eagerly pressed on, indifferent to the shower of balls that plunged through their ranks, and uniting with the first line, the whole charged home upon the enemy, who, panic-struck by this unexpected attack, instantly gave way, abandoning their cannon and several eagles, and pursued, when the army ceased to advance, by the musquetry fire of one of the deploying columns, and the artillery of all the batteries.

“ The efforts of the French cavalry had been equally unsuccessful; the Russian cavalry overwhelmed them, pursued them to the French batteries, took two eagles and twenty cannon from the fugitive infantry rallying upon their heights, and extended the almost unparalleled carnage to their very reserves.

“ A regi-

“ A regiment of French cuirassiers had, during the storm, gained an interval in the Russian line between their center and left wing; but the Cossques and some hussars, immediately as they were perceived, bore down upon them. The cuirassiers, apparently like men stupified by the magnitude of their own enterprise, and unprepared for success, rushed with a considerable detour, through the rear of the camp, and then turned towards the right of the Russian right wing, but their bodies successively tracked the course, and only eighteen escaped alive,

“ The Russian army, which had now advanced several hundred paces, was, if possible, more than ever exposed; but the columns remained as a rampart to be battered down, thus proving the superiority of their active and passive courage over an enemy who only advanced with a faltering step to be destroyed, or retired behind the cover that his position offered for shelter.

“ The enemy's attack having been thus completely baffled, measures were taking to secure the victory on General Lestocq's arrival, who was momentarily expected to appear, as officers had come from him, and orders had been sent for him to expedite his march, when a French corps was observed advancing from a wood to turn the Russian left; and almost immediately a very severe fire was directed upon the Russians, who endeavoured to maintain Serpallen, but notwithstanding their gallantry and perseverance, were obliged to abandon it. Two regiments were then sent to extend the Russian left to Saufgarten, but the French advanced with such impetuosity that they rapidly gained ground towards the rear of the Russian army, and as another body of the enemy was seen advancing upon the right of the corps which was hitherto turning their position, the left wing and the greater part of the center was thrown back almost at right angles with the right wing. In the circumstances under which this movement was executed, disorder could scarcely be avoided, and the enemy reached the farm-house behind the center of the position, which had been General Beningzen's head-quarters on the previous evening, whilst their artillery, posted on favourable eminences, played with great execution throughout the field.

“ Never was a change more sudden. The victors were yielding the field to the vanquished, and surprize and alarm were rapidly displacing confidence and paralyzing exertion.

“ But whilst anxiety was at its height, and a supporting movement of the enemy from Preuss Eylau was apprehended, as one division alone remained in the Russian right wing,—at that critical moment, General Lestocq, (whose approach had been so long announced, and whose arrival had been so long earnestly expected, but who had to perform his march pressed by Marshal Ney's corps) entered the field by the village of Althoff, where a battalion of grenadiers and some Cossques were left to check the progress of Marshal Ney—proceeded uninterrupted by the left of the

enemy's army, to which his right flank was exposed—passed the Russian right—rapidly moved, in three columns, along the open tract in its rear, and advanced upon the village of Kutschitten, already occupied by the enemy.

“ After an able disposition for the attack of the village and the prevention of succour, the two columns destined for the assault, and supported by a battalion of grenadiers, impetuously rushed forwards, and were met by the enemy at the extremity of the village, but the greater part of the French were instantaneously put to death with the bayonet, and the fugitives in vain endeavoured to rally on reserves in the street—every impediment was forced, and, as a last resource, they fired the village for the purpose of sheltering their flight. The precautions of General Lestocq had, however, environed them with destruction; the troops, directed to intercept their retreat on Lampasch, or the wood between that village and Anklappen, charged as they sallied out, and not one man of the whole 800, who had originally defended Kutschitten escaped: one eagle was taken; and the three Russian guns abandoned in the retreat of the Russian left wing, were recovered by the Russian regiment of Wyburg. This service being achieved, General Lestocq formed his corps in two lines, the cavalry forming the second line; and one regiment extended the left of the infantry, to keep in check the enemy's right; he then advanced in the direction of the wood between Anklappen and Lampasch, with his rear towards the captured village of Kutschitten, upon the enemy, whose advanced line had been cannonaded during the storm of Kutschitten, and driven back to the entrance of the forest. The corps of General Lestocq never fired a shot until within a few paces of the enemy, when a furious action with artillery and musquetry commenced. The Prussian guns, having an advantageous position, overwhelmed the fire of the French cannon, and, at the same time, occasioned their troops an unremitting heavy loss; and the Prussian infantry being at length less exposed than the enemy, in consequence of some broken ground, their fire occasioned such a carnage, that, notwithstanding the treble superiority, at least, of the French, the enemy were compelled, after half an hour's combat, to yield the ground, and abandon between 3000 and 4000 killed or wounded. The Prussians, who had, till that moment, remained in the most regular alignment, now advanced forwards to close upon the enemy, and chased them through the forest towards Saufgarten, until night arrested their victorious career.

“ The Russian left had also rallied, under the protection of the flying artillery judiciously posted, and the columns being formed, readvanced, drove the enemy back as rapidly as he had proceeded, recovered the farm house, expelled him from the wood, and by a bold attack of cavalry, which destroyed an entire column, dispersed them in the greatest disorder.

“ Night

“ Night had now closed in darkly, and only an occasional shot or shell was fired from the heights above Eylau; but as Marshal Ney had driven the Prussian battalion and the Cossagues from Althoff, (from whence they had retired with the most gallant and skilful conduct, so as to unite with the Russian right) and had occupied Schloditten, which post menaced the communication with Königsberg, General Beningzen ordered a division under General Kaminskoy to storm it, which order was executed about ten at night, with irresistible ardour, and the huzzas of the charging troops being heard at Preufs Eylau, the enemy supposed that a general attack would be renewed, for which Buonaparte found his army so little prepared, that he sent off his heavy artillery, baggage, &c. to Landsberg, ordered Davoust to join him, and withdrew his troops back upon the heights immediately in front of the woods, where he with difficulty reassembled the wreck of his shattered and dispirited army, and awaited information of the Russian movements.

“ About eleven o'clock, the Russian generals assembled (still on horseback) when General Beningzen informed the circle that he had determined, notwithstanding his success, to fall back upon Königsberg, for he had no bread to give the troops, and their ammunition was expended; but by a position in the neighbourhood of such a city his army would be certain of every necessary supply and be assured the means of re-equipping itself so as to appear again in the field before the enemy could repair his losses.

“ All the Russian generals entreated General Beningzen to keep the field, and not render nugatory a victory so dearly bought. They assured him that the enemy was in retreat; that his own army was ready to advance at the moment; and General Knoring and General Tolstoy (the quarter master general, and second in command) offered to move forward and attack whatever troops Buonaparte might have rallied, and thus complete the victory; and at all events they pledged their lives that if he but remained on his ground, the enemy would retire altogether. General Lestocq also urged the same arguments; but General Beningzen thought it his duty not to incur the hazard of a reinforcement of fresh troops enabling the enemy to cut off his communications with Königsberg. He found the privations of his army now pressing heavy on their physical powers. He knew his own loss was not less than 20,000 men, and he was not then aware of the full extent of the enemy's disorganization and loss, which was afterwards proved to exceed 40,000 men, including 10,000 who had quitted their colours under the pretence of escorting wounded, &c. and who did not return for many days; he therefore persevered in his original determination, directed the order of march, and after thirty-six hours passed on horseback, without any food, and being almost exhausted, placed himself in a house filled with several hundreds of dead and dying, to obtain an hour's repose amidst the groans and shrieks of the wretched sufferers.

“ During the suspension of movements, a few moments were afforded to contemplate the field of battle, and never did a more terrible spectacle present itself. Fifty thousand brave men since sun-rise killed and wounded, and a great part, being struck by cannon shot, exposed still on the ground without the means, without the hopes of succour. Near fifty thousand heroes, still gallant in spirit, but worn out by fatigue and exhausted by hunger, unable to keep the field which their valour had won, and about to abandon their mangled comrades, who were imploring their assistance and protection.” P. 100.

That Bonaparte should be cautious of insulting such an adversary cannot, after the perusal of the above, appear at all surprising; that he really was thus wanting, is sufficiently apparent from the remainder of the narrative. It is evident, that after losing above 100,000 men, this mighty warrior, who had boasted that he would plant his eagles on the towers of St. Petersburg was, after a bloody campaign of six months, hardly able to reach the frontier of Russia; nor should it be forgotten, that Russia had only the feeble aid of Prussia and Sweden, whilst her adversary was supported by Switzerland, Italy, Saxony, the Confederation of the Rhine, Holland, part of Poland, and even of Spain.

Sir Robert Wilson, with the candour of an Englishman and the gallantry of a soldier, renders proper honour to the exertions and talents of Bonaparte, and particularly for the skill and expedition with which he recovered from the perplexity with which he was precipitated by the battle of Eylau above described. Nevertheless, the Russians have here their due rank assigned them; and no one, after perusing this most interesting and entertaining volume, will presume to assert, that the ruler of the French nation did not in these campaigns meet with antagonists worthy of him, with all his reputation.

Some excellent plans are subjoined of the battles of Pultusk and Eylau, the positions of the armies at Heilsberg and Friedland, and a very valuable map of the whole theatre of the war.

ART. XI. *An Account of the remarkable Effects of the Eau Medicinale D'Huffon in the Gout.* By Edwin Godden Jones, M. D. Member of the Royal College of Physicians of London, and Physician extraordinary to his Royal Highness the Duke of York. Crown 8vo. pp. 101. 4s. 6d. White and Cochrane *. 1810.

* A second edition of this work has made its appearance, but we do not perceive that it contains any additional matter.

ART.

ART. XII. *A Treatise on the Causes, Prevention, and Cure of Gout; with Remarks on the Eau Medicinale, and a comparative View of the State of Medicine in Great Britain, France, and Germany.* By J. Desgenette, C. M. 8vo. stitched. pp. 34. 2s. 6d. Foster and Co. 1810.

THESE publications, though small, are very extraordinary; they differ in style and in quality, but they have both the same object in view; the effrontery of one of them indeed is shameless, and the design unequivocal, but the other is more dangerous, because it appears with greater authority. The college walls continually reverberate with the cry of *no quackery*; the interests of society demand its suppression; yet we have the mortification to find an extraordinary Physician to a Royal Duke, and a member of the Royal College, volunteering his services to revive a defunct *nosstrum*! for such in truth was the *Eau Medicinale* in France, before it was introduced here. Dr. Jones, it is true, has selected one disease in particular, on which this admirable remedy is supposed to exert its miraculous powers; but we shall show in the sequel, that the proprietors recommend the *nosstrum* in a variety of complaints; in some of which we do not hesitate to assert our conviction, that a full dose of it would prove fatal.

Dr. Jones commences his pleasant story with an attempt to excite the curiosity, and interest the feelings of gouty subjects, by solemnly informing them, that, ‘though the gout has in all ages engaged the attention and researches of physicians, in a greater degree than almost any other disease, yet the afflicted have ever had to lament, that medical science had contributed no effectual means to alleviate their sufferings.’ In corroboration of these remarks, he might have aptly quoted the words of the unhappy Podagricus in Lucian’s *Tragopodagra*.

Ὅι μοι, παπαί γε τείρομαι, διόλλυμαι,
 Ἄπαν πέπαρμαι γυνὴν ἀσκόπων κακῶν.—
 Ἐλείρ’ ἀνάσσα, φάρμακον γάρ ἔτ’ ἔμδον,
 Οὐτ’ ἄλλο, δύναται σὸν ἀναχαιτίσαι δρόμον.
 Ψήφοις δὲ πάσαις, πᾶν ἔθνος νικᾷς βροτῶν.

Having reminded his readers of the painful and incurable nature of gout, Dr. Jones flatters himself, that he shall perform an acceptable service in ‘announcing the discovery of a remedy, which has seldom failed to relieve the pain of

the severest paroxysm in a few hours, and to remove the paroxysm itself in two or three days, leaving the health in as good condition as before the attack.' But aware, that gouty patients, who have tried many remedies in vain, must be suspicious of a new *nostrum*, he thinks it necessary to stifle any rising apprehensions on that score, and adroitly states, that he is not writing a book to recommend a *nostrum* of his *own* invention, but of a Monsieur D'Huffon, who flourished in France forty years ago as a half-pay officer. He avers, even, that he is not acquainted with the composition of the medicine, and has not a single dose of it at his own disposal. His *only* motive in recommending it, as he observes, is 'an anxious desire to alleviate the sufferings of a numerous class of patients, by bringing them acquainted with a remedy hitherto unknown in this country, &c. &c.' We fear that this disinterested philanthropy will not appear so amiable as it deserves, because, unhappily, the fraternity of quacks who become wealthy, with such asseverations constantly in their puffs, have strangely perverted the meaning of language. From the author's disinterested philanthropy too, it would appear, that he has permitted the following advertisement to be passed between his title page and dedication, so as to lie between the respectable names of Edwin Godden Jones, M. D. and Sir Walter Farquhar, Bart. to whom this work is inscribed. 'ADVERTISEMENT. *The Public is respectfully informed, that Mr. Chardron, proprietor of the Eau Medicinale, has appointed Mr. Besort to form a regular dépôt for it in the country; and that the said dépôt is established in London, at No. 18, St. James's-street, where in future there will be a constant supply of the Medicine.*'

We remember that a very modest kind of gentleman who professed to cure scrofula, by making his patients wear a piece of vervain root, concluded his 12th edition of cases so cured, with the following disinterested remarks.

'Many many guineas have been offered me; but I never take any money. Sometimes indeed genteel people have sent me small acknowledgments of tea, wine, venison, &c. Generous ones, small pieces of plate, or other little presents. Even neighbouring farmers, a goose or turkey, &c. by way of thanks.'

But it is time to say something of this famous Eau Medicinale D'Huffon, on which Dr. Jones has the rare merit of writing a book. The account which he gives of its first introduction in France, is suspiciously imperfect. He informs us, that it was first recommended 'with a view to its
evacuating

evacuating powers ;' that ' it was *probably* useful in some cases ;' that some persons subject to gout, ' took the *Eau Medicinale* during a paroxysm, *probably* as a cathartic ;' and that they were agreeably surprized to find their pain abate in a few hours, and in two or three days got rid of the paroxysm itself, ' which in its ordinary progress would very *probably* have lasted as many weeks.' This ' singular success,' ' began to make a great noise in the world,' the remedy was applied in many other diseases, and ' was attended with unexampled success, even in cases where all other resources had failed.' In short, its success was so great, ' that the sale of it was suppressed at Paris, in 1778, by an order from the Police :' an odd proof certainly of success ! This prohibition was not long in force ; but its existence proves clearly enough that the success was not always of a kind to be approved by the government. The remedy also met with violent opposition, and various pamphlets were exchanged on the subject ; but Dr. Jones, though he had an opportunity of perusing the arguments on both sides of the question, has thought proper to adduce evidence only *in favour* of the medicine, leaving his credulous countrymen to ' discover its violent effects by their own experience.'

The few extracts which he has quoted from French authors in its support, were written in 1783, from which we presume that the *Eau* was then at the height of its fame. These testimonies are in the true style of puffing ; one correspondent states, that " patients afflicted with gout, look upon this precious remedy as a present sent by Divine Providence, to relieve them from the severity of their sufferings ;" another declares, that the successes of the *Eau Medicinale* would be altogether incredible, if he had not witnessed them himself. But, whether from fickleness, or dread of the *divine* effect of the remedy, the good people of France soon forgot it altogether ; so completely indeed, that when Dr. Jones was at Paris in 1803, he could scarcely obtain any information respecting it, except from Hufson's own publications, and from one physician, who told him, " that it was considered as a violent and unsafe remedy, whose powers in the gout, if it had any, had been exaggerated." But as is often the case, what does not succeed at home is esteemed abroad. This curious water made its way into Germany, where it performed many wonderful cures.

Dr. Jones informs us, that he became acquainted with the properties of the *Eau Medicinale* through Mr. Craufurd of Arcnomes, whom he met at Montpellier in 1802. This

gentleman's sufferings in the gout, we are told, have scarcely ever been exceeded, and beginning at an early period of his life, had nearly deprived him of the use of his limbs. During his travels in France, he heard of the *Eau Medicinale*, and took every opportunity to ascertain what were its effects. He did not, however, venture to take it till the year 1808, when being attacked with gout in both hands, he took a full dose, and experienced the usual good effects, a speedy cessation of pain, and the entire removal of the paroxysm within forty eight hours. From that time, it is certainly true that several noble, honourable, and distinguished personages have taken the remedy; but whether with, as Dr. Jones asserts, *uniform* success, is not so clearly proved. The demand for the medicine was now greater than the supply; but as "the speculation has turned out a good one," the doctor feelingly hopes that "in future there will be no want of a supply."

'The *Eau Medicinale* was chemically examined, in 1782, by M. M. Cadet and Parmentier, who declared that it contained no metallic or mineral substance, and that it was a vinous infusion of some bitter plant or plants.' P. 9.

Dr. Jones gives the following account of its effects:

"In four or five hours after taking the remedy, the patient usually begins, however severe the paroxysm may be, to experience a diminution of pain, he generally falls into a quiet sleep, and awakes in the morning nearly or quite free from suffering; and often begins already to enjoy some returning use of the affected limb. About this time he commonly feels a considerable nausea, sometimes accompanied by vomiting, and this is followed by some bilious stools. In the mean time, the paroxysm goes on diminishing; and on the third, or even on the second day, little more of it remains than a swelling and stiffness of the parts, which soon go off, leaving the patient in his usual state of health." P. 28.

Besides these effects, it produces others, we are told, no less remarkable. It causes

"An abatement of fever and irritation, and of the action of the heart and arteries. The pulse is often reduced twenty strokes in a minute, and in many instances considerably more. A moderate diaphoresis usually takes place; and frequently a powerful diuretic effect lasting several days, is produced. A single dose in most cases is sufficient, but if any symptoms still remain, half a bottle of the medicine will generally remove them. Its effects on the stomach and bowels, are uncertain; sometimes it produces no evacuation at all; at others it proves powerfully emetic
and

and cathartic ; and, in a few cases, it has acted with considerable violence." P. 31. Two cases have lately been communicated to Dr. Jones, "where it acted with considerable violence, though no more than half a bottle was taken."

From all these particulars, Dr. Jones concludes, that the *Eau Medicinale* "possesses properties, to which there is nothing analogous in those of other substances employed in medicine." In this conclusion, however, we by no means concur. The nostrum has already been counterfeited, and the factitious medicine has produced most of the effects of the true one. A combination of opium, digitalis, and scammony, will vomit, purge, lower the pulse, prove sedative, diuretic, and diaphoretic, and sometimes may relieve the gout. An infusion of tobacco will also, in some instances, effect much ; and we know some patients, who regularly cure themselves when attacked with gout, by taking a very large dose of laudanum and antimonial wine. But these remedies want the charm of empirical embellishment, and the efficacy of empirical deception. Gout, in a habit predisposed to it, is frequently occasioned by passions of the mind ; and these, as is sometimes observed in cases of public turbulence, or private calamity, occasionally remove the attack very suddenly. The imagination has assuredly great influence on the disorder : hence we frequently find, that new remedies, administered with the confidence of quackery, succeed for a short time in curing the complaint ; others, again, seem to succeed by their active powers, as the Portland Powder, cold applications, &c. ; but these also have proved dangerous, in proportion to the vigour with which they were applied. Gout is a disease of the indolent, the affluent, the luxurious. From the temporary relief which is afforded by Dr. Jones's nostrum, we do not wonder at its present success, and doubt not, that for a time, he will be toasted by the victims of Podagra : but this will not endure long ; the opinion of Baglivi sanctioned by long experience still obtains credit with sober practitioners. "*Omnia remedia podagricis præscripta inutilia propemodum erunt, nisi vinum, venus, otium, & crapula temperantius usurpentur.*"

Dr. Jones is aware, that objections will be urged against his remedy, and he even starts some pretty stubborn ones himself. 'It removes,' he observes, 'a paroxysm in a day or two, that *might* have afflicted the patient for weeks, but it does not prevent its return, which sometimes happens *very soon*.' Some persons, also, "who have often had recourse

to it, have conceived, though it always succeeded in removing the paroxysms, that they returned oftener than they had been accustomed to do." P. 41. He endeavours to obviate this objection, however, by simply saying, "there may be some mistake in this notion." But perhaps the weakest part of his book is an attempt to establish what ought to have been of the first moment, the permanent safety of those who are bold enough to swallow this incomparable nostrum. He saw an old gentleman at Montpellier, who was upwards of ninety, and had continued free from gout for thirty years by taking the *Eau Medicinale*.—An English messenger had safely employed it a number of years.—A Dr. Wolfe conversed with an old gentleman who had taken it fifteen years, and continued in the enjoyment of his health and the use of his limbs; lastly, Dr. Jones himself has carefully attended to its effects *during two years*, and, what he admits is very extraordinary, all his patients, that he knows of, are alive!

Most authors in writing a book, in some part of their labour, attempt what has been termed *fine writing*, giving Pegasus an occasional spur, as we see an experienced jockey pull on at a certain part of the course. But Dr. Jones's course, though upon water, is steadily dull, he makes but one dash, and the plunge is unfortunate; like those parents who prefer a rickety ill-conditioned brat to their more healthy offspring, Dr. Jones is infatuated with his adopted nostrum, and has the temerity to compare it with the blessed discovery of Jenner; as appears from the citation which we subjoin, the boldness of which, in our opinion, is not surpassed by that of the Solomons, nor the Huzzons of any age or country.

'The same liberal and philosophical spirit of inquiry, with which the enlightened faculty of this country first embraced, and at length brought to perfection, the *unexpected discovery* of vaccine inoculation, will, I trust, be also extended to that of the *Eau Medicinale*; which, although it be not, *perhaps*, comparable to the former, with regard to the degree of benefit it may confer on mankind in general, is yet of the highest importance to a very numerous class of sufferers.' P. 62.

Dr. Jones has had the modesty or the policy, however, to conceal some of the most happy and astonishing effects of his nostrum, which he *vaticinates* 'will be gladly and generally adopted in practice.' The venders of it, distribute a paper from which we translate, for the edification of our readers, some curious properties of this really wonderful composition.

"Its

“ Its chief virtue is to apply itself to the parts affected inwardly ; to ease the pain ; to divide, and efficaciously evacuate the humours. It develops the characters of complicated diseases, and removes that uncertainty respecting their origin, which from the varying nature of their symptoms, sometimes perplexes the most experienced practitioner. This property is constantly exercised in diseases with congestion, and especially in gout, &c. It operates equally well on paralysis, humoral apoplexy, milk-fever, and other diseases which proceed from a taint of the blood or humours, as scurvy, tetters, &c.”

After some philosophical observations on its nature and mode of operating, the ingenious author of the paper, proceeds in his statement of *facts*, observing that

“ The *Eau Medicinale* is of great use in difficult, critical cases, when known remedies are unavailing. One or two doses often remove the dangers which result from putrid, malignant, and inflammatory fevers ; small pox ; and worms, especially tæniæ. This water is not emetic, though it occasionally causes vomiting ; it checks vomiting produced by a vitiated state of the stomach, *even* cholera morbus ! It does not attack the solids, but only superfluous liquids. The *Eau Medicinale*, independently of its purgative quality, has the property in certain cases of curing without evacuating, especially where there is not a due equilibrium between the solids and the fluids. It cures epilepsy, and accidental and recent madness. It has the same power over the morbus pedicularis, worm-fevers, and all other kinds of fever. Its efficacy is established in epidemics, epizootics, rabies, and other diseases of cattle,—&c. &c.”

Dr. Jones has given an Appendix, with the cases of several noblemen and gentlemen, who have ventured to swallow his nostrum, and have passed through the ordeal in safety. They are all very similar ; we select one as a specimen, merely from its shortness.

“ The Baron de Roll has been many years subject to the gout. He was seized with a violent paroxysm in the summer of 1808, which began in the great toe, and thence spread all over the foot. After suffering severe pain, and passing a sleepless night, he determined to try the *Eau Medicinale*, and took the full dose at bed-time. The first part of the night was passed in great torture, but in a few hours he felt relief, and towards morning fell asleep. When he awoke, he found himself almost free from pain, and the swelling and inflammation had already greatly subsided. In the course of the day he was able to walk about the room. The operation of the medicine was in other respects very trifling, and
without

without the least disturbance. All the remaining symptoms of gout gradually disappeared, and in a few days he had quite recovered his usual state of health. He has since had two returns of the disease, which were removed by the *Eau Medicinale*, in the same easy and expeditious way." P. 71.

Without disputing the validity of these cases, we may be allowed to state that instances have reached our ears, and from unquestionable authority, in which this nostrum has produced violent and alarming effects; and one in which it proved fatal. Mr. Adams has related a case in a recent number of the *Medical and Physical Journal*, in which his patient,

"A fishmonger near St. Martin's lane, had taken two doses of the nostrum: these produced syncope, cold sweats, extreme prostration of strength, excessive evacuations from the stomach and bowels, accompanied with a pulse scarcely perceptible, and a degree of insensibility that indicated the approach of death." "This person was, at the time of taking the *Eau Medicinale*, an athletic man; subject occasionally to be disordered with regular gouty paroxysms, the disease always appearing in the extremities. When he took the medicine he had gout in his feet only, but two days after its administration, the disease appeared, with unusual severity, in his hands and head."

Mr. Hughes, the late treasurer of Covent Garden Theatre, swallowed two doses of the nostrum. It brought on the combined actions of an emetic, and a cathartic, followed by a cold sweat and syncope; and he left it to his executors to attest its divine powers.

We have written the preceding remarks, under the persuasion that Dr. Jones is sincere in his belief; though to us it is clear that the *Eau Medicinale* is only one of the passing wonders which disturb the faculties of the credulous for a season. He has therefore our pity; but, anticipating a speedy repentance, we leave him to the quiet enjoyment of his present fame.

The pamphlet of Mons. Desgenette is one of the evils which has arisen from the introduction of the *Eau Medicinale* into this country. It is not very clear, what is the author's real title. From certain observations in his treatise, we suppose that he wishes us to interpret the symbols C. M. into *Chirurgo-Medicus*; from which, however, we infer that he is neither physician nor surgeon. Whatever be his vocation, he seems to be practically acquainted with the art of quackery. He opens his subject with some pompous cant
about

about benevolence, mitigating suffering, prolonging life, &c. and lest any one should suspect him of being himself a quack, boldly avows that,

“ The practice of physic is a most serious undertaking, and the person who recommends or introduces a nostrum from mere motives of lucre, incurs a most awful responsibility :—At the hand of such a man, the life of the patient, who trusted to his false promises, will one day be required*.”

Then follow some abuse of quackery, of the dead languages, of Oxford and Cambridge, of regular physicians; with a facetious quotation from the renowned John Bell, upon a ‘ *trading physician*,’ from which Mons. Desgenette feels himself emboldened to advise invalids not to place implicit confidence in a man because he has a Doctor’s degree. His remarks upon the state of medicine and medical professors are altogether contemptible; but they are not written without some design, and may tend to wound the feelings and destroy the peace of a few simple people. Monsieur Desgenette dares to insinuate, “ that there is an understanding between physicians and apothecaries; and that they often divide the fee. A patient should therefore be careful how he attends to the recommendation of a physician by an apothecary.” Speaking of hospitals, he has the baseness to assert, “ that there are few, if any, that are not become the property of the medical attendants! Hence it is impossible, that any complaint of a patient, against his medical attendant, for neglect and inattention, should reach the ears of the subscribers, the complaint being referred to the weekly board, which is attended only by medical men!” That there is not a shadow of truth in all this, he probably knows as well as we do!

This writer terminates his introduction with a mawkish defiance, of reviews and reviewers, which we should not have thought worthy of notice, were it not for his notable conclusion; “ their praise or censure is equally indifferent

* As a commentary upon this pious paragraph, we request our readers will peruse the Advertisement of J. Desgenette, C. M. in the last leaf of his pamphlet, where he says, “ In order that the public may depend on receiving the true Eau Medicinale, I have determined to take the trouble to write my name on every bottle I send to my Agents, Messrs. Foster and Co. No. 34, Parliament-street, Westminster, &c. &c.”

to me." Now it was very necessary that the *Chirurgus-Medicus* should entertain this negative opinion, because he had previously said, "a man must be an idiot who pays any attention to them." We shall leave the character of reviews to the judgment of the public; and shall only observe, that, till this avowal of J. Desgenette, C. M., we did not conceive that any author could be found so devoid of feeling, so enamoured of his own dullness, so attached to error, as to arm himself with assured indifference against censure, which had he not been conscious of deserving, he would not have anticipated. Perhaps he had never conned a happy line of Pope,

'No creature feels so little as a fool;'

or perhaps he is one of those envious beings to whom

'Genius and merit are a sure offence,
And his soul sickens at the name of sense.'

In whichsoever predicament he may be, his case is hopeless; the purport of his pamphlet is too obvious to require many words exposing it.

It seems that the *Eau Medicinale*, patronized by Dr. Jones and Co. is in sufficient demand to excite the cupidity of other professional gentlemen; but as the firm supported by Dr. Jones has got the precedence, Monsieur Desgenette begins by insinuating some doubts of their being in possession of the *true Eau Medicinale*. He denies that it was discovered by Hufson, and asserts that it was first recommended by a medical man of the name of Le Catt, and that the virtues of the herb have been known upwards of a century; he offers however no proof or authority for this statement. He then bestows some pages of abuse on Dr. Jones's account of the nostrum, which we are not disposed to repeat.

An extract in the author's own words will sufficiently explain his chief motive for writing this most extraordinary treatise. "As to the depôt, established for the sale of the *Eau Medicinale*, *I hope the true article* will be sold there with proper directions. If I had been satisfied that all was true that is sold there, I should never have troubled myself to have procured it from France, &c."

This insinuation that the nostrum vended by Befort and Co. is not genuine; is supported by an appropriate case.

"Monsieur Desgenette, gave a patient afflicted with gout two bottles of *his Eau Medicinale*; the man took the remedy, and got well. In about a month afterwards, having a pain in the
knee,

knee, he procured a bottle of the Eau Medicinale from Bafort and Co., and Monsieur Desgenette asserts that 'it produced such a violent effect on the stomach and bowels, that it was supposed that he could not possibly live many hours.' For the veracity of this statement we are referred to *Monsieur Desgenette's Agent!*"

Two other persons advertise that they are in possession of the *true Eau Medicinale*. This is perhaps of little consequence to the public; but the question of the nature and effects of the medicine is of much. It will be seen that our reliance on it is small, but we do not yet pretend to decide. We only give a warning, which to us appears necessary, and leave the rest to time and experiment.

Before we conclude, we think it right to express our anxious hope, that in our animadversions on J. Desgenette, C. M. we have not been betrayed into a mistake respecting his identity; for throughout his treatise, the name of another equally respectable personage, continually obtruded itself on our associative faculty; in short, Dr. Richard Reece was never absent from our thoughts. This may partly be owing to the strong impression which a recent perusal of the writings of this industrious gentleman has left on our "*cerebral system*." Dr. Richard Reece remarks in the preface to his medical guide, that 'Physicians are no more than the appendages of luxury.' Mons^r. Desgenette, in his introduction, observes, that in Germany 'Physicians are considered as appendages to luxury.' Dr. Reece mentions that Dr. Latham, in a late dissertation, denies that gout is an hereditary disease. Mons^r. Desgenette says, 'an English physician sometime since, in a treatise on gout, asserted that the gout is not an hereditary disease.' In both authors we find much silly abuse in nearly identical terms, of regular practitioners; both of them attempt to unite physic and surgery in one practice; and both assert that physicians enter into mercenary agreements with apothecaries and chemists; further they both unite in opinion, that a well-educated apothecary is a better and safer practitioner than a physician. We might also notice some smaller coincidences, such as, the same printer delivering the press of the lucubrations of both these chemical associates, and our having within a few weeks, observed the name of *Reece and Co.* to decorate that portion of the shop at the corner of Bridge-street, Parliament-street, which is now adorned with the firm of Foster and Co., at which depôt, in fact, the treatise of J. Desgenette is

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vended. A small publication, called the Medical Compendium, is also vended by Dr. Reece, at his Medical Hall, in Henrietta-street; and in the medical intelligence of that work, of which he is understood to be the editor, we find inserted the following interesting article,

“ Messrs. Foster and Co. Chemists, the corner of Bridge-street, Parliament-street, have just received a quantity of the *true Eau Medicinale D'Huffon*, for the use of *the faculty*.”

Le masque tombe, l'homme reste.

ART. XIII. *Essays on the first Principles of Religion; on the proper Method of establishing sound Doctrine from the sacred Oracles; and on the Illustration and scientific Arrangement of the Christian System*, by James Smith, Minister, Dundee. In two Volumes. Vol. 2d. 8vo. pp. 400. Hatchard. 1810.

OF the former volume of these Essays, as well as of their author, the reader will find some account in our 31st volume. We there mentioned, on the most unquestionable authority, some prior efforts of Mr. Smith in the cause of true religion, which appeared to us entitled to the approbation of the Church to which he belonged; and we ventured to express our hope that the Essays then before us would be equally approved by that Church, and procure general respect to him by whom they were written. We cannot let ourselves suppose that these hopes have not been realized; though it appears from some pathetic complaints scattered through the volume now under our review, that a prodigious outcry was raised against the author for some of the doctrines taught in his first volume. This was indeed nothing more than he had reason to expect from that party (if there be such a party) in the Church of Scotland, which he calls *fanatical Calvinists*. Such Calvinists every where accuse of the grossest heresy, the man who attempts to ascertain the precise meaning of undefined terms, or to reconcile the peculiar doctrines of revelation to the moral attributes of God; or who presumes to lay aside a favourite phrase for another less liable to abuse, though of the same import. The enlightened part of the Church of Scotland must however have approved, we think, of the author's intention, even when they could not approve of some of his opinions;

opinions; and have admitted the correctness of those rules which he laid down for the interpretation of sacred scripture, as well as for the establishing of a system of scriptural doctrines or principles, though they might think that in his practice he had sometimes deviated from his own rules.

A similar fate undoubtedly awaits the volume before us; though it will be vain for that party, which, from analogy, we are inclined to call *Presbyterian true Churchmen*, to raise again an outcry against an author, who cannot hear it. Mr. Smith, we are informed, has gone to give an account of his ministry to the Divine Master, whom he seems to have served with sincerity, and with what to himself appeared to be the truth. This, while it should silence the tongue of obloquy, may likewise induce the candid to purchase a work, which is certainly worth the reading; and of which the sale must be an object to a family, which, as it cannot be supposed to have been left in affluence, will probably be neglected by those zealots, whose resentment cannot now reach its original object. To contribute what we can to promote so good a purpose, we shall give a fair view of the contents of the volume before us—"nothing extenuating, nor setting down aught in malice"—perfectly convinced that it is sinful to talk or write deceitfully even for a good end.

Our readers should know that this second volume is the third part of Mr. Smith's proposed work, to which by the bye he has not given exactly the same title in this as in the former volume. It was there called *Essays on the first Principles of Christianity*, &c., and has here the more comprehensive title of *Essays on the first Principles of Religion*, &c., but the third part of the work is here called what it was there promised to be, *A Theological System*, to which are prefixed four preliminary Essays. These are: 1. On the causes of different theological opinions among Christians. 2. On the principal errors of popular systems, especially the system of Calvin. 3. On what the author calls *Nominal Calvinists*; and the opposite extremes of Arminianism and Calvinism; and 4. On rules for establishing a system of doctrines from the Scriptures, which are here more fully explained, he says, than in the former volume.

We cannot, with truth, say that these preliminary Essays are of much value. Of the causes, assigned in the first, for the different theological opinions prevalent among Christians, the last only is at once real, and accurately expressed. It is not true that the Fathers of the *first* century endeavoured to defend their religion upon the principles of a false philosophy; unless by *Fathers* Mr. Smith meant *Cerinthus* and

the other *Heresiarchs* of that century ; for the few Fathers, *Clement*, *Ignatius*, and *Polycarp*, whose writings have come down to us, seem to have been strangers to the philosophy of the age in which they lived *. It is very true, as the author says, that " the prejudices and passions of human nature are a fertile source of theological controversy and error ;" but this can be information to no man, who has ever read any thing on the theory of religion ; and the only thing worthy of discussion, is how such prejudices can be eradicated from the mind. When the author gives as a third reason for the prevailing diversity of theological opinions ; that " though the human mind were divested of prejudice, the grand and deep subjects of revelation are above the comprehension of man in his present state," we are not sure that we understand him. There are certainly many things revealed in Scripture which we cannot fully comprehend ; but there can be nothing in that volume, or any where else, of which it is our duty to form the *same* opinion, at the very time that we cannot form of it *any* opinion. When the author says, that " the doctrines of Christianity must be tried by their conformity to the revealed will of God, and not by their suitableness to the dictates of human wisdom," he expresses himself very improperly ; for the doctrines of genuine Christianity are themselves the revealed will of God. His meaning, probably, is, that the doctrine laid down in the confessions of particular churches must be tried by their conformity to the revealed will of God ; and this is an unquestionable and most important truth. The last cause which he assigns for the great diversity of theological opinions, is, to a certain degree, undoubtedly real. It is the imperfection of language. " Words," as he observes, " are the arbitrary signs of *natural* objects ; but the Scriptures employ them as signs, or figures, of *spiritual* things," and for this purpose they must be employed in an analogical sense. But, " though these difficulties be great, they are not," as he truly adds, " insurmountable ; and while they account for diversity of opinion among Christians, they point out to the student of theology, how much

* We do not quote *Barnabas* or *Hermas*, because the learned are not agreed whether the epistle attributed to the former, and the *Pastor* or *Shepherd* of the latter, be altogether spurious or only corrupted. In the *Epistle* there is much allegorical interpretation of Scripture, and in the *Pastor* many visions, real or pretended ; but in neither is there any thing like philosophy, either false or true.

diligent and persevering investigation is necessary, in order to succeed."

In the second Essay we have a just character of Calvin and of his system; for the extravagancies of which the author endeavours to account, by observing, that "there is in man a strong propensity to magnify every object by which his passions are excited!" This daily experience proves to be a just observation; and hence, according to Mr. Smith, "Christians are apt to go far beyond the boundaries of truth, in their illustration of the doctrines which are deeply impressed on their hearts." This likewise we believe to be true. The most valuable part of this Essay, however, is the author's remarks on the use of systematical terms and phrases, which, "many teachers," he says, "have learned to repeat without affixing to them any precise idea; like children who are taught to repeat questions which they do not understand."

"This fault," continues Mr. Smith, "of using expressions in theology, without adverting to their obvious sense, and frequently, without any precise meaning, also accounts for the unscriptural passages, which have been quoted from Calvin and other writers: for it is evident that they did not admit some of those erroneous sentiments, which are clearly expressed in their publications. Though the terms and the arguments in Calvin's Institutions, explicitly represent God as the author of sin; that eminent reformer did not espouse this error, nor some other dangerous principles, which I have shewn to be the plain import of his words. My design, therefore, in censuring a few of those erroneous passages, is to caution mankind from following implicitly any author, however eminent; and to prevent weak minds from being misled, by the obvious sense of these popular expressions, into dangerous mistakes." P. 32.

In his third preliminary essay this author confounds the Calvinism of the theological standards of the Church of Scotland with *philosophical necessity*; and vainly attempts, as he had done in his former volume, to prove that the Calvinism of these standards differs widely from the doctrine of the author of the system, and is in itself very moderate: yet he acknowledges that it avoids all modifications of the *synergistic system*, and therefore, if we understand this phrase, renders men as much a machine as he is any where rendered by Calvin himself. In one part of this essay, Mr. Smith seems—unintentionally we are persuaded—to calumniate the Calvinists. He says (p. 37) that they "denominate all the good works which Christians are enabled to perform by the influence of the Spirit, and the Gospel of Jesus Christ, at best,

but *filthy rags*, and an abomination in the sight of God ;" but we recollect no Calvinist, who passes on good works *performed*, such a censure as this. They do indeed call works done *before the grace of Christ and the inspiration of the Spirit*, which they admit may be good in a civil sense, by the epithet of *filthy rags* ; but we never saw or heard, to the best of our recollection, that epithet applied to good works done *by the grace of Christ, and the inspiration of the Spirit*.

In his fourth preliminary essay, Mr. Smith has added very little to the rules which, in the former volume, he laid down for establishing a system of doctrines on the Scriptures. He still rejects, as not necessary to be believed, such doctrines as rest only on inferences from Scripture ; and seems either not to have read our remarks on this rule*, or not to have understood them. To the former six rules, which we have elsewhere laid before our readers, he adds two new rules, which we shall here transcribe, though they are such as must occur to every candid and thinking man. Of these the first, which, with reference to the former, we shall, after him, denominate the seventh, is that,

" 7. In stating a scriptural doctrine, all the principal texts, in which it is expressed, ought to be carefully compared with one another ; and their sense expressed in a manner perfectly consistent with all the passages taken together. In stating any doctrine, thus collected from the different texts, in which it is recorded, the terms that are employed by the inspired writers, ought always to be preferred to those of human invention."

" 8. No doctrine can be admitted into a theological system, in a form incompatible with established principles. It is important not only to arrange every article in its proper place ; but also to illustrate it, in a sense perfectly consistent with every other essential doctrine. If Christianity be exhibited in its true light, it must appear to be a beautiful and well proportioned whole." P. 52.

The truth of these rules must be admitted, we think, by all parties, however little they may be attended to by system-builders in any, or even by this very author in the construction of his own system, of which we are now to make our report.

That system is divided into four ARTICLES, entitled, 1. *The Divine perfections, and the Sacred Trinity* ; 2. *Of man before and after the fall* ; 3. *The remedy which God provided*

* See Brit. Crit. vol. xxxi. page 636.

for sinners; 4. *The application of the remedy to sinners, and its influences on those by whom it is received.*

The first article is subdivided into three Essays on, 1. *God's unity, spirituality, omniscience, wisdom, power, and unchangeableness*; 2. *The moral perfections of Deity—the Divine will—secret will—decrees, and human liberty,—no passions in the Divine nature—God's justice, mercy, goodness, love, grace, sovereignty, holiness and glory*; 3. *The Trinity—the subject mysterious—terms explained—Christ's pre-existence—he is Jehovah—was worshipped by the Jews—he created the world—the evangelists and apostles believed him to be God—the primitive Christians believed in his Divinity—the personality and Divinity of the Holy Ghost.*

In these three essays there is nothing that calls for animadversion from us. In the two first, the author has treated common subjects in a common, but very perspicuous, manner; and what he says of the *Divine will, decrees, and human liberty*, is equal to any thing which the reader will readily find on these important subjects. In the third essay we do not think that Mr. Smith has acquitted himself so well. His doctrine is indeed perfectly orthodox, and the arguments which he has produced for the Divinity of the Son and Holy Ghost are conclusive; but the essay appears to have been a mere compilation from modern authors; and the consequence is, that he has fallen into useless repetitions, and some other awkward mistakes, which, however, as they are not in the slightest degree dangerous, it is not worth while to point out.

The second ARTICLE or Division of this system is likewise subdivided into three essays, which, however, the author enumerates as part of the same series with those which constitute the first Article. They are as follows:

4. *The creation of the world—God's image on man—Adam's religion—the prohibition respecting the tree of knowledge—the fall—Satan personated an angel of light—the temptation*; 5. *Consequences of the fall—the terms human nature explained—vice unnatural—personal punishment different from that of the species*; —6. *The effects of the fall on human nature—preference of man to the fallen angels—necessity of a divine remedy for sinners.*

These, as the reader must perceive at once, are important subjects, and the author, in forming his opinions on them, seems to have consulted the works which we formerly recommended to his attention*. In what he says on creation,

* Brit. Crit. vol. xxxi. p. 638, &c.

there is nothing, which, by any one, can be deemed particular; but his notions of the Divine image in which man was made, though they were, not very long ago, considered as the doctrine of the Church of England, and as such maintained by some of her brightest ornaments, seem now to be little known and less relished by either of the parties into which our Clergy are unhappily divided. After observing, that by *the image of God* may be understood those faculties of the soul, by which Adam was enabled to worship his Creator, and support his delegated authority over the inferior creation, Mr. Smith adds:

“Adam’s pure mind was *illuminated by the Divine Spirit*. His resemblance to God qualified him for becoming a consecrated temple, in which the Holy Ghost might dwell. When the Divine image, which was left to human nature by the fall, is restored, through Jesus Christ, to those who believe in him; a principal part of it is said to consist in knowledge derived from Divine revelation. ‘And have put on the new man, which is *renewed in knowledge*, after the image of him that created him.’ (Coll. iii. 10.) “As the Spirit inspired Christ’s disciples, with the knowledge of various languages; so he taught our first parents to converse with God, and with each other. By inspiration they also acquired a perfect knowledge of God’s will, so far as it was necessary to qualify them for the station, which they were appointed to occupy in this world. When Adam was created, he neither had experience nor knowledge, but God was to him as a Father, and he led and instructed him by his Holy Spirit.

“The manner in which Adam and Eve were beguiled by the serpent, and their conduct immediately after the fall, manifest a remarkable degree of weakness and ignorance when left to themselves, without the aid of inspiration. It was the purity of their mind, the implicit trust and confidence, which they had in their Creator, their cheerful submission to his will, in all things, and the inestimable advantage of the Spirit’s influences, that constituted the greatness of their character; and not any extraordinary natural powers.” P. 114.

This is exactly the doctrine of bishop Bull, who was so confident of its truth, as to say—

“I do profess, that I can by no means understand how the doctrine of the fall of the first man, and the sad consequences thereof to his posterity, can be intelligibly explained or rationally defended, otherwise than upon the foundation of the said hypothesis. For if it be once granted, that man in his first and best estate was a creature merely animal (i. e. without the gifts and powers supernatural infused by the Spirit of God, in which gifts his perfection consisted) I challenge any man to shew

me, wherein that great fall of mankind, of which the Scriptures and the writings of the Catholic doctors, from the days of the Apostles, to our present age, so loudly ring, can be *imagined to consist* *."

In perfect conformity with the doctrine of the same prelate, Mr. Smith says, (p. 118.)

"When God prohibited our first parents from tasting of this tree, he taught them, that all the fulness, which they possessed, was bestowed on them as a *free gift*, and might be recalled by the same authority that excluded them from the tree of knowledge. This institution, therefore, was calculated to cultivate in Adam's mind, a sense of his entire dependence on God; and a grateful remembrance of the Divine goodness, in bestowing on him so valuable an inheritance." "Potest enim Deus," says bishop Bull, "idque jure merito, homini ob minimam imperfectionem æternæ vitæ præmium denegare. Imo potest Deus, si velit, absolutissimæ etiam obedientiæ, si omnino actu illa in homine aliquo reperiretur, immensum illud vitæ æternæ bonum detrachere, utpote quod *donum Dei merè gratuitum sit, neque ullis ullius creaturæ meritis deberi possit* †."

"Both Scripture and reason," says Mr. Smith, "prove, that every human creature is formed by God, and has all its natural powers and talents from him. The same Divine power, which at first *created* (formed) Adam out of the ground, conducts the plastic process of generation, in the production of his posterity. Creation and generation have the same efficient agent; though produced in a different manner, and by different means. *But God giveth it a body as it hath pleased him, and to every seed his own body.* That which is called the power of nature, is the power of God, operating in conformity to that system, which his wisdom has established. The Scriptures, therefore, expressly ascribe to God our formation in the womb, and declare him to be the Father of our spirits. To calumniate human nature, is to reproach our Maker; because man comes into existence, as fashioned by the power and wisdom of his Creator ‡.—To ascertain, therefore, the extent of that injury which man has received by the fall;

* *Dissertation on the state of man before the fall* in the third volume of the bishop's English works, or in the fourth, if his life by Mr. Nelson be reckoned the first.

† Harm. Apost. Dissert. Posterior. Cap. 7. § 6.

‡ This is certainly Scripture doctrine, and it appears to us to be likewise sound philosophy. See our Review of *Scott's Physical and Metaphysical Science*, in our last and present volumes.

we ought to distinguish the condition of human creatures, as they come into existence, from their corrupted state, when infected with the vices which they acquire in society.

"It is not denied that the highest degree of human depravity may be ascribed to the fall as its origin; for by that event sin was introduced into human nature, and continues in every age to extend its baneful influences over society. That fact, however, does not affect this useful distinction, between the original condition of every human being, as he comes into the world, and his future character when contaminated by acquired vices. It is in this last sense, that the Scriptures are generally to be understood, when speaking of man's depravity. Moral guilt necessarily implies, the personal acts of a free agent, and therefore cannot be ascribed to an infant. Now the description of human nature in the sacred oracles, frequently refers to collective man, and to his character, as formed by the conduct of this assemblage, under the influence of ignorance and vice. Hence the general and strong terms that are used, when speaking of man in this collective sense; but these cannot be applied to every individual, particularly to infants, while incapable of being contaminated by society." (pp. 126, 131.)

"The mere existence of any power, or quality, *which God has implanted in man's constitution*, cannot render him guilty in his sight. The appetites and natural dispositions of mankind are not criminal in themselves, more than the tongue, hands and feet; but their operations are often sinful. The tendency of the human system to go wrong, and the difficulty, with which the mental powers maintain their ascendancy over the animal passions, enhance the value of the Christian's good fruits, by manifesting the life and vigour of gospel grace. The widow in poverty, who gave her mite, was preferred to the rich, who contributed more abundantly; and perhaps the diligent and earnest endeavours of Christians to do the will of God, are not less esteemed by him, than the constant, and more perfect services of the angels in heaven.

"By the fall, Adam and Eve lost the benefit of inspiration, and were enveloped in great spiritual darkness. All those supernatural benefits, which God was pleased to bestow on our first parents, were forfeited by their disobedience. Jesus Christ, therefore, as the true light of the world, has procured the influence of the Spirit, for all those who believe in him. Their souls are thereby rescued from that spiritual darkness, which is another baneful effect of the fall.—The situation of Adam and his posterity, after the influences of the Spirit were lost by the fall, resembles that of a traveller, who is entangled in an unknown wilderness, and surrounded with the most imminent dangers, without any light or guide to direct his course. Though his natural powers remain, they are utterly insufficient to rescue him

him from his perilous situation, without the restoration of a celestial light and an unerring guide." (pp. 140, 141, 142.)*

This is the very doctrine of bishop Bull, who considers those supernatural graces of the Holy Spirit, which the present author here calls *inspiration*, as that *original righteousness* from which man is, in our ninth article, said to be very far gone; and who declares, that "Adam, in the state of integrity, had *naturally*, and without the aid of the Divine Spirit, no more power to perform a righteousness available to *eternal life*, than the vine hath to bring forth wine, without the warm influence of the sun, the dew of heaven, and dressing†."

We are perfectly aware that questions of this kind are not to be decided by *authority*; and no man is less disposed than the writer of this article to pin his faith on *any human authority whatever*. Bishop Bull however was, in the beginning of the last century, considered, over all Europe, as the ablest defender of the Catholic faith then living; and even so late as the end of that century Bishop Horsley mentioned him with the highest respect, as his "illustrious predecessor (in the See of St. David's) bishop Bull." To compare him with the Divines of great *learning* and *orthodoxy*, who now adorn our church, we have neither desire nor occasion; but we think that the doctrine of such a man—even when taught by Mr. Smith, or any other author,—is entitled to a *fair examination in all its parts*, before it be condemned as heretical by Calvinists or Anti-Calvinists. We are likewise of opinion, that the Church of England would lose nothing, and the Church of Scotland gain a great deal, were the Clergy of these churches, in their theological pursuits, to tread more closely in the footsteps of that Bishop, than the majority of them seem to do at present; for though we are to call no man on earth our Master, we may certainly avail ourselves of whatever aid we can derive from "fellow-helpers to the truth."

Mr. Smith, however, is not the pupil of the illustrious bishop of St. David's in *every thing* which he teaches concerning the temptation of our first parents, and the consequences of their transgression. His supposition that Satan, when he tempted Eve, transformed himself into an angel of light, by assuming the appearance of one of the *Seraphim*,

* We request our readers, for a reason which will instantly occur to some of them, to compare the extracts with what we have said on the same subject in our 21st vol. pp. 599—608, and in our 36th vol. pp. 242, 243, 244.

† See our 24th vol. p. 186.

as it seems inconsistent with the narrative of Moses, receives no countenance whatever from that prelate, and is in itself calculated to counteract the purpose for which it seems to have been made. It is however as harmless an error as any error on these important subjects can be conceived to be; and the whole three Essays deserve to be read with attention, as calculated at least to make the reader exert his own *powers of reflection*, while what the author urges for the necessity of a Divine remedy, will be satisfactory to many who may hesitate about adopting his notions of original sin.

The third Division or *Article*, as the author terms it, of this system of theology, is subdivided into the following Essays :

7. *The plan of redemption—its two principal parts—the mediatorial office—a consecrated place of worship—reconciliation by sacrifice—salvation ratified by covenant.* 8. *The call of Abraham—his family allegorical of two covenants—Jewish religion—doctrines typified by the Mosaic institutions—Jewish covenant—covenant of royalty with David—difference and agreement between Judaism and Christianity.* 9. *The birth of Christ—union of the two natures—unction of the Holy Ghost—importance of Christ's miraculous birth—the history of his life.* 10. *The atonement explained in five particulars—imputation—the atonement completed in Heaven.* 11. *Christ's resurrection—important facts admitted—the witnesses—the supposition of a fraud observed—success impossible if the disciples had been impostors—testimony of the Holy Ghost.* 12. *The Spirit's influence necessary—this doctrine reasonable, and stated in the scripture—difference between his miraculous and common operations—effects of his ordinary influences on the mind.* 13. *Figurative terms used to express the Spirit's influences, explained—air—fire—water—unction—sealed—earnest of the Spirit—a witness.* 14. *Comparative view of man's condition in Paradise, and under the means of grace—general observations suggested by the foregoing Essays.*

As we have laid before our readers Mr. Smith's view of the Fall and its consequences, we shall from this part of the work make such extracts as may enable them to discover what are his notions of the remedy provided by God for sinners.

“ The method of saving Adam and his posterity, from the baneful effects of the fall, is essentially the same in all periods of time. The doctrines of salvation were gradually disclosed, and the progress of revelation resembled the rising sun, ‘ which shineth more and more unto the perfect day. In Adam's formation God conferred on him every *qualification* (quality or power) which was competent for his compound nature, and necessary

necessary for enabling him to perform a pure and perfect obedience. Having broken that easy condition, on which he held his felicity, and dominion over the other creatures on earth, he evidently expected the execution of the penalty. Hence he fled in terror from the presence of his Judge, and confessed; 'I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself.'

"Had the sentence been literally executed; on that day in which our first parents sinned, the human species would have been blotted out of the creation; or if they had been permitted to live, without any revelation, or punishment, to correct their crime; Adam and his posterity, in all probability, would have become Atheists, and must have sunk into a state of darkness and ignominy, not far removed from the inferior animals. To Adam, therefore, the plan of man's recovery through a Mediator was first revealed, in obscure and figurative terms; and it may be useful to trace its gradual illustration, till the whole scheme was fully disclosed by Christ Jesus and his Apostles." P. 150.

This is done by the author with great perspicuity and soundness of judgment; and after quoting a variety of texts from the Old and New Testaments, he adds:

"Thus the testimony of the prophets, of the apostles, and of our Saviour himself, unite in establishing the doctrine of an atonement by sacrifice, and in declaring that this was effected by Jesus Christ on the Cross. We cannot ascertain all the reasons, which determined God to save sinners by the death of the Mediator; for the subject may be connected with causes hid from man, and productive of consequences too extensive for us to apprehend. Our principal concern is to ascertain, with certainty, the fact; that God is reconciled to sinners, through the death of his Son Jesus Christ." P. 165.

This author next explains the meaning of the words *atone* and *atonement*, in doing which he shows himself to have been no mean proficient in the original languages; after which he observes, that

"In making peace between two parties at variance, it is necessary that the injured person receive such satisfaction as may be reasonably demanded before he admit the offender into favour. God alone knew, what compensation was necessary to answer the purposes of his moral government, as the condition of men's pardon. Now he appointed the incarnation, perfect obedience, and ignominious death of the Mediator, as that satisfaction; on account of which, he engaged to pardon penitent sinners, and to bestow on them eternal life." P. 207.

Mr. Smith then labours, and we think successfully, to prove, that the whole scheme of redemption, as exhibited in

in the Scriptures, is a scheme of love and mercy, and not, as it appears in some human systems, the effect of wrath and vindictive justice. He proves likewise, p. 215, that

“through this satisfactory atonement, a full pardon of all sin is freely offered to *every individual of the human race*, to whom the gospel is preached; that the invitation to sinners is unlimited; that the commission which Jesus gave to his disciples was—“Go ye into all the world, and preach the gospel to *every creature* ;” and that, on account of the sufficiency of this atonement to save the whole world, “God now commandeth *all men, every where*, to repent.” But,” continues he,

“The principles of fanaticism exclude the greater part of the human race, from the benefit of this Divine remedy; and the abettors of that system might as well preach the gospel to the Devils in hell, as to those sinners, whom they declare to have no interest in Christ’s atonement. But that man’s mind must be greatly blinded by prejudice and error, who can read the sacred Scriptures, and seriously believe this opinion to be a doctrine of Christianity.” P. 216.

The fourth and last ARTICLE of this system is subdivided into the following Essays:—

15. *General principles—appointed means adapted to different characters—the means used by sinners and saints for their own salvation.* 16. *Effects of the remedy on those who are saved—conviction—illumination—faith and repentance—regeneration.* 17. *The new birth—born of God—adoption—sanctification—perseverance.* 18. *The benefits of salvation—justification—adoption—acceptance and approbation of God—the Divine care and protection—prayer—espousals to Jesus Christ.* 19. *Benefits in Heaven—perfection of the soul—the resurrection—acquittal at the judgment—the heavenly state. The Conclusion.*

The reader who is acquainted with the technical terms of theological systems, and has paid attention to the extracts which we have already laid before him, will easily conceive how the topics discussed in these four Essays, are treated by Mr. Smith; and the less learned reader we must refer to the work itself, assuring him, that the author’s doctrine is as far removed from *Pelagianism*, *Socinianism*, and every heresy of which we have heard, as it is from that species of *Calvinism* which is here called *fanatical*. As a specimen, however, of the author’s manner and modest good sense on these controverted topics, we cannot refuse ourselves the pleasure of extracting the following passage on *perseverance*, and what is absurdly called the *faith* of assurance.—

“It

"It may be proper here to mention an objection to this attempt to warn Christians, against that doctrine which leads to security. Some will complain, that no Christian can ever enjoy peace and spiritual comfort, if he be not *perfectly certain, that God, by the exertion of his irresistible power, will preserve him from perishing*. To this it may be answered, that the Angels in Heaven, and Adam in Paradise, enjoyed peace, and a pure spiritual joy, when they were in a state of probation, and knew the danger of falling into sin or condemnation. As a historical fact connected with this subject, it may be added; that the most distinguished Christians in the first century *believed the possibility of becoming apostates, and of finally perishing* *. Notwithstanding this opinion, they fully enjoyed the spiritual comforts of the gospel, and strove successfully against sin, resisting unto blood. Mankind in general enjoy life, if in ordinary health, though no individual, in any period of his existence, can be certain of seeing another day. The Christian also enjoys his spiritual life, if he be walking uprightly in the Divine ordinances, though he believes it possible to make shipwreck of his faith." P. 346.

In a similar strain of plain good sense does the author reply to all the arguments and mystical jargon of those who contend for the methodistical doctrines of *conversion, regeneration, and new-birth*, &c. establishing his own doctrines on the solid foundation of scripture compared with the scripture.

The reader, we trust, is now enabled to form a judgment for himself of the nature of these essays, which we recommend to his attentive perusal. That they contain nothing which is in any degree reprehensible is more than we will take upon us to affirm; but we affirm with confidence that they contain nothing which will be deemed *heretical* by any man who does not admit as the foundation of his faith the *horrible decree* of Calvin, or who does not conceive orthodoxy to consist not in *notions* but in *words*—in words undefined and undefinable. To this kind of orthodoxy, Mr. Smith is indeed no friend; and for his opposition to it, he seems, when alive, to have been attacked, with a degree of fury, which, we hope, is at present without a parallel, by a set of zealots, who, if we may infer their future conduct from the past, will neglect his family, and load his memory with reproach, now that he is dead.

"More than twenty years ago," says he, in the Conclusion, "I ventured to oppose the Calvinistic interpretation of the seventh chapter of Paul's Epistle to the Romans; as not only erroneous,

* St. Paul believed this of himself. See 1 Cor. ix. 27. Rev.

but injurious to the interests of evangelical morality. Though no Calvinistic doctrine was opposed in that publication, and the subject of discussion was limited to the genuine sense of a disputed passage; the clerical bigots immediately broke up all ministerial intercourse with the author, without ever stating to him any cause of offence; and their pulpits resounded with the most injurious misrepresentations of his principles and his character. — — — The unreasonable and rude hostilities, which (the former volume of) this publication has excited, manifest the same spirit, and are conducted in the same manner; whilst the conduct of moderate Calvinists is still (as formerly) friendly, and very different from that of the fanatical party. — — — — —

“Determined to employ every lawful mean to *keep the unity of the Spirit in the bond of peace*, I applied to those brethren, whose tender consciences impelled them to exclude the author of these Essays from all Christian and ministerial fellowship, and requested the restoration of our former religious intercourse. To remove every shadow of excuse for maintaining this unprovoked breach of ministerial union, I earnestly urged the offended party to examine the manuscript of this volume, and to state their objections to the first, that all cause of offence might be completely removed. As the plan of this system *excludes disputable opinions, and admits only the doctrines which are generally received by both Arminians and Calvinists*, I did not hesitate to engage, that every principle, in the work, against which those gentlemen should propose any reasonable objection, should either be altered to their satisfaction, or expunged. Though this proposal was most earnestly urged, every opponent, to whom I applied, rejected those very reasonable terms of peace, and some of them in the most uncourteous manner.——“They answered and said unto him; thou wast altogether born in sins, *and dost thou teach us?* and they cast him out.” John ix. 34.

That the author has, in this passage, exaggerated the cruel treatment which he received from the Calvinistic part of his brethren, is extremely probable; for it is very difficult for any man to speak with moderation of abuse which he has incurred only for endeavouring to excel; but why should he have been *abused* at all for a work, in which there is not one doctrine which has been condemned as *heretical* by any church or council—except perhaps by the synod of Dort? Mr. Smith indeed talks absurdly when he says that his system excludes *all disputable opinions, and admits only such doctrines as are admitted by both Calvinists and Arminians*; for he teaches that Christ died for all men, which the Calvinists expressly deny. He has, however, taught no Anti-Calvinistic doctrine, which was not taught before him by Grotius, Episcopius, Limborch, Bishop Bull, Archbishop King, and a hundred

hundred other eminent Divines, whom no man, until very lately, presumed to condemn as heretics. There is indeed in Mr. Smith's two volumes hardly an *original* thought. Their value consists in the judgment with which their author has condensed into the form of a system, the opinions of other Divines of eminence, on the principles of Christianity; and that value is so great, that notwithstanding the useless repetitions, Scotticisms, and other occasional vulgarisms, which are to be found in the style of the work, we trust its sale will be such as to make some compensation, however inadequate, to his family, for the obloquy, which his writings seem to have brought on himself.

ART. XIV. *The Chemical Catechism, with Notes, Illustrations, and Experiments. By Samuel Parkes, General Manufacturing Chemist, and Author of the Rudiments of Chemistry, &c. The fourth Edition, containing the new Discoveries, and considerable Additions. 8vo. 562 pp. 12s. Lackington, &c. 1810.*

THIS work, which we praised at its first appearance*, has constantly been growing more interesting and more valuable. The author has diligently kept pace with the discoveries of the times; while the clearness of his style and method has rendered every thing easy, which, otherwise treated, might be obscure and difficult. The Chemical merits of the work are of the highest order, and the valuable set of experiments subjoined, are admirably calculated to lead the student, step by step, to the highest mysteries of the science.

These merits will be estimated and praised, as they deserve, by those whose objects are purely philosophical; but there is another point of view in which we are anxious to recommend the work, and which stamps upon it a value of a different kind. It is, in fact, a *Chemico-theology*: for the author never omits to state, in the clearest and most striking terms, those benevolent contrivances of the Creator, which are made manifest by the researches of the Chemist. These remarks occur only in the notes, but they occur so frequently, as to show beyond all doubt the direction of the author's mind towards pious gratitude, and to class him with those benefactors of mankind, who have united religion with

* No. xxxi. 16, and xxxiv. 643.

philosophy. This disposition we have often observed with delight in the lectures of Professor Davy, who occasionally gratifies and instructs his audiences by reflections which form the finest contrast to the shallow impiety of the sciolist, and false philosopher. Nothing can be more sublime than the office of the lecturer, who refers the wonders which he discovers, to the infinite intelligence that gave them being; and makes his progress in philosophy a regular approach towards the sanctuary of divine wisdom. The more contrasted this is to the method of some modern enquirers, the more striking is its dignity and propriety.

For these very sufficient reasons, we shall confine our present specimens to those notes in which this author makes some reflection illustrative of the benevolent contrivances of Providence, in the properties impressed upon matter. Speaking of the qualities of our atmosphere, he says :

“ It may be remarked that the Creator has endowed atmospheric air with the property of preserving its own equilibrium at all times, and in all places. Its elasticity is such, that, however it may be consumed by respiration or combustion, its place is immediately supplied by a new portion; and though, by a mistaken policy, the doors and windows of our habitations may be constructed so as to exclude it as much as possible, it *will* have admission; it forces its way through every crevice and performs the important offices assigned to it, in defiance of all our exertions. If the properties which are given to the different substances in nature, and the laws by which they are governed, be thus examined, we shall find them all tending to one point, viz. the welfare and felicity of every species of animated beings.” P. 33.

This, however, may be considered as only a kind of introduction to the rest, pointing out the mode of examination, which the author wishes to recommend. The following is less obvious :—

“ Every chemist must be aware that a large quantity of *carburetted hydrogen gas* * is perpetually evolved at the surface of the earth; he must also know that this gas is fatal to animal life. I could adduce a melancholy instance of a gentleman who inhaled it by mistake, and died almost immediately in consequence of it. How then has the all-wise artificer of the world contrived to protect its inhabitants from the baneful effects of that immense quantity, with which the atmosphere is perpetually contaminated? The means are as simple as they are important. Vegetables are so constituted that carbon and hydrogen are the necessary food of

* Hydrogen mixed with carbonic acid. Rev.

plants,

plants, and conduce to the support of vegetable life: their vegetating organs seize the carbonic acid gas which comes within their reach, and while they appropriate the *carbon* to themselves, the oxygen is thrown off to renovate the atmosphere by its union with the nitrogen rejected by animal respiration. As all vegetables are in want both of carbon and hydrogen, there can be little doubt but that by their means the atmosphere is divested of carburetted hydrogen gas also. Thus, what is noxious to man is rendered beneficial to vegetables; and the oxygen which vegetables are not in want of, is separated by them in its utmost purity, for the use of man. The wisdom, the simplicity, and the beneficence of this arrangement are so striking, and address us with so much effect, that the mind of the reader may be left to make its own reflections on the goodness of the Deity." P. 55.

One of the most remarkable facts in the œconomy of nature is connected with the freezing of water, which under these circumstances differs from all other bodies deprived of a portion of their substantial heat or caloric. This difference, and the importance of it, is most distinctly noticed by Mr. Parkes.

"In general, all bodies, whether solid or fluid, contract their dimensions, and become of more specific gravity in cooling. This axiom has been long known and acknowledged; but water affords a remarkable exception. Water, as it cools below $42^{\circ} 5'$, instead of contracting and becoming of greater specific gravity, actually becomes increased in bulk, and its specific gravity continues to lessen as it cools. Count Rumford noticed this fact some years ago, in one of his early essays.—Mr. Dalton has discovered that the expansion of water is the same for any number of degrees above or below the maximum of density. Therefore the density of water at 32° and at 53° , is precisely the same. The bulk of water at 5° , is equal to the same bulk of water at 80° .

"From these experiments we see that water becomes of less specific gravity, whether it be heated *above* or cooled *below* $42^{\circ} 5'$; a fact too astonishing ever to have been discovered or imagined a priori. The wisdom and goodness of the GREAT ARTIFICER of the world will manifest itself in this arrangement, if we consider what would have been the consequences had water been subject to the general law, and, like other fluids, become specifically heavier by the loss of its caloric. In winter, when the atmosphere became reduced to 32° , the water on the surface of our rivers would have sunk as it froze; another sheet of water would have frozen immediately, and sunk also; the ultimate consequence of which would have been, that the beds of our rivers would have become repositories of immense masses of ice, which no subsequent summer could unbind; and the world would

shortly have been converted into a frozen chaos. How admirable the wisdom, how skilful the contrivance, that, by subjecting water to a law contrary to what is observed by other fluids, the water, as it freezes, becomes specifically lighter, and, swimming upon the surface, performs an important service, by preserving a vast body of *caloric*, in the *subjacent* fluid, from the effects of the surrounding cold, ready to receive its own accustomed quantity, upon the first change of the atmosphere. These reflections, perhaps, will not be thought to be misplaced, should they but afford

“ One ray of light in this terrene abode,

“ To prove to man the goodness of his God !” P. 94.

Such reflections, which on every *proper* occasion are introduced, and never in an awkward or impertinent manner, give a distinct value to the book, besides its philosophical merit, great as it is; and will be properly estimated by all right-minded readers.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Associate Minstrels.* Crown 8vo. 214 pp. 7s.
Conder. 1810.

It is sometimes a matter of regret to us, that we cannot assign to every meritorious volume of poems a conspicuous place, among our larger accounts of new works. But, on well considering the alternatives, it seems better to give a short, but early commendation to such a volume, than to let it wait for the precarious chance of admission into the higher ranks. This reflection, and this only, has induced us to place the “Associate Minstrels” in our catalogue.

Who, or how many, these associates may be, we know not, but it gave a favourable impression of their poetical connections, when we saw their volume dedicated to JAMES MONTGOMERY*; whom they style their “friend.” Observing various signatures, we presume that the contributors are several, but this is of little importance; the chief point is, that the poems are good, which may be said of them, perhaps, without a single exception. Some, of course, are superior to others, and a few of these we shall particularize.

The first poem in the collection is on “Silence.” This is a

* See our account of his collected Poems, vol. xxxvi. p. 277.
subject

subject which afforded many far-fetched conceits to the *metaphysical* poets. But no such trifling will here be found. The whole is the result of genuine feeling, under the guidance of correct taste. Other poems in the collection may, to some readers, seem more pleasing; but this is clearly the most elevated. It is, indeed, in many parts, not only elevated, but sublime. The following passage, blending the sublime of Scripture with that of imagination, may perhaps be justly reckoned the finest, yet many others are so good, that we pass them by with no small share of regret.

“ When Deity to man his chariot bent,
 Though many an awful harbinger he sent,
 Silence, succeeding, hush’d the angry peals,
 And cast her mantle o’er his flaming wheels.
 When the blest man of God, the deathless seer,
 On Horeb stood *, the will of heav’n to hear,
 Lo! first the herald wind, loud roaring, *pass’d;
 But the Eternal rode not on the blast:
 An earthquake then called nature to prepare
 To meet her Sovereign; he appear’d not there.
 And now a fire upon the mountain plays,
 But the Almighty is not in the blaze.
 And last, a still, small voice the Prophet heard,
 And SILENT, trembled at Jehovah’s word.” P. 10.

There are passages of different character. The part where the poet enquires of Silence, “ Has she no voice?” &c. is extremely beautiful. This fine poem is almost the only one in the collection which has no signature. Some of the compositions have appeared before, in the *Athenæum*, and one, addressed to H. K. White, in the fourth edition of that youth’s poems. The following stanza in a short poem. “ On throwing away a flower,” has all the simple beauty of natural thought, without being trite.

“ For ever!—what a volume lies!
 Within those simple words alone!
 How we regret, how dearly prize,
 What once was trifling in our eyes.
 When ’tis *for ever* flown.” P. 78.

The poem entitled “ The Remonstrance,” is apparently from a female author: but the justness as well as beauty of its thoughts, on the relative characters of the two sexes, entitle it to much admiration. It will be found at page 91, and is subscribed A. But most will every married man, of right feelings, envy the thoughts and expressions of the poem, addressed “ to my Old

* 1 Kings xix. 11, &c.

Woman." It is written in the stanza so much used by Burns, and other Scotch poets, and is full of admirable touches of feeling and poetry.

Some slight deductions might be made by scrupulous criticism, from the general merits of this volume, but we do not think them worth insisting on. That poetical taste and genius abound among us at this period, much more perhaps than at any former time, has long been our firm persuasion. Were the matter doubtful, this volume alone, the work apparently of six or more writers, might almost decide it.

ART. 16. *The Wonders of a Week at Bath, in a Doggrel Address to the Hon. T. S. from F. T. Esq. of that City.* 8vo. pp. 83. 7s. Cawthorn 1811.

This little poem is manifestly an imitation of the celebrated Bath Guide, and may, upon the whole, be deemed a tolerable copy of that inimitable original. It contains a satirical description of the present style of life, and amusements at Bath, with delineations of some individual characters. Of the numerous imitators of the late Mr. Anstey, it is surprising how few have attain'd (what we should suppose the easiest part of their task) any resemblance to his smooth and correct versification. They frequently place the accent on a wrong syllable, and sometimes leave out a syllable from the middle of the verse; which makes it halt disagreeably. The last of these faults is frequently committed by the writer before us*. On the whole, however, his lines are easy and flowing, and his *general* satire not wanting in vivacity, as the following passage, (which by the way contains one of the faulty lines alluded to) will sufficiently show. It concludes the account of a Monday at Bath.

And then in the evening there's nothing at all,
No public amusement, except the dress-ball;
Where the girls, as the title sufficiently shows,
Never think it worth while to put on their best clothes,
This ball on a monday is quite out of date,
And really become very vulgar of late.
The room is so large, all can dance at their ease,
And 'tis never so full as to come to a squeeze.—
Whilst in snug private parties at dear lady Betty's,
So thick is the throng, so delightful the heat is,

* For instance—"And Englishmen hang, and Englishmen drown" (P. 2.)—"Seem made for the sick, and mix up a hum" (P. 12.)—"For though you may faint, you never can fall" (P. 16.) There are several other lines of the same kind. In one passage (P. 68.) there are two in the same triplet,

That you're ready to faint, but that's nothing at all,—
 For tho' you may faint, you never can fall;
 For the crowd they are all wedg'd about you so tight,
 You'd stand like a spoon in plum-porridge upright.
 Now, Sir, if this squeezing is what you delight in,
 Never fear that the ladies will not be inviting;
 If these private parties be all that you seek,
 You may get twenty cards for each day in the week:
 Introductions are useless, the women are glad,
 The males are so scarce, to take what can be had:
 They think to improve on the dull London plan,
 Nor ask who you are,—'tis enough you're a man. P. 16.

In his descriptions of the other days of the week, the author falls too much into personal satire; which, besides being unfair, is uninteresting, the individuals alluded to being, in general, little known except to the frequenters of Bath. One great merit of Anstey's satire was that most of his characters (though they might be applied to certain individuals) were in themselves of a general nature. This writer also dwells on circumstances little interesting to the public at large, such as a dispute respecting the office of Master of the Ceremonies at Bath, and the speeches made on that *important* occasion. Though the work has these faults we deem it, on the whole, one of the most tolerable of the imitations of the Bath Guide, which have appeared of late years, and in parts, not wholly unworthy of perusal.

ART. 17. *Iphottelle; or the Longing-Fit. A Poem by Ralph Palin.* 8vo. pp. 71. 5s. Cadell and Davies. 1810.

This Author's object (as he informs us in the advertisement) is, "to combat the common prejudice of the force of imagination in pregnant women;" a prejudice which, we believe, is now almost wholly laid aside, at least by women of liberal education and sound sense. If however it still exists, in any degree, it is certainly a very proper subject for ridicule.

This Author's poetical talents are by no means contemptible; yet we cannot speak of his performance with unreserved commendation. It is, in many parts, a close imitation of Pope's celebrated "*Rape of the Lock.*" The Goddess of Spleen invoked by a beau, whose addressee, Lucinda the heroine, had rejected, sends her attendant Gnomes to disturb the fair one's repose, and excite unquiet passions in her breast. Failing in this attempt, she dispatches an evil spirit call'd by the author Iphottelle, to inspire the lady (who, it seems, was "as women wish to be who love their lords,") with a longing-fit. This scheme unfortunately succeeds, and great consternation is occasioned in the family by her calling for a bunch of grapes in the winter, when

they were * not to be procured. The lady and her husband are both fill'd with dismal apprehensions as to their expected child; who, however, proves to be a very fine boy, not mark'd with grapes, nor in any way disfigured; all these dire prognostications are turned to joy and rapture.

The author's versification is in general smooth and polished, but not invariably so; as there are occasionally some lines that can scarcely be deemed verses; and the poem loses much of its attraction by frequently reminding us "of something better we have seen before." So closely does the author tread in the footsteps of Pope. The following description of Spleen (though not wholly new) will however show his poetical talents in a favourable light.

In those mid-regions, whence the tempest pours
Thunder and hail, east winds and western show'rs,
Spleen's goddess dwells; her head thick fogs surround,
With blighted blossoms are her temples crown'd,
Her yawning limbs, o'er which loose robes are thrown,
Are idly propp'd on pillows for a throne.
Expiring ever, tho' she never dies,
From ev'ry object she averts her eyes;
Ideal wants, imagin'd woes, her train,
And all her pleasure to sum up her pain.
Hither each hour a thousand off'rings rise,
A thousand pray'rs importunate her skies,
From lovers in the storms of passion toss'd,
From politicians when a battle's lost,
From prudes rejecting and not press'd again,
And wits who, aim at repartee in vain;
From crowds of soldiers, courtiers, parsons, heirs,
Who daily kill huge multitudes of cares,
Yet, on the morrow, see with fiercer pain,
The hydra monsters are alive again.
Soon as mid these arose Sir Florio's pray'r,
The queen around her bade her host repair;
Thro' paths of ether, at her call, they fly,
And with swift wings forsake the nether sky." P. 13.

ART. 18. *Original Poetry; by Victor and Cazire.* 8vo. 64 pp.
4s. J. J. Stockdale. 1810.

When we ventured to say that poetical taste and genius abound in the present day, we by no means intended to assert, that we always meet with either the one or the other. Miserable, indeed, are the attempts which we are often doomed to encounter; so

* We apprehend that hot-house grapes may be procured almost at any season of the year in London. But the presumed difficulty is perhaps sufficient in poetry.

miserable sometimes, that it seems quite wonderful how any individuals, fancying themselves able to write, should be so far behind their contemporaries. One of the unknown authors of this volume begins by complaining, most sincerely, we are convinced, of the difficulty of writing grammatically; but there is another difficulty, which seems never to have entered the lady's head, (if a lady!)—that is, the difficulty of writing *metrically*. In this she is still less successful than in the other; and does not seem at all to suspect it. The verse intended to be used, is that of the Bath Guide: and so it is, *sometimes*: but sometimes also not. For example:

“ This they friendly will tell, and ne’er make you blush,
With a jeering look, taunt, or an O fie! tush!
Then straight all your thoughts in black and white put,
Not minding the *if’s*, the *be’s*, and the but.” P. 6.

Again,

“ My excuse shall be humble, and faithful, and true,
Such as I fear can be made but by few.” P. 7.

This *humble* and *faithful* lady lays claim *only* to “ sense, wit, and grammar!”—Yet she tells her friend;

“ Be not a coward, *shrink* not a sense,
But read it all over, and *make it out sense*.
What a tiresome girl!—pray soon make an end.” P. 9.

The last line, if not measure, contains at least truth in the first part, and a very reasonable wish in the second.

Two epistles, in this exquisite style, begin this volume, which is filled up by songs of sentimental nonsense, and very absurd tales of horror. It is perfectly clear, therefore, that whatever we may say in favour of the poetry of this time, such volumes as this have no share in the commendation. One thing may be said in its favour, that the printer has done his task well: would he had been employed on something better! If he has taste as well as skill, he must dread the names of Victor and Cazire.

ART. 19. *The Caledonian Musical Museum, or complete Vocal Library of the best Scotch Songs, Ancient and Modern. Edited by Mr. Robert Burns, Son of the celebrated Robert Burns.* 12mo. 288 pp. 4s. 6d. Dick. 1810.

We are happy to be introduced to a son of Robert Burns, though he appears so literally in the character of a mere editor, that he has given neither dedication, preface, advertisement, note, nor any other illustration, except an alphabetical list of the songs. The interesting remarks of the elder Burns on a collection of Scottish songs, which were published by Mr. Cromek in his *Reliques* of that

that author, may serve, as far as they go, to illustrate the songs published by his son. But the latter are so much more numerous, that a very large part remains without elucidation. Nor has Mr. Burns, strong himself in a Caledonian lore, condescended to give a single interpretation of a word, for the benefit of his southern purchasers. He has been equally reserved also as to the names of the authors, which are no where given. The following is written in the spirit of his father, but we do not find it among his works. Whoever was the author, it does credit to his genius and patriotism :

“ Bonaparte o’er the sea,
Threatens you, and threatens me ;
But single-handed though we be,
We’ll whistle o’er the lave o’t *.

“ Let him come, or let him send,
Back again he’ll never bend ;
Our island is his journey’s end ;
He’ll only find a grave o’t.

“ And, for the fiend-like sons o’ strife,
Wha’d stain the soil that gied us life,
By a’ that’s dear to man and wife,
An inch they’ll never have o’t.

“ We’ll fight like men who dare be free,
Well gar them fa’, or gar them flee,
And when we’ve drown’d them i’ the sea,
We’ll whistle o’er the lave o’t.

“ In his King and country’s cause,
Blest is he who nobly fa’s ;
Loud fame proclaims him in her ha’s,
And glory tells the brave o’t.

“ Loud sound your pipes, your chanter’s blaw,
To arms ! to arms ! huzza ! huzza !
Our King, our liberty, and law,
Our country, or a grave o’t.” P. 186.

This is the feeling which, if we could inspire into the natives of Spain, with respect to their own country, the eagles of the tyrant would not long dare to spread a pinion to the west of the Pyrenees.

ART. 20. *The Statue of the Dying Gladiator, a Poem ; being the Prize-Subject at Oxford, but not written for the Prize. By a Non-Academic. Dedicated to the Right Hon. Lord Grenville.* 12mo. 7 pp. 6d. Cadell. 1810.

Nothing but the extreme modesty of this author, in his

* The rest, or the end of it. *Rev.*

addresses to the reader, can save him from the reprehension, which otherwise he would appear to merit, for bringing forward a composition so extremely inferior to that of Mr. Chinnery, which actually obtained the Oxford prize. Not that the verses of this anonymous youth are bad in themselves, or his ideas ill adapted to the subject; but that the verses and ideas of the young Academic are both so extremely superior, as to make the very appearance of competition ridiculous. We shall not quote any of the lines, after this representation, but content ourselves by recommending to the author to employ his talents on some open subject, where he has not been anticipated by so very formidable a rival.

ART. 21. *The Beauties of Carlo Maria Maggi paraphrased, to which are added Sonnets by Mariana Starke, Author of the Widow of Malabar, The Tournament, Letters from Italy, &c.* 8vo. p. 5s. Longman. 1811.

Carlo Maria Maggi flourished in the latter end of the seventeenth century, and is mentioned with very high encomiums in the letters between Mrs. Carter and Miss Talbot. The Dowager Lady Spencer also when resident at Pisa, printed a *Scelta* of his works; we subjoin a specimen of the translation or rather paraphrase, as well as of the original Sonnets.

“ EVENING..

ON THE BANKS OF THE SEA.

“ Sol sinks embosomed in the saffron main :
Thro’ Heaven’s wide concave balmy breezes reign;
Inviting weary Man from toil to cease,
And taste the rich rewards of rest and peace.

“ Slow let me press, in meditating mood,
The quiet margin of the briny flood;
In whose clear mirror objects we descry
Which oft with dreams th’ excursive soul supply.

“ Here, while the stars, by Heaven’s appointment, keep
Kind watch o’er Mortals in the hour of sleep;
Here, while the lucid waves supinely rest,
Reflecting bright those Mansions of the Blest,
Those Realms on which to ponder deep they seem,
No more I’ll make this nether World my theme;
This World, now fading fast from mortal sight
Beneath the jetty mantle of the night :
Here, while no stormy Passions dare obtrude,
Here, taught by Innocence and Solitude,
Of pious thoughts the never failing spring,
Here will I muse on Heaven’s ETERNAL KING :

Here

Here with yon firmament resplendent join
 To laud HIS mercy and HIS power divine,
 Which thro' Creation's wondrous fabric shine." P. 22. }

" SONNET.

" TO TEMPERANCE.

" Mark that athletic Nymph who sternly throws
 A rein : 'er mischief-loving CUPID's head !
 Vainly the Boy her purpose would oppose ;
 Behold him, like a steed, in trammels led !
 See, now she breaks in twain the nectar'd bowl,
 And bids her Hand-maid, Health, a draught provide
 From the pure rill—and now, with mild controul,
 Draws all her Sister-Virtues to her side.
 Lo ! at her feet his riches MAMMON spreads—
 With sparing hand she takes ; then, instant flies ;
 And reckless, on ALCINA's roses treads—*
 'Tis Temperance :—careless Health, she cries ;
 " My Child, my Joy ! insensate must they be
 Who ought prefer, on this side Heaven, to thee !" P. 46.

If our readers agree in opinion with us, they will prefer the latter to the former, and be very well satisfied with the whole.

ART. 22. *Romance ; a Poetical Capriccio.* 4to. P. 3s. 6d.
 Setchel. 1811.

This is a very elegant and pleasing composition, and full of genuine poetical taste and feeling.—Various scenes of romantic fancy are progressively brought before the reader, all of them strongly marked with ingenious contrivance, and painted with great warmth of colouring.—After representing a Gothic Hall, a feast of heroes, songs of minstrels, the captivity of a warrior, &c. the poet ascribes himself as encountering a hermit in his solitude, and the following dialogue passes between them—

" Father," methought I seem'd to say,
 " Man is the being of a day !
 His years are number'd ;—few can tell
 How long the beating pulse shall swell,—
 How long this perishable frame
 Shall inly glow, and glow the same.
 Perhaps to-morrow's coming dawn,
 That lights the dew-drop on the lawn,
 This form, replete with life, shall see
 The wreck of mere mortality.
 Here, then, remote from human strife,
 From jarring din of busy life,

* ALCINA is the name given, by ARIOSTO, to sensual Pleasure, see *Orlando Furioso* ; Books VI, and X.

'Twere sweet to banish worldly pain,
And breathe to Heav'n some holy strain,
The hymn of gratitude to raise,
Ask pow'r to thank, and skill to praise."

"Son," said the Hermit, "Man is frail;
His fears augment, his doubts prevail:
Ungrateful for the prosp'rous breeze
That wafts his ship to climes of ease,
He views with uncontroll'd delight
The harbour op'ning to his sight;
Nor on the care of Heav'n reflects,
When gain'd the port that God directs.
In Man's desires we always see
Unlimited variety:
Boundless as space his wishes rise,
His fervent pray'rs assail the skies;
Yet have these pray'rs some fruitless aim,
For Wealth, for Power, or for Fame:—
Short-sighted beings of the dust,
Wealth, Fame, and Pow'r, ye vainly trust!
Such vapours of an idle dream,
Dissolv'd by Truth's resplendent beam,
Like footsteps in the frozen clay,
With the first thaw shall melt away.
Here, in this wood which now we tread,
Have thirty winters bleach'd my head;—
For me the world no charms can boast,—
I hate its quicksands and its coast;
Charms all alluring to the eye,
Yet fraught with deathless misery;
Most dang'rous when they seem to bless—
Unhappy in their happiness.
Secure I dwell amid these shades,
These shelter'd groves, these woody glades;
Tranquil my mind, secure my trust
That God is good,—that God is just!
When summon'd from the world, I crave
Near this lone cell a shelter'd grave;
Peace and repose beneath the sod,—
Rest in the bosom of my God;
While yon broad oak, so strangely bent,
Shall be my lasting monument." P. 28.

The whole is in the same style, and will enable the lover of poetry to spend an hour with satisfaction. The conclusion is very animated and beautiful.

NOVELS.

- ART. 23. *The Travels of Lycurgus, the Son of Eunomus, of Sparta, to Crete, Tyre, and Egypt, in search of Knowledge.* 12mo. pp. 221. 3s. 6d. Vernor and Hood. 1809.

These fictitious Travels are modelled rather after Ramsay's voyage of Cyrus, or Fenelon's Telemachus, than that of Anacharsis by Barthelemy. It is pure fiction, related in rather poetical language, for the sake of introducing certain sentiments on wisdom and policy; not a narrative formed to illustrate ancient manners and customs, and corroborated every where by reference to the original authors by whom such manners and customs have been recorded. The account is supposed to be given by Lycurgus, after his return to Sparta. It is divided into four books, of which the first describes Crete and the adventures of the traveller in that island; the second conveys him to Tyre, which is in like manner described, while the description of Babylon is given to him by the Tyrian master of a vessel. Egypt is the subject of the third book, and in the fourth Lycurgus returns to Greece. Here is also introduced an account of Persia. None of these accounts are corroborated by references to authors, but they are in general sufficiently correct for the purpose of the work, which was, says the author, "to connect such portions of ancient history, in the form of travels, as to make an instructive, and, at the same time, an amusing book for youth." The most exceptionable parts are certain preternatural events, such as appearances of the heathen gods, which destroy probability, without answering any good purpose.

- ART. 24. *The Royal Exile, or Victims of Human Passions, an Historical Romance of the Sixteenth Century.* By Mrs. Green, Author of *Romance Readers and Romance Writers.* 12mo. 4 Vols. 1l. Stockdale. 1811.

This tale is founded on a portion of English history in the sixteenth century, and exhibits persons, characters, and incidents, partly real and partly imaginary. The story of Perkin Warbeck is well introduced, and the whole displays considerable powers of imagination, and is more entertaining than the greater number of productions of the kind which have lately come before us. This is, indeed, but faint praise, for we have, for some time, been annoyed with a prodigious deal of trumpery, under the names of Novels and Romances. The story of Edward Courtney entitles this writer to respect, and it appears that she is qualified for better undertakings.

ART. 25. *Frederick, or Memoirs of my Youth, interspersed with Occasional Verses, in Two Volumes.* 12mo. 12s. Miller. 1811.

We have, in these volumes, a notable example of respectable talents employed to no beneficial or honourable purpose, of much reading wasted, and much time lost. There can be no doubt, that he who wrote these volumes could have produced something, both creditable and useful. He exhibits some skill in the delineation of character, and a considerable knowledge of life, but we cannot recommend the perusal of "*Frederick*," for there are many things offensive to modesty: nor can we praise the general execution, for among some sensible, and some judicious observations, there is a medley of absurdity and nonsense.

The young author, for such we have no doubt he is, will perhaps take this hint, and we add by way of admonition, that for some time to come, he will do well and wisely, to read more and write less. An apothegm which we recommend to all those who, without some maturity of experience, feel the pruriencies of authorship. The versification is in part, at least, very respectable, and the Ode to the Ocean, very poetical. We hope we may meet this writer again, under circumstances, when we shall not have occasion to pass censure upon him for misapplication of talents, which are obviously valuable.

INUNDATION.

ART. 26. *A short Account of the late Inundation in the Neighbourhood of Boston; occasioned by a violent Gale of Wind, an extraordinary high Tide, and breaking of the Sea Banks: with a Statement of the Loss and Damage occasioned thereby; and of the Relief obtained by public Subscription, and distributed among the Poor Sufferers distressed by the said Inundation. To which are added, an occasional Prologue and Epilogue, to a Play acted at the Theatre in Boston, in aid of the said public Subscription. By the Vicar of Boston, assisted by several Gentlemen.* 12mo. 21. pp. 1s. Boston, printed for the benefit of the poor sufferers. Rivingtons, London. 1811.

This is a plain and simple narrative, the principal facts of which are contained in the following passage.

"On the 10th of November 1810, being the day before the full moon; a tide somewhat high was expected in the evening. But, in addition to this circumstance, a very strong gale of wind, from the east north east, accompanied with rain, began early in the morning, and continued during the whole day; the storm being most violent in Boston, from five to seven o'clock. Vessels lying between the Bridge and Skirbeck-quarter, rolled gunnel-
under;

under; a circumstance never before witnessed in that part of the river Witham. The tide, in Boston, was stationary nearly an hour; on account (as it seems) of the flood running off another way; and began to ebb about eight. It far exceeded any remembered upon this coast. The ancient sea-banks were, in many places, overflowed; and were broken down, by the washing away of the soil on the land side: many boats, and other pieces of wreck, were carried over them: the banks lately constructed, on the inclosure of salt marshes, were destroyed: and a great portion of the adjoining country being suddenly inundated, several houses and other buildings, many horses and cattle, an immense number of sheep: stacks of hay, corn, &c. and some *persons*, were swept away. But happily, the persons who perished, were found to be much fewer than was at first apprehended."

When the damages came to be estimated, which they were by a very careful investigation, it appeared that the losses sustained by individuals amounted to 16,840*l.* 10*s.* of which about 8000*l.* was lost by persons who are either totally ruined, or materially distressed by their losses. To remedy this calamity, as far as might be practicable, subscriptions were undertaken, and collected throughout Boston, from house to house. In March last, the subscriptions, from many different sources, amounted to 3,305*l.* The 8000*l.* was by further enquiry reduced to 6201*l.* 8*s.*; and, the sufferers being divided into four classes, (of which the first included 82 families, who had lost *all* their property, the other three, those who had suffered in different degrees) relief was given, as far as it could be afforded, according to the proportions of the losses.

It is much to the credit of Mr. Robertson, manager of a company of comedians then at Boston, that he gave the entire receipts of his theatre on one evening, amounting to 391*l.* 11*s.*; more than half of which he must himself have disbursed in the ordinary expenses of the house. The Prologue and Epilogue adapted to the occasion are printed in this tract. If the public at large would view the case at all in the same light, and extend even a moderate assistance, the sufferers would soon be completely relieved. We cannot sufficiently commend the zeal of Mr. Partridge, the excellent Vicar of Boston, for the exertions he has made, both personal and literary, in behalf of his poor neighbours, and we cordially hope that he will be rewarded by the complete success of his efforts.

EDUCATION.

ART. 27. *Strictures on Clerical Education in the University of Cambridge.* By the Rev. W. Cockburn, Christian Advocate, and late

late Fellow of St. John's College. 8vo. 36. pp. 2s. Hatchard, &c. 1809.

We feel much regret that we have so long overlooked this very important tract. The Christian Advocate, since succeeded in his very honourable post, by a divine of great eminence, has here thrown together some very valuable suggestions on a subject of the highest public concern. The present dangers of the church, and the causes of them, are stated with much perspicuity, and as a remedy for some of them, an improvement is recommended in the mode of conferring honours and advantages in the University of Cambridge. We cannot undertake to abridge the reasonings by which this valuable writer has enforced his opinions; since they are already as briefly stated as is at all consistent with utility. We shall merely transcribe the regulations which the author recommends, as the result of his various observations.

First, that the ruling members of the University should "be more circumspect in granting testimonials for orders, and should promulgate some general and irrefragable law on that important subject. *Secondly*, to increase the necessity of religious study among the under-graduates, by granting no degrees to those who are void of ecclesiastical information; *Thirdly*, to offer some stimulus to Bachelors, to induce them to proceed ardently in such pursuits; *Fourthly*, to require a *real* serious examination, very much on religious topics, from all incepting Masters of Arts; *Fifthly*, not to grant fellowships at so early a period as at present; *Sixthly*, to allow none to retain their fellowships above twelve years." P. 34.

Various opinions will of course be formed on these proposed regulations, nor will we attempt to offer a decided opinion on matters which require so much consideration. But this we can say, without the smallest doubt or hesitation, that the whole deserve attention in a very high degree, together with the reasons and opinions by which they are enforced. Mr. Cockburn is a true friend to the church, who seeing what its dangers are, is studious to provide the most effectual remedies. We should observe, that he allows, that his second regulation is already introduced in the university of Oxford.

A note on page 12 represents a most alarming fact, with respect to a considerable Parish in the metropolis. "The late Duke of Portland," he says, "as Rector of Mary-le-bone, has for many years rejected all applications for leave to build more chapels in that parish, though it is supposed to contain 200,000 inhabitants, and though the church and existing chapels, will not hold one tenth part of the number. What has been the consequence? Dissenting meeting-houses are built and building in every corner of the parish: christians know that it is their duty to assemble together in public worship, and as they are unhappily restrained from going to church, they are compelled of necessity to profess

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dissent,

different, *which is in fact the only religion completely tolerated in the parish of Mary-le-bone.*" He adds, with great justice: "that an individual, and a layman, should thus be permitted by law to withhold such multitudes of people from going to any place of established worship, is the most absurd and mischievous solecism in legislation that ever occurred."

We have heard, with much satisfaction, that this great evil is at length about to be remedied, and most anxiously do we wish that the remedy may be effectual and complete. We trust that the whole of the pamphlet will be, if it has not already, fully discussed and considered.

LAW.

ART. 28. *Advice on the Study of the Law: with Directions for the Choice of Books. Addressed to Attornies Clerks.* 8vo. pp. 157. 5s. Taylor and Hessey. 1810.

The little work before us, contains much useful advice, but we fear the greater portion of it cannot be converted to the benefit of attornies clerks. The chapters on industry, temperance, and study, are general in their application; those which relate to the law of nature and nations, history, ancient and modern, the dead languages, and the classics, require too much to be within the reach of those to whom the work is addressed. The law-student may avail himself of most of the instructions in this tract, and will find it, in many respects, a safe and useful guide; and so may the clerk to an attorney, if he is one of the very few who enter into the profession mature in life, accomplished in scholastic education, liberally endowed in point of fortune, and with a prospect of being early received into a good and well established business. But the majority of those who undertake this branch of the profession are taken at fifteen or sixteen years of age from a school, put into an office, where, for the first four years, they are employed in copying incessantly, and in doing what is called the out-door business; that is, in running to the different law-offices, and to the Chambers of counsel; they are then allowed to draw a little, except where their want of knowledge is relieved by an application to the special pleader, the equity draftsman, or the conveyancer, and thus they become qualified to be managing clerks, or to practise for themselves. That the advice given by this author would qualify a young man for better things, we do not mean to dispute; but that which is daily done by many hundreds, will continue to be done in the ordinary way, and the pursuit of business and profit would be too much impeded by the attempt, if many were to aim at innovation. More knowledge than many attornies possess is very desirable; but much that this author points out is to the mass unattainable, and would to many be an incumbrance. These ob-
servations

ervations are made not with a view to censure or decry the essay, but to limit the expectations and point the efforts of those who with a view to improvement, may purchase and peruse it.

The general observations in the introduction are of the highest value, and the chapters on practice, parliamentary business, shorthand writing, and some others, deserve frequent and careful perusal. The whole work indeed contains maxims and instructions of the greatest importance and utility, and it can only fail to effect general good when it may happen to inspire notions too lofty for the situation of the reader, or to depress into despondency those who because they are unable to attain all that the author prescribes, will not make the requisite effort to possess all that is within their reach.

ART. 29. *A Treatise on the Law of Distresses; by James Bradby, Esq. of Lincoln's Inn.* 8vo. pp. 324. 7s. 6d. Butterworths. 1808.

A portable and cheap tract on a subject of such general interest as the Law of Distresses, cannot fail, if well executed, of being useful, far beyond the limits of the profession to which the author belongs. Mr. Bradby has the praise of compiling, not only an able, but an honest work. He has not, for the sake of displaying learning and research, overloaded a book, which ought to be plain and extensively useful, with matter connected with the subject, but incapable of general application; nor has he in citing cases, extended his quotations to the unwarrantable length now so generally used, but has confined himself strictly to the point intended to be proved or illustrated.

The right of distress, is among the most ancient, and is the most summary remedy given by the law. It is, as Mr. Bradby observes, so ancient in the laws of England, that it is probably coeval with the common law itself, or may rather be considered, as one of those principles which collectively constitute that system which we denominate the common law. The application of it, in its common usage extends to every class of British subjects. Every man who lets or hires a house or a lodging is interested in this branch of the law, beside those whom it affects in respect of other rights, and of certain duties. To a very extended class of readers therefore a treatise of this kind must be useful, and this before us possesses a great advantage in being the production of a gentleman of acknowledged legal learning and precision, and freed from the errors with which carelessness and ignorance had encumbered some former essays on the same subject, which were either anonymous, or printed under names altogether fictitious.

Avoiding those subjects which would have swelled the size, without increasing the value of his work, Mr. Bradby professes to have confined his inquiries to such things as were originally

the subjects of a distress, (probably so called) at the common law.

“ On this account” he says, “ I have omitted the consideration of those distresses which arise wholly out of the provisions of particular statutes ; such as distresses for poor’s rates, or under the authority and directions of canal, or inclosure acts ; for which we must have recourse to the particular statutes themselves authorising these distresses, or, as they may in general be called, statutory executions. For a similar reason, I have omitted the consideration of distresses to recover any duty or debt due to the King, except that of rent. For although such proceedings are in the old books constantly termed distresses, they are in fact, prerogative executions by seizure and sale. Another topic analogous to the law of distress, namely, the process by distringas to compel appearance in real or personal actions, I have also passed over with very slight notice ; considering it as a subject which more properly belongs to an inquiry into the practices of courts, than to a treatise on the law of distresses ; and have therefore contented myself with offering to the reader, on this subject, the passage cited from the Lord Chief Baron Gilbert, which will be found at the conclusion of the eighth chapter of the present work.”

The work thus planned is divided into fourteen chapters. The twelfth contains practical directions and precedents. The whole work may be advantageously consulted by the lawyer in the course of his practice, and will form a safe guide, both in doctrine and in precedents to the persons interested and employed in making and conducting, or in resisting distresses for rent.

ART. 30. *The Law and Practice of Patents for Inventions.* By William Hands, Gent. 5s. 8vo. pp 148. Clarke. 1808.

Of these pages twenty-four are devoted to a very flimsy treatise ; the residue being filled with precedents, which may perhaps be useful to solicitors, and others employed in obtaining patents ; but we are inclined to think that the general stock of legal knowledge, and the general means of practical facility, are not at all augmented or advanced by this publication.

COMMERCE.

ART. 31. *Defultory Reflections on Banks in general, and the System of Keeping up a false Capital by Accomodation Paper, so much resorted to by Monopolists and Speculators ; divided into Three Parts, or Essays, and Dedicated, without Permission, to the Governor and Company of the Bank of England.* By Danmoniensis. 12mo. pp 81. 4s. Sherwood, Neely and Jones. 1810.

Of these Defultory Reflections there are some which we approve, and others from which we totally dissent. The author appears

appears to be animated by the best intentions ; but evidently has not well digested his ideas on the subject of which he treats, nor duly considered the consequences of all his suggestions. His style also is far too declamatory and metaphorical to elucidate topics of such a nature. The late enormous increase of paper currency, together with the evils arising from country Banks, are the principal subjects of this writer's remarks. The former is attributed by him, as by many other writers, (and indeed by the bullion Committee of the House of Commons) to the restriction imposed on the Bank during Mr. Pitt's administration, and continued ever since. This question, as well as the expediency of removing that restriction, after a certain period, is now before the Legislature, together with much more ample information on the subject than we can be expected to possess. We therefore abstain from the discussion.

In the author's opinion respecting country Banks, we in general agree. That they have produced great inconveniences (at least in distant parts of the kingdom) we have heard and believe ; and we also consider them as operating, in some degree, to the increase that has taken place in the price of the necessaries of life, and as holding forth encouragement to monopolists and speculators. For these evils the author proposes the alternative of two remedies. The first of these is, the establishment of what he terms " Agency Banks, for the circulation of the national paper only in such mercantile places that (as) may positively stand in need of accommodation for the purposes before mentioned," viz. " to forward the purposes of trade, and to expedite all pecuniary transactions." These agency banks, he suggests, should be under the direction of the Bank of England or the Lords of the Treasury.

But if country banks must be permitted to exist, he proposes certain regulations to ensure their stability. This we consider as by far the more practicable plan of the two, considering how much property is embarked in these adventures, and how many interests are concerned in supporting the system. After all, the evil complained of, has hitherto at certain periods, effected its own cure.

The second Essay is on Monopoly and Speculation ; which, he thinks, are much promoted by the practice of keeping up a false credit by accommodation notes ; and he exhibits in a table, the expence of maintaining such a credit for a year. We have not the means of ascertaining the correctness of this calculation ; but it certainly places the ruinous consequences of such a practice in a striking point of view.

To this mischievous expedient for raising money, and the speculations to which it gives rise, the author ascribes the high price of corn and flour, and the consequent adulteration of baker's

bread; which he describes as frequently made up of * ingredients, most of which must be highly prejudicial to health.

But, whether or not the abuses complained of exist in the degree stated, the principal remedy proposed by this author must be rejected by every enlightened mind. The laws against forestalling, &c. which are universally condemned by late writers on political œconomy, and are almost become a dead letter, he deems not sufficiently severe, and seriously recommends capital punishments for this very doubtful and scarcely definable offence. It is surely needless to point out the extravagance of such a proposition. His subsequent recommendation to enforce the production and sale of all the necessaries of life, not by sample but by bulk, in the *public markets* only, is somewhat less absurd; but even this we do not conceive to be practicable. The same observation applies still more strongly to his proposal of altering the mode of letting estates; which is indeed on other grounds highly objectionable.

Of the third and last essay it is only necessary to say that it consists wholly of declamation. The author, apparently with the best intentions, points the evils arising from "bill transactions," and describes, very poetically, but not unjustly, the ruinous consequences to most of those who embark in them.

PHILOSOPHY.

ART. 32. *A New Argument for the Existence of God.* 12mo, pp. 68. 3s. Longman. 1808.

This is indeed a new and very singular argument, as it is founded on the *non-existence* of *matter*. As this extraordinary opinion has been also taken up by Mr. Kirwan, and by him defended with some acuteness, we shall content ourselves by referring our readers to the articles which we have published on the *Metaphysical Essays* of that author, which they will find in our xxxvth volume, at pages 453 and 587. This ally of Mr. Kirwan (if it

* Namely, "bran, meal, chalk, whiting, flaked lime, alum, calcined bones and jalap." He suggests a method of detecting the fraud, viz. "breaking the crumb only of a loaf into small pieces, and putting them into an earthen pipkin, with a large quantity of water."—"Let this" (he adds) "be exposed to a gentle fire, and kept moderately hot from for some space of time. If the deleterious particles before spoken of have been used, the chalk, bone ashes, lime and whiting, will be found at the bottom, the alum will be dissolved, and may be extracted by analyzation, and the jalap will swim at the top in a coarse film." We hope this is an exaggeration, but any of our readers may make the experiment,

be not that author himself) employs the chief part of his very small tract in stating eleven difficulties resulting from the supposed existence of matter. But as it would be very easy to state twenty much more formidable difficulties, resulting from its non-existence, this account may easily be balanced. There are reasons in the book why we should not attribute it to Mr. K. The great reason for so attributing it arises from the difficulty of supposing more persons to hold the same opinion. But, as we do know of one more, perhaps there may be even a third.

BOTANY.

ART. 33. *A new Medicinal, Economical, and Domestic Herbal: containing a Familiar and Accurate Description of upwards of Six Hundred British Herbs, Shrubs, Trees, &c. together with some of the most esteemed and useful Exotic Plants, now generally cultivated, or otherwise made use of in the United Kingdom; arranged in Alphabetical Order: in which is copiously displayed, the most recent and practical Method of procuring and applying the peculiar Properties of each Species of Plants to various useful Purposes in Domestic Economy, Physic, and the Arts of Dyeing, Staining, &c. &c. To which is added, a General Index of Reference to the various Articles dispersed through the Work. The whole compiled, and selected from the Works of Linnæus, Bechstein, Withering, Dambourne, Barthollet,* &c. &c. 12mo. 257. pp. 5s. Blackburn, printed; Lackington, London. 1808.*

This is not a work for scientific botanists or practitioners in medicine, it is the legitimate successor of Colepepper's, Salmon's, and other obsolete Herbals: adapted indeed a little to the present state of such learning, yet still ascribing to many plants, such virtues as are not acknowledged in the modern Pharmacopœias; and accompanied in the old way by an Index of reference to various plants, for the cure of certain disorders. As "Dropfy, remedies for, See bay-tree, broom, bryony, dandelion, elm-tree, fox-glove, garlic, milk-wort, orache."

The Editors recommend the work as particularly useful to three classes of persons. 1. To farmers and land-owners in general. 2. To gardeners, nursery-planters, &c. 3. To the domestic housekeeper, as well as the more curious searchers after such experiments. That the book, by means of modern discoveries, will be more beneficial to such persons than any older works of the same stamp, we are fully persuaded; yet still it must be received, in many points, *cum grano salis*, and must be regarded as more a book of curiosity than of science.

An advertisement subjoined to the Preface informs the reader,

* Probably Berthollet is intended.

that Dr. Newton's collect on of plates has been reprinted and adapted to this work, and may be had of the same publishers. Now Newton's plates (originally published in 1752) are well known for their extreme neatness, and for presenting some kind of figure of upwards of 4000 plants, but they are, at the same time, so extremely minute, and so closely crowded together, that very little of satisfactory information can be derived from them. These, however, such as they are, may be purchased separately of the publishers of this work, at the price of fourteen shillings. As this book is in the form of a Dictionary, no Index would have been necessary, but for the sake of the references above pointed out.

POLITICS.

ART. 34. *An Historical Apology for the Irish Roman Catholics*, By William Parnell, Esq. 8vo. 147 pp. 5s. Dublin, Fitzpatrick; London, Harding. 1807.

The work before us is characterized, we believe by Dr. Dui-genan, as "an Abridgment of Mr. Plowden's ponderous and now almost forgotten work." Short however, as it is, we have found it sufficiently tedious, and have frequently, by an involuntary impulse, quitted the task of perusing it. The professed object of the author is to show that the Romish religion in Ireland would have been torpid and inactive, had it not been roused by persecution, and that, after all, "the effect which the resentment of the Roman catholics had in creating rebellions has been very much exaggerated."

He begins by endeavouring to show that, in early periods, rebellions were just as frequent when the government was catholic, as afterwards when it became protestant. But the occasional struggles and insurrections of a half-conquered and uncivilized people against invaders and (in their opinion) usurpers, cannot be compared to the systematic revolts, in after times, against a long established and settled government. That the frequent revolts of the Irish chieftains previously to the Reformation must have arisen from other causes than difference of religion, is sufficiently obvious, but furnishes no proof that, since that period, religious animosity has had no influence. Even so early as the reign of Edward the VIth, the author, though he strives to diminish, does not wholly deny the influence of religion on political events in Ireland. During the subsequent short reign of Mary, the Roman catholics, we are told, did not make use of their ascendancy to persecute the protestants, though the author seems to think they had ample grounds for retaliation. But though he asserts generally, that "their religious feelings had been treated with very little ceremony during the two preceding reigns," he has not
produced

produced a single instance of ill treatment endured by them for their religious opinions; and it only appears that during the few years that popery had regained its ascendancy in both countries, the bigotted queen and her advisers had found sufficient employment for persecution in England alone. Not satisfied however with maintaining the doctrine that religion had little influence in exciting the early revolts of the Irish chiefs, the author invariably, and frequently on very slight grounds, concludes the English government to have been in the wrong. That the Irish rebellions in Queen Elizabeth's reign "have been ascribed to the influence of Roman catholic zeal by Roman catholic as well as protestant writers" is fairly admitted by this author; but in the teeth even of these popish authorities, he undertakes to prove the contrary.

Were we to follow him through this statement, we should only have to repeat our observations on Mr. Plowden's "*Historical Review*." We will therefore refer our readers to our account* of that work, observing however that the present author admits that the Irish chieftains, "in the war they were waging, derived the most important advantages from professing and inculcating in (on) their followers the most devoted attachment to the See of Rome;" that, "in consequence, supplies of money and men were obtained from the Pope and the King of Spain," that "vicars and jesuits were sent over to Ireland," and that "Mac Egan, the Pope's vicar, never allowed any Irish papist that served the Queen to be pardoned when taken prisoner."

In discussing the transactions during the reign of James and Charles the first, the author's professed object is to show, that the great rebellion which took place in the reign of the latter of these monarchs (1641) was, in a great measure, the consequence of an erroneous, and, in some instances, oppressive policy on the part of the English government. Yet he praises many of the measures of King James the first; who, he justly observes, "enforced the laws of England throughout Ireland, extended the protection of government to the lower orders, and secured every man in the possession of his property." After this admission, and after a just and energetic description of the mischievous effects arising from the old Irish or Brehon law of property, which this sovereign had abolished, he accuses him of "enormous confiscations of property, and a decided hostility against the Roman catholics." Thus he endeavours to account for and, in some degree, to palliate the subsequent atrocious conduct of the Irish Romanists, and particularly the horrid massacres in 1641.

Here the train of this writer's argument closes, and he fairly confesses, that "after this period, it would be idle to deny, that catholic bigotry had a very large share in exciting and prolong-

* Brit. Crit. vol. xxii. p. 648.

ing the rebellions in Ireland." Though he does not therefore go all lengths with Mr. Plowden, who pursues even to our own time his career of misrepresentation, he asserts, what we never can admit, that, "if the catholics became bigots and rebels, their bigotry and rebellions arose entirely from the insults and injuries inflicted on them*." Were that the case, should we have seen, after nearly forty years of conciliation and concessions to them, such numbers of that body (headed by their priests) in open and determined rebellion against the very sovereign from whom these measures of conciliation and concession had uniformly flowed †.

The author proceeds to argue on general grounds for the removal of all disabilities from the Irish Romanists. On this part of the work there is little occasion to remark, as it is chiefly a transcript of his exploded arguments on the capitulation or (as he is pleased to term it) treaty of Limerick. Such is his infatuation on the subject of that instrument, which never (so far as it related to the Irish Romanists in general) was sanctioned by Parliament, that he sets it in opposition to His Majesty's coronation oath, the solemn pledge of his adherence to the constitution of our Church and State!!! Had that capitulation stipulated for the Romanists in general those privileges which they now claim, and had it been confirmed by the Irish Parliament, even then, we should have thought the sacred pledge required from the very beginning of King William's reign, would be equally binding on his successors. But ‡ an exposition of the real facts renders this writer's arguments ridiculous in the extreme. In the latter part of this work he raves against the protestants of Ireland and the English ministers, as persecutors, with a fury that reminds us of Mr. Burke's remark on the French revolutionists, that they "declaimed against monks in the spirit of a monk."

MEDICAL.

ART. 35. *A Commentary on the Treatment of Ruptures, particularly in a State of Strangulation; by E. Geoghegan, Member of the Royal College of Surgeons, Honorary Member of the Royal Medical Society Edinburgh.* 8vo. 4s. In boards.

The writer of this tract sets out by announcing that he has

* See Brit. Crit. vol. xxii. p. 657, 8, 9, &c.

† See the plain and unsophisticated narrative of the proceedings of the rebels at Wexford (their head quarters); by Charles Jackson: Brit. Crit. vol. xii. p. 645.

‡ See our account of Mr. Parnell's History of the Penal Laws against the Irish Roman Catholics, and Duigenan's Answer to it, in the Brit. Crit. for Jan. 1811, pp. 73 and 77.

important improvements to communicate, as to the theory and practice in the management of ruptures. He tells us, with the full conviction of his own mind, that all former writers have been in error, and that erroneous practice was the consequence of misconceived theory. He quotes several passages from our first surgeons, and with no small ingenuity and plausibility endeavours to subvert their opinions. They direct that, in strangulated hernia, the gut is to be returned into the abdomen by pressure; Mr. G. argues that such a plan of treatment is injudicious and dangerous, nay, physically impossible, and in its stead advises us to remove the contents of the rupture by the constant application of cold water for an hour, which he says seldom fails, if it does he presses out the contents without attempting the return of the intestine; this is rather new, and we very much doubt that the opinions of Mr. G., or indeed, were they supported by every member of the Dublin College of surgeons, will be deemed sufficient to outweigh those of the most eminent of the profession in this country. He labours much to show that bleeding should be practised in all cases, and introduces theories of his own as to the *modus operandi* of the different remedies. The language is conceived in terms of respect and much seeming modesty and diffidence, still a confidence in his own doctrines, and that he has overthrown those which he has opposed, is clearly to be discovered; on the whole we venture to predict that the authorities which Mr. G. has undertaken to subvert, will be found too strong for theories, however ingenious, and for arguments, however plausible.

DIVINITY.

ART. 36. *A Sermon preached in the Cathedral Church of St. Paul, London: on Thursday, June 7, 1810. Being the Time of the Yearly Meeting of the Children educated in the Charity-Schools, in and about the Cities of London and Westminster. By the Right Rev. Father in God, Henry, Lord Bishop of Norwich. Published at the Request of the Society for promoting Christian Knowledge, and the Trustees of the several Schools. To which is annexed, an Account of the Society for Promoting Christian Knowledge. 4to. 20 pp. and 200 pp. Rivingtons. 1810.*

At this annual meeting, excellent as its effects and objects are, it is not easy, without peculiar ability, to vary the form of exhortation, and to throw new light upon the unvaried subject of charitable instruction. The Bishop of Norwich, in this discourse, contents himself with stating a few observations: 1. On the Importance of Religious Instruction, and Habits of Industry: and 2dly, On the natural Connection of the two Objects. In so plain a design, if he produces little that is new, he produces still less than any one can controvert; and consequently leaves his readers convinced,

convinced, as probably he left his hearers, that it is a good thing to instruct the poor, and that they can only be instructed with success in early life.

Towards the conclusion of his sermon, he very evidently recommends the Bible Society, which some persons have considered as interfering with the plan of that excellent society for which he was engaged to preach. We rejoice to see this recommendation; being clearly of opinion, though we have not taken up the controversy in form, that there is no opposition whatever between them; but that they who admire the one ought, in all consistency of mind, to approve, and even patronize the other.

MISCELLANIES.

ART. 37. *The Man of Fashion's Manual: containing Instructions and Rules for Games of Chance and Charioteering. By due Attention to which (it is confidently hoped) a Check will be put to a farther Increase of Broken Limbs and Broken Fortunes. By Sir Somebody Whipster, Knt. Member of the Legion of Honor, and of several of the First Clubs in the Kingdom, &c. &c. &c.* 12mo. 91 pp. 3s. 6d. Bath, printed; Wilkie and Co, London. 1809.

Some books are mentioned for recommendation, some for warning. This belongs to the latter class, and is mentioned that they who should see any thing taking in its title, may not be induced to waste their money in so very idle a purchase. It contains merely the common rules for a few fashionable games of chance, and for driving carriages. We would insert the *general rules* printed on the third page, but that in so doing, we should rob the book of all that is really useful in it.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Critical Reflections upon some Important Misrepresentations contained in the Unitarian Version of the New Testament. By Richard Lawrence, L.L.D. Rector of Mertham, Kent. 5s.

A Summary of the History of the English Church, and of the Sects which have departed from its Communion; with Answers to each Dissenting Body on its pretended Grounds of Separation. By Johnson Grant, M.A. of St. John's College, Oxford. Vol. 1. 6s.

Practical Piety; or the Influence of the Religion of the Heart on the Conduct of the Life. By Hannah More. 2 vols. 10s. 6d.

History of the Reformation in Scotland, with an Introductory Book and an Appendix. By George Cook, D.D. Minister of Lawrence Kirk. 3 vols. 8vo. 11. 11s. 6d.

An Essay on Morality, and on the Establishment of the Moral Principle. 3s. 6d.

Christian Researches in Asia, with Notices of the Translation of the Scriptures into the Oriental Languages. By the Rev. Claudius Buchanan, D.D. late Vice Provost of the College of Fort William in Bengal. 7s.

Redemption;

Redemption; or a View of the Rise and Progress of the Christian Religion, from the Fall of Adam, to its complete Establishment under Constantine. By the Rev. Montagu Pennington, M.A. Vicar of Northbourne, Kent. 7s. 6d.

Discourses on the Diversity of Theological Opinions, with some Notes on the Age of the World, and a Catalogue of the Scriptures of different Nations. By a Theophilanthropist. 2s. 6d.

A Sermon, preached at Berkeley Chapel, on Wednesday, March 20, 1811, the General Fast Day. By J. A. Busfield, A.M. Lecturer of St. John the Evangelist, and St. Anne, Westminster, and Chaplain to the Right Hon. Lord Mulgrave. 1s. 6d.

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The Rev. *H. B. Wilson* is preparing for the prefs, a *History of Merchant Tailors' School*, London.

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Dr. *Busby* has completed a translation in Rhyme of the *six Books of Lucretius on the Nature of Things*.

A quarto Volume of *Travels in Iceland*, in 1810, is in the Prefs. It will contain Observations made by Sir G. Mackenzie, Bart, Mr. Holland, and Mr. Bright.

We hear of a new Magazine, for the particular use of Farmers, undertaken by *Mr. Laurence*, author of other agricultural works. To be entitled, *The British Farmer's Magazine*. Such a work, judiciously conducted, may surely be of great use.

THE
BRITISH CRITIC,

For MAY, 1811.

"Diversos diversa juvant, non omnibus annis
Omnia conveniunt ————— CORN. GALLUS.

'Tis vain to offer the same things to all,
And different times for different efforts call.

ART. I. *A Refutation of Calvinism; in which the Doctrines of Original Sin, Grace, Regeneration, Justification, and Universal Redemption, are explained, and the peculiar Tenets maintained by Calvin upon those Points are proved to be contrary to Scripture, to the Writings of the antient Fathers of the Christian Church, and to the public Formularies of the Church of England. By George Tomline, D.D. F.R.S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. 8vo. 600 pages. 12s. Cadell and Davies, &c. London. 1811.*

"QUUM primum mali cujusque erroris putredo erumpere cœperit, et ad defensionem sui quædam Sacræ Legis verba furari, eaque fallaciter et fraudulenter exponere, statim interpretando canonum sententiæ congregandæ sunt: quibus illud quodcunque exurgit novitium, ideoque profanum, et absque ulla ambage prodatur, et sine ulla retractatione damnetur. Sed eorum duntaxat Patrum sententiæ conferendæ sunt, qui in fide et communione catholica sancte, sapienter, constanter viventes, docentes et permanentes, vel mori in Christo fideliter, vel occidi pro Christo feliciter meruerunt."

F f

Such

BRIT. CRIT. VOL. XXXVII. MAY, 1811.

Such are the words of Vincentius Lerinenfis, who under the name of Peregrinus fought the battles of the church in the Vth century againſt the innovations of Heretics*.

A plan ſimilar to that propoſed by Vincentius has been lately adopted by the learned and Right Rev. Biſhop of Lincoln in the Refutation of Calviniſm, which we now bring forward with ſingular ſatisfaction to the notice of our readers.

When the merits of an author are but little known, the notice of a reviewer may confer notoriety: when his reputation is at all doubtful, the commendation of a reviewer may eſtabliſh it firmly; but on the preſent occaſion, were the voice of criticiſm ſilent, the name of TOMLINE would ſtill demand attention; and were its panegyric withheld, the fame of the learned Biſhop would ſtill hold the ſame exalted ſtation, which his talents as a theological writer have long ago obtained. It would be idle, therefore, to commence this article with the commendation of the author; nor need we inſiſt on the importance of the ſubjects, to which he has devoted his attention. The writer is the Biſhop of Lincoln; and were not the topics of ſuch a nature, as to merit public attention, the diſcuſſion of them would have been left to ſome other diſputant.

The work conſiſts of eight chapters; and of its origin and progreſs, the author gives the following account in his preface.

“ The firſt, ſecond, and fourth chapters, include the charges which I delivered to the Clergy of the Dioceſe of Lincoln at my laſt three triennial viſitations, with very conſiderable additions. The firſt of theſe Charges upon Univerſal Redemption, I publiſhed in the year 1803, at the requeſt of clergy; and having received a ſimilar requeſt reſpecting my Charges of 1806 and 1809, I deferred the publication of them, till I had completed the plan which I had formed to myſelf. It appeared to me, that the importance of the ſubjects, eſpecially at the preſent moment, required that they ſhould be diſcuſſed more at length than the time uſually allowed to an Episcopop Charge will permit; and I

* MAGNA BIBLIOTH. PATRUM. Colon. Agripp. 1618, Tom. V. p. II. page 248: Vincentius was a native of Lerina, (*S. Honorat*), where there was a Monastery famous for the production of learned men. It is celebrated by Sidonius Apollinaris, Carm. XVI. 109.

“ ——— Quantos illa inſula plana
Miſerit in cælum montes.”

thought

thought that I might render some service to our Established Church, if I collected and published the sentiments of the fathers of the first four or five centuries, upon these interesting points, and contrasted them with a sufficient number of passages from the works of Calvin, to convey a clear idea of his system in his own words. I was scarcely aware of what I had undertaken, in this latter part of my plan. The duties of my very extensive diocese, with other avocations of a private nature, did not soon afford me leisure for so laborious a work, as that of carefully examining nearly seventy folio volumes, and extracting from them what related to the subjects in question. I have, however, at length performed the task; and I deemed it incumbent upon me to make this statement, as an apology to my clergy, for what might otherwise have been considered a culpable tardiness in complying with their wishes, and in fulfilling my own promise." P. ix.

Thus far we have used the Bishop's own words. To these three chapters, then, the third chapter must be considered as an addition, as must the four which form the latter part of the volume.

In the first chapter, the reader is presented with an examination of the doctrine respecting Original Sin, Free Will, and the Operation of the Holy Spirit. Chapter II. treats of Regeneration. The III^d. of Justification, Faith and Good Works. The IVth. of Universal Redemption, Election, and Reprobation. Chapter V. contains Quotations from the ancient Fathers of the Christian Church in chronological order, collected for the purpose of proving, that they maintained doctrines in direct opposition to the peculiar tenets of Calvinism; and the edition, volume and page of each author is regularly mentioned. Chapter VI. gives Quotations from the Fathers in order to prove, that the earliest Heretics maintained opinions greatly resembling the peculiar tenets of Calvinism. These passages from the primitive writers are about three hundred and eighty. Chapter VII. contains about sixty Quotations from different works of Calvin.

Calvini Inst. Christ. Rel.	-	-	Genevæ. 1617
—— Epistolæ	-	-	Genevæ. 1617
—— Comment. in Apost. Epist.	-	-	1556
—— Opuscula	-	-	1612

These are followed by the LAMBETH Articles, and those of the SYNOD OF DORT from Heylin's Quinquarticular History. Chapter VIII. contains a brief Historical Account of what are now called Calvinistic Doctrines, from the days of the Apostles to the æra of the reformation, with a few remarks on the public formularies of our own church.

In perusing the REFUTATION the reader will be much pleased with the perspicuity of the style, in which the Bishop discusses such abstruse subjects, as well as with the force and elegance, with which many of the topics are argued. No metaphysical subtilties will puzzle him; nor will he be fatigued by any tedious details. The interpretations of the texts from Scripture are given in plain terms; and the language of our formularies is so clear and decided; that, in appealing to their authority, explanation has rarely been employed, except in occasional references to the articles.

In producing the quotations from the fathers, beginning with Ignatius, and extending to Theodoret, the Bishop informs us, that he lays before his readers a mass of consistent and decisive evidence against the Calvinistic system; and that he has not selected merely what suited his own purpose, nor suppressed what might favour his opponents; yet that his enquiry has not furnished a single passage from the fathers, with the exception of St. Augustine's latter works, which maintained any one of the peculiar tenets of Calvin.

"If Calvinists, then," the Bishop proceeds, "pretend, that absolute decrees, the unconditional election and reprobation of individuals, particular redemption, irresistible grace, and the entire destruction of free-will in man in consequence of the fall, were the doctrines of the primitive Church of Christ, let them cite their authority, let them refer to the works, in which these doctrines are actually taught. If such opinions were really held, we could not fail to meet with some trace of them in the various and voluminous works of the numerous authors, which are still extant. I assert, that no such trace is to be found; and I challenge the calvinists of the present day to produce an author prior to Augustine, who maintained what are now called Calvinistic opinions. What weight is due to Augustine, I leave my readers to decide, when they shall have seen my quotations from the greater part of his works in the sixth chapter, and also the observations respecting him in the concluding chapter. But in any case he is but one, unsupported by any earlier writer (and even by himself, before his judgment was perverted by the warmth of the Pelagian controversy,) against a cloud of witnesses, all of whom lived nearer to the apostolical times, and concur in bearing an opposite testimony, in uninterrupted succession, through a period of four complete centuries." P. vi.

His lordship has sometimes found it necessary to quote the same texts of Scripture, and to use the same arguments in different parts of his work; for which he apologizes, by
informing

informing us, that his design was to make each chapter a whole.

At the end of the last of the original charges, the emancipation of the Catholics was decidedly opposed. The passage has been very properly omitted in this Refutation, as it did not relate to Calvinism. On so important a subject, however, our readers, we doubt not, will join us in wishing to peruse the sentiments of the Bishop of Lincoln, in any shape, in which he may, on some future occasion, give them to the public.—We are glad, that the part relative to the parochial clergy, as it formed a portion of the first charge, was suffered to keep its place in the first chapter.

In the review of a work from the pen of a prelate so eminent for his learning, and so distinguished by his Theological labours—a work on subjects of such importance, and published at a time, when the enemies to our Reformed Church are evidently, and avowedly employed in endeavouring to undermine it—built, as we believe it is, on a rock—our readers would doubtless feel disappointed, if we were to lay before them merely a character of the REFUTATION OF CALVINISM BY BISHOP TOMLINE, whose name will stand preeminent in the annals of the See of Lincoln, however proudly it may boast of its Tennysons, Wakes, Gibsons, or Sanderfons. It is intended, therefore, to give an abridgement of this volume, in the British Critic. We shall take the liberty, however,—which we trust the author will pardon,—of changing the order, which has been observed in disposing the chapters in the Original. The ABRIDGEMENT will commence with the eighth chapter of the REFUTATION.

“ A BRIEF HISTORICAL ACCOUNT OF WHAT ARE NOW
CALLED CALVINISTIC DOCTRINES.

“ The peculiar tenets of Calvinism are not only in direct opposition to the doctrines maintained in the primitive church of Christ; but it is certain also, that there is a great similarity between the Calvinistic system, and the opinions broached by the earliest heretics.—The assertion of Simon Magus, who is mentioned in the Acts, and called the first Christian heretic, that ‘men are saved according to his grace, and not according to just works,’ contains in it the essence of Calvinism; and Irenæus considered it to be an heretical opinion. Calvinism may be traced in the tenets of the Basilidians, who considered faith as a gift of nature, not as the rational consent of a mind endowed with free-will, or as in any degree acquired by human exertion; and who represented faith and election as confined to their own sect, and conveying an assurance of salvation. The

Valentinians, like the Calvinists of later days, affirmed, that one part of mankind is certain of salvation, and another incapable of attaining it; that some men are naturally good, and some naturally bad; and they called themselves the elect seed pre-ordained to salvation. The Manichæans denied the freedom of the human will; spoke of the elect as persons, who could not sin, or fail of salvation; and of man's nature, as incapable of change. These and similar heretics of the second and third centuries, were all of the Gnostic sect*. Their religion was a mixture of Eastern philosophy with divine revelation. Their absurd notions concerning the origin of evil, and the creation and government of the world, being contrary to the principles of the Gospel, were little noticed by the early orthodox fathers. During the first four centuries there is nothing of a controversial spirit in the exposition, which the Fathers have given of the texts in scripture, which have since their time been the subject of so much dispute. Their sense of these passages was the sense admitted by all the members of the Catholic church. Their object was, to establish the divine origin of the Gospel dispensation; and to enforce the necessity of lively faith and practical obedience. The universality of the redemption purchased by the death of Christ: the assistance of divine grace vouchsafed to every sincere believer of the Gospel: the freedom of the human will, and the possibility of every Christian working out his salvation, are treated as fundamental and undisputed truths. In the 5th century, Pelagius extolled the powers of the human mind beyond the influence of the Holy Spirit. He was warmly opposed by Augustine, bishop of Hippo in Africa, a man of lively parts, but of unsteady principles; and so deficient in learning, that it is doubted, whether he could read the New Testament in the original, or was acquainted with the writings of the primitive Fathers. He was in early life a Manichæan, and when he renounced that heresy, some remains of it remained; so that in combating the error of Pelagius, he naturally fell into the opposite extreme. He asserted the necessity of divine grace in forming a Christian temper and a saving faith, but maintained, that human exertions are of no avail, and that the whole of man's salvation is effected by the irresistible operation of the Holy Spirit; and that God, from the foundation of the world, decreed to save some men, and to consign others to eternal punishment†. The tenets of the Basilidians and Valentinians upon

* Irenæus. *Disf.* i. p. 57.

† “ These doctrines were so directly in opposition to what he had written before the Pelagian controversy, that towards the end of his life he thought it necessary to publish ‘Retractions,’ in which he acknowledged a change of opinion:—I know of no author,

upon these points, without their other absurdities were brought forth, from the Eastern philosophy, by a person of high station, and of orthodox faith, and put into a systematic form, for the refutation of an acknowledged and dangerous error. Yet still there was not a general adoption of the novel doctrine of Absolute Decrees. Almost the whole body of Christians adhered to the opinions concerning predestination and grace, which had prevailed, without interruption, for more than four centuries; and the subject was scarcely discussed in the next four hundred years*. About the middle of the ninth century, Goteschalc† brought Augustine again into notice, but gave so much offence, that he was degraded from the priesthood, publicly whipped in the presence of Charles the Bald, king of France, and committed to prison for the rest of his life. His doctrines were condemned in two councils, and though the proceedings against him were unjustifiable, they declare the sentiments of the Church at this period. In the darker ages, which succeeded, lived the Schoolmen. The earliest of them strongly inclined to the opinions of Augustine; and the latter did not entirely agree with each other upon predestination, yet it does not appear, that any of them denied freedom of will, or were advocates for absolute and irrespective decrees. Nearer to the Reformation, we find the Dominicans and Augustines contending for the irresistibility of divine grace and unconditional election, while the Franciscans and Jesuits maintained the opposite opinions. At the period immediately preceding the Reformation, the church of Rome inculcated the doctrine of human merit; and, with this view, grace and election were represented as the reward of foreseen voluntary good works in each individual. This tenet was opposed by Luther and Melancthon, who contended, that by the Gospel covenant the grace of God is gratuitously bestowed upon all believers, and that the whole system of congruous and condign merit, which had so long disgraced the Christian church, ought to be abandoned as unfounded and mischievous. These two eminent reformers, discouraged all speculation concerning the counsels of God, beyond what is clearly revealed; and when their Creed was fully settled, they unequivocally maintained the doctrines of universal grace, and the liberty of the human will

author, antient or modern, in whose works there are so many contradictions and inconsistencies as in those of Augustine."

* "In this interval lived Pope Gregory the Great, no advocate for absolute decrees. Hincmar, page 35. The same author also says, that Leo the Great supported the doctrine of universal redemption." P. 274.

† "Goteschalcus . . . hujus iniquæ fabulationis refuscitator, Hincmar, p. 101."

to accept or reject the offered means of Salvation. The doctrines of Augustine were revived by Calvin: his acuteness, confidence, and zeal, soon made them the source of much dissension in Germany, France, and Switzerland.

“Such were the origin and progress of what are now called Calvinistic opinions, from the days of the Apostles to the æra of the reformation,—from Simon Magus to the reformer of Geneva. Let us now turn to our own Church.

“The distinctions of the different sects of Protestantism were little regarded in this kingdom at the time of the reformation. The struggle was, whether popery or protestantism should prevail; our reformers exerted their strength to abolish popish corruptions; but did not favour this or that leader of the reformation in other countries: Bucer* and Martyr, who were supposed to have adopted the opinions of Calvin, were invited into England, and placed as professors of divinity, the former at Cambridge, the latter at Oxford. On the other hand, Cranmer declined the offered assistance of Calvin, and consulted Melancthon†, who certainly did not agree with Calvin; and our Articles more nearly coincide with the Augsburg Confession, which is decidedly Anti-Calvinistic, than with any other public declaration of faith. The mischiefs arising to the Protestant cause, from certain opinions, unconnected with Popery, were fresh before the eyes of our reformers; and operated powerfully on them; yet, without dissembling or shrinking, they were content to express doctrines, in opposition to the peculiarities of Calvin, in mild and general terms, and frequently in the very language of Scripture. Thus all offence and dispute upon points of this nature were avoided, till Popery was considered as no longer formidable. Soon after the reformation was accomplished, some of our Divines, who had taken refuge at Geneva during queen Mary's persecution, began to avow and maintain the doctrines of Calvin‡, and to urge the necessity of a change in our public formularies. These discussions were carried on with some warmth in Elizabeth's reign; but her spirit prevented any serious inconvenience. In the feeble reign of her successor, the opinions of Calvin made considerable progress, and naturally weakened subordination, to regal authority; and the injudicious conduct of Charles the First gave full scope for the operation of those principles, which terminated in the tragical death of that unfortunate Monarch, and the temporary subversion, of our

* “Bucer died in 1551, the year before our 42 Articles were drawn up, which were the basis of our present 39 Articles.”

† “Melancthon also was invited into England before March 1534, and repeatedly afterwards, but he did not come.”

‡ “Heylin's Quinq. Hist. [III. 19. p. 609.]”

Civil and Ecclesiastical Constitution. Upon the return of Charles the Second, the use of the Liturgy, which had been many years laid aside, was restored with improvements of no Calvinistic tendency; and it has remained in that state to the present time. The Calvinists had attempted clandestinely to procure some apparent authority to their opinions, by means of the Lambeth Articles* towards the end of Elizabeth's reign, and more publicly in the Hampton Court Conference †, in the beginning of the reign of James the First; and again at the Savoy Conference, soon after the restoration of Charles the Second. These repeated attempts to introduce the principles of Calvin, into our public Formularies, incontestably prove, that they were not framed according to the system of that reformer; and what passed upon those occasions plainly shews, that the body of the clergy and nation, was, at all those different periods, decidedly Anti-Calvinistic. The early Calvinists of this country thus failed in their endeavours to obtain a change in our Public Formularies. Hence their more modern successors, despairing of alteration, adopt a different mode of proceeding, and boldly contend, that the Articles, Liturgy, and Homilies, are already Calvinistic, and admit of no other interpretation ‡."

We shall now proceed, according to the proposed plan, with a view of the doctrines examined in the first chapter of the REFUTATION.

I. ORIGINAL SIN, FREE WILL, AND THE OPERATION
OF THE HOLY SPIRIT.

A LIST of the passages quoted from the works of CALVIN on these points, by the Bishop of Lincoln §.

INSTITUTES. I. 15. 8. [Refut. of Calv. p. 527.] III. 23. 4. [540.] In Rom. VI. 6. and VII. 14. [540.] DE OCC. DEI PROVID. p. 736. and 738, [558.]

INSTITUT. I. 15. 8. [p. 527.] II. 2. 1. [528.] II. 3. 9. 10. [529.] II. 4. 1. 3. [531] In Rom. VII. 14. [546.] VIII. 7. [547.]

INSTITUT. I. 18. 2. [528.] II. 3. 10. [530.] In Rom. VIII. 6. [546.] XI. 32. [553.]

* Refutat. of Calvin. p. 360 to p. 565.

† Ibid. p. 565.

‡ "On the other hand, our Articles are sometimes called Arminian; which is manifestly absurd, as they were drawn up in their present form in 1562, and Arminius was born in 1560. The same observation will apply to our Liturgy and Homilies."

§ Many of these citations, like those from the Fathers, relate to more than one of Calvin's tenets. They are, however, generally placed only under the more prominent head.

A LIST of the quotations from the ancient Fathers of the Christian Church, for the purpose of proving, that the earliest HERETICS entertained opinions greatly resembling the peculiar tenets of CALVINISM is omitted.

These citations principally relate to faith and good works; or to election and reprobation. The authors are, Irenæus, Clement of Alexandria, Tertullian, Origen, Cyril of Jerusalem, Epiphanius, Gregory of Nazianzum,—Jerome and Theodoret. We shall mention them here, once for all, and must refer those readers, who are desirous of examining the resemblances between the ancient heresies of Saturninus, Basilides, Valentinus, and Marcion, and the peculiar tenets of Calvin, to the original REFUTATION. Their labour will be pleasingly rewarded, and they may feel encouraged to hope, that in these degenerate days of heresy and schism, the true Church of Christ will be able to meet the attacks of its enemies, with as much temper, energy, and success, as the churchmen of old repelled the efforts of the Heretics and Schismatics, who were their contemporaries.

A LIST of the Quotations from the ancient Fathers of the Christian Church, in chronological order, for the purpose of proving, that they maintained doctrines in direct opposition to the peculiar tenets of Calvin.

“ORIGINAL SIN. Serms. p. 412. in the Refut. of Calv. Augustine 443.

“FREE WILL. IGNATIUS. p. 288. JUSTIN MARTYR 290, 291, 292, 294, 295, 297, 299. TATIAN 300. IRENÆUS 302, 304, 307, 309. CLEM. ALEX. 311, 312, 313, 314, 315, 317, 318. TERTULL. 318, 319, 320. ORIG. 321, 322, 323, 324, 327, 328, 329, 332, 334, 336, 338, 339. CYPRIAN 340, 341. EUSEBIUS 343. ATHANASIUS 344. CYRIL JER. 346, 347, 351, 353. HILARY 355, 358, 359, 360, 361, 363, 364. EPIPHANIUS 364, 365. BASIL 365, 366, 367, 368, 369. GREG. NAZ. 371, GRIG. NYSS. 375. ST. AMBROSE 376, 379, 381. JEROME 384, 385, 386, 387, 389, 390, 391, 392, 393, 394,—400, 404, 408, 409, 410, 411. AUGUSTIN. 412, 415, 416, 417, 419, 422, 423, 430, 431, 433, 437, 444, 445, 446, 448. CHRYSOST. 450, 452, 455, 456, 457, 458, 462, 467, 470, 476, 477, 478, 481, 482, 487, 488, 497, 501. THEODORET 502, 503, 506, and 507.

“OPERATION OF THE HOLY SPIRIT. IRENÆUS 303. HILARY 359. AMBROSE 380, 381, 382. JEROME 387, 388, 404, 405. AUGUST. 417, 420, 422, 430, 433, 448. CHRYSOST. 450, 452, 463, 468, 469, 470, 471, 474, 476, 477, 478, 479, 480, 486, 488, 489,—494. THEODOR. 507.”

After these LISTS, which may convey some notion
of

of the literary toils of this indefatigable defender of our Church's doctrines, it would have pleased both the critics and their readers, if space could have been allowed in our limited work, for a portion of the quotations themselves, with the addition of the original text. We cannot but hope to see the Greek and Latin of these valuable and curious extracts, on pages opposite to the translations, for the service of those, who may not be in possession of a *Bibliotheca Patrum*, in a future edition of this REFUTATION. The second is now before us; and we regret to find it less correctly printed than the former.

We shall now lay before our readers the contents of the Bishop's first chapter, which explains the nature of *original sin*; of *free-will*, and of *the operation of the Holy Spirit*; according to the tenets of the Church of England. His Lordship begins with stating, that

“ It is evident from the account given by Moses, that a considerable change took place in the minds of our first parents immediately after they had transgressed the prohibitory command of God *; but the conciseness of the sacred historian has led to a variety of opinions respecting the effects of Adam's disobedience on himself and his posterity. The heart, the passions, the will, the understanding, and indeed all the faculties and powers of Adam, were greatly corrupted by this violation, and the sin of our first parent has caused every individual descended from him, to be born imperfect and depraved, their propensity to wickedness as universal in extent as powerful in effect, yet all distinction between right and wrong was not obliterated, nor was every good affection eradicated. The general approbation of virtue and detestation of vice, prove, that the moral sense was not annihilated †; and that man did not become by the fall a mass of pollution, incapable of amendment, or of discharging, by his natural powers, any part of his duty as a dependent rational being. The gospel scheme of redemption, indeed, far from rejecting all co-operation of man, requires human exertions as indispensably necessary for obtaining the effectual assistance of the Holy Spirit.”

The Bishop then refers to the arguments in his *Elements of Christian Theology*, respecting the doctrine of the general corruption in human nature; and confirms them by a particular reference to the Old and New Testament.

“ The book of Genesis, states, that ‘ The Lord had respect

* “ Gen. c. 2. v. 27.”

† “ Bishop Butler, Anal. of Human Nat. p. 81. and 135.”

unto Abel and to his offering *; and unto Cain he said, 'If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door†.' We hence infer, that the immediate sons of Adam lived under a divine law, which they had the power of obeying or of disobeying? The doing well, or the doing not well, the acceptance, or the imputation of sin, imply a practicable rule as the criterion of the worthiness of their actions. The progress of sin after the Fall was very rapid; but yet, amidst the general depravity, 'Enoch walked with God‡;' and 'was translated, that he should not see death§;' and Noah was preserved with his family, during the Deluge, because he was just, and perfect, and walked with God. Between the flood and the promulgation of the law also lived Abraham, 'the friend of God||;' Isaac, to whose prayer God listened¶; and Job, who 'feared God and eschewed evil**.' These instances bespeak a rule of life instituted by God himself, and a capacity of distinguishing between good and evil, and of acting according to the determination of reason. The very same conclusions follow, from the wickedness of the ante-diluvian world, and the destruction of the human race, with the exception of eight persons; for, 'where no law is, there is no transgression††;' 'Sin is not imputed, when there is no law‡‡;' The punishment proves the existence of sin—sin proves the existence of a law—and a law given by a righteous and merciful God, proves the possibility of obedience.

"The Jews, while under a peculiar dispensation, were a perverse and wicked people, and frequently felt the just vengeance of an offended God, yet there were many, on whom were poured the spirit of prophecy, and several of their kings are celebrated for 'walking in the commandments of God§§.' In the Prophets, some degree of uprightness, and a power of abandoning sin, are unequivocally acknowledged|||; and the positive injunctions to obey, and the earnest exhortations to reform, in the Old Testament, plainly shew, that the *incurrible* depravity of human nature was not a doctrine inculcated under the Mosaic dispensation. St. Paul says, in contradistinction to the Jews, that 'the Gentiles were a law unto themselves¶¶.' If they could not obey this law, written on their hearts***, how could their 'consciences bear them witness, and their thoughts accuse or excuse one another†††?' The Gentiles, indeed‡‡‡, through the natural suggestions of their own minds, discharge the moral duties

* "Gen. c. 4. v. 4. † Gen. c. 4. v. 7. ‡ Gen. c. 5. v. 24.
 § Heb. c. 11. v. 5. || Jas. c. 2. v. 23. and Is. c. 41. v. 8.
 ¶ Gen. c. 27. v. 28. ** Job, c. 1. v. 1. †† Rom. c. 4. v. 15.
 ‡‡ Rom. c. 5. v. 13. §§ 1 Kings, c. 19. v. 18. Luke, c. 2.
 v. 37, 38. Acts, c. 2. v. 5. ||| Ezek. c. 18. v. 26, 28, 31,
 and 32. Is. c. 55. v. 7. ¶¶ Rom. c. 2. v. 14. *** Rom.
 c. 2. v. 15. ††† Rom. c. 2. v. 15. ‡‡‡ Rom. c. 2. v. 14." enjoined

enjoined by the law of Moses; though its ceremonies were certainly never observed by any other people. All mankind then, it is evident, have always had a rule of life, derived from their Maker and interwoven in their frame. They have been capable of obeying it, although their obedience may have been very rare and imperfect *.

“Some acts of mercy, justice, and self-denial are assuredly recorded in profane history; and therefore, as far as external deeds, men were able to counteract the depravity introduced by the fall of Adam †. The predominant wickedness in the heathen world is most readily granted; but the temporary controul of their sinful passions was never physically impossible. The understanding was impaired by the Fall; but not destroyed. What remains is capable of improvement: and though the heart was depraved, every good affection was not extinguished ‡; and our feeble sense of duty may be strengthened by our reason; no useless distinction between ourselves and the beasts that perish. Man was created in ‘the image of God §,’ but part of that resemblance is lost, not to be regained in this life. He was ‘a little lower than the angels ||;’ but immense is now the distance between the best of men, and the lowest inhabitants of heaven. From the creation to the present moment, the propensities, affections, and faculties of the human species have been capable of controul, cultivation, and enlargement. This is manifested in the history of mankind, and is inseparable from a state of probation.”

The Bishop after thus illustrating this capacity from the Old Testament and St. Paul, proves the ‘discrimination of moral character, and power of religious improvement from the New Testament.’ He then examines St. Matth. ix. 13.

“‘I am not come,’ says Christ, ‘to call the righteous, but sinners to repentance.’ Here our blessed Saviour himself declares, that there is at least a degree of righteousness in some men.

“The word ‘sinners’ imports such persons as live in a customary practice of sin; and the word ‘righteous,’ in this and several other passages of scripture, those, who are comparatively righteous, men, who had some sense of moral and religious obligation ¶, and endeavoured to act in conformity to it.”

* “Rom. c. 7. v. 23.”

† “[Cic. de Leg. l. 1. 10. p. 38. Ed. Dav.]” In the course of this article, the references are sometimes given more fully, than in the original work. The additions are placed between brackets; and proceed from the Br. Critic.

‡ “Melancthon Loci Theol. § Gen. c. 1. v. 27. || Ps. 8. v. 5.”

¶ “Luke, c. 15. v. 7.” [The reader will recollect Æschylus, Sept. Theb. 598,—Ὁν γὰρ δοκεῖν δίκαιος, ἀλλ’ εἶναι, Θέλει.]

He next considers the parable of the sower*, in which he observes, that

“ Our Saviour says, that there is some honesty, some goodness of heart in the human race; and that different men possess these virtuous qualities in different degrees, since of the seed, which fell upon good ground, some brought forth ‘an hundred fold, some sixty, some thirty †.’ The admonition—‘take heed, therefore, how ye hear ‡,’ implies, that the impression, which the gospel makes, depends upon men’s reason and free-will. How could this advice be given, if we had not the power of resisting the devil, of supporting persecution, and of withstanding the temptations of riches and pleasures?”

The Bishop proceeds to St. Matth. vii. 7. and 8. “The command there given by Christ to his disciples, to ask, to seek, and to knock, prove, that our Saviour required some voluntary steps of those, who were already persuaded of the divine origin of the doctrines, which he taught. They will in vain hope, that their ‘heavenly Father will give the holy spirit to them §,’ if they do not by their prayers and exertions endeavour to obtain his favour and assistance.”

He then brings forward our Saviour’s parable|| of “the ‘man travelling,’ who said on his return, to each of those servants, who had gained by trading, ‘Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord;’ in order to prove the power of exertion, and the certainty of reward; as he does the punishment of those, who do not improve the gifts, which they receive in this life, by the punishment of the unprofitable servant.”

He then proves, from St. John, vi. 44. that “no one can inherit eternal happiness, without the directing influence of the Holy Spirit; and that every one, who has duly profited by the assistance, which his heavenly Father has afforded him, will partake of a blessed resurrection. God’s drawing, however, does not exclude our consent to follow, and our activity in doing it; but it always includes a divine agency. In St. John, the words to ‘come’ and to ‘learn,’ imply the exercise of the human will; and the words ‘except the Father draw him,’ prove the agency of God with respect to the persons here spoken of, namely, those, who shall be saved.”

The Bishop then states, that

“There is not a single passage in the New Testament, which leads us to suppose, that any supernatural power was exerted over the minds of ordinary hearers; among the Jews and Gentiles, who embraced the Christian religion, in the

* “Luke, c. 8. v. 15. † Matt. c. 13. v. 23. ‡ Luke, c. 8. v. 18. § Luke, c. 11. v. 13. || Matt. c. 25. v. 14, &c.”

time of our Saviour, or of his apostles. Their faith, therefore, must be attributed to the voluntary exercise of their reason. The faith of the converts is invariably represented as the effect of what they saw and heard. It was even produced by a single miracle *; and the Samaritans believed, because they 'heard him themselves, and knew, that this was indeed the Christ, the Saviour of the world †.' Our blessed Lord also replied to the message of John the Baptist, by exhibiting and reciting the accomplishment of predictions in himself, which every Jew understood to belong to the Messiah ‡; pronouncing, that those, who saw and heard what Jesus did, were of themselves capable of understanding, that he 'was the Christ, the son of God §.' "

He then produces St. John, vii. 17, to prove,

" That to enable a person to judge, whether the doctrine preached by Christ was a revelation from God, only a plain and honest mind, free from prejudice, and open to conviction, was requisite."

The Bishop then proceeds to the propagation of the Gospel, under the Apostles.

" For the manner, in which the Apostles propagated the Gospel, and the doctrines, which they taught, we must have recourse to the Acts and to the Epistles.

" The promised descent of the Holy Ghost, on the day of Pentecost ||, qualified the Apostles to enter upon their great office of 'teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ¶.' Of their various powers, the gift of tongues was the most important. To hear twelve illiterate men speaking, in languages, which they had never learnt, the wonderful works of God, could not but produce amazement in the mixed multitude, then collected at Jerusalem, to celebrate the feast in obedience to the law of Moses. While these devout Jews were utterly unable to account for this sudden change in the Apostles, St. Peter proved by the prophecy of Joel, that it proceeded from the immediate interposition of God; and then explained, that the miracles, and wonders, and signs of Jesus, were clear proofs of his divine mission; and that his sufferings, death, and resurrection, were all predicted by their own prophets. 'Then they, that gladly received the word, were baptized.' These new proselytes, '3,000 souls,' St. Luke represents as by degrees converted, before they received the Holy Ghost. Their astonishment was first excited, by the Apostles speaking various languages; and their belief was then established by Peter's recording the mighty

* " John, c. 4. v. 53. † John, c. 4. v. 42. ‡ Luke, c. 7. v. 19, &c. § Matt. c. 26. v. 63. || Acts, c. 2. ¶ Matt. c. 28. v. 19."

works of Jesus, and appealing to those very scriptures, which they acknowledged to be divinely inspired. This miracle, and these arguments, at length convinced them, that their countrymen had crucified the promised and expected Messiah. The faith, therefore, of these men was not suddenly communicated by the supernatural operation of the Holy Ghost, but was the natural and progressive effect, of what they saw and heard, upon their understandings. The inhabitants of Samaria, by the preaching of Philip, and by his miracles, believed in the kingdom of God, and the name of Jesus Christ, and were baptized*. This conversion also was owing to the exercise of natural powers.

"The conversion of the first Gentiles was marked † by very extraordinary circumstances; but Peter previously declared the nature of God's mercy, and explained the divine character of Jesus. This statement carried conviction to the 'devout, who feared God, and prayed to God alway ‡,' had it been the plan of Divine Providence to convince by supernatural influence, the preaching of Peter in the house of Cornelius would have been superfluous and unnecessary. So also the faith of the Bereans was the result of the candour, with which they listened to the preaching of the Apostle, and of the diligence, with which they inquired into the evidences of the gospel §. When St. Paul describes the faith of the Ephesians in Christ ||, this order is to be noticed:—first, the hearing of the word; secondly, belief produced by that hearing; thirdly, the communication of the Spirit in consequence of that belief.

"From these examples, which comprehend Jewish, Samaritan, and Gentile converts, we conclude in general, that those, to whom the Apostles preached, expressed their faith in Christ, before the Holy Ghost was poured out upon them; and that the Spirit was never communicated to those, who refused to believe; yet belief was not always followed by steady perseverance, nor even accompanied by right principles, while it remained ¶. Many errors were to be renounced, many impurities were to be corrected, many duties were to be performed, before the converts could claim the character of faithful disciples. Nay, the change in those, who received the Gospel as 'the power of God unto salvation **,' was so great, that in the strong figurative language of scripture, true believers, who had renounced heathenism for Christianity at a mature age, were said to 'walk in newness of life ††,' to become

* "Acts, c. 8. v. 12. † Acts, c. 10. ‡ Acts, c. 10. v. 2. § Acts, c. 17. v. 12."

|| "Eph. c. 1. v. 13." [For the note on this passage we must refer the reader to the work.]

¶ "Luke, c. 8. v. 13. and Acts, c. 8. v. 13, &c. ** Rom. c. 1. v. 16. †† Rom. c. 6. v. 4."

'new creatures *; to 'put off the old man with his deeds, and to put on the new man after the image of him, that created him †.' Eternal happiness was not secured when the understanding became convinced, that Christ was 'a teacher from God ‡,' 'that prophet, that should come into the world §.' Much remained to be done. Bare belief, therefore, in Christ did not make them 'the sons of God,'—this was to be the effect of 'power from on high ||' given subsequent to belief. The Apostles preached, that the promise of the Holy Ghost was to 'as many as the Lord our God shall call ¶,' that is, all, who shall at any time embrace the Christian religion, shall receive the aid of the Holy Spirit in the work of salvation. Our Saviour assured his disciples, that, when he departed, the Father would give them 'another Comforter, who would abide with them for ever **.' Peter also declared the appointed mode of communicating the Divine assistance ††; and, as the rite of baptism was ordained by Christ himself, he describes its twofold office:—it washes away the guilt of former sins, and imparts the Holy Ghost to those, who shall previously have repented and believed. John the Baptist foretold, that Christ should baptize with the Holy Ghost‡‡, meaning, that the baptism instituted by Christ, and administered by his Apostles and their successors, should convey the supernatural assistance of the Spirit of God. This communication being made at baptism, at the time of admission into the gospel covenant, every Christian must possess the invaluable blessing of preventing grace, which, without extinguishing the evil propensities of our nature, inspires holy desires, suggests good counsels, and excites to just works. If we make a right use of baptismal grace, it is increased; and by repeated additions, till it qualifies us to be 'heirs of God, and joint heirs with Christ §§.' But if we neglect, or do despite to the Spirit of grace, it will be withdrawn from us |||. The dictates of the Spirit, and the lusts of the flesh, are represented by St. Paul as 'contrary the one to the other¶¶.' The influence of the Holy Spirit may be withstood; it rests with ourselves, whether we will obey its suggestions. Even St. Paul allowed the possibility of his having received the grace of God 'in vain ***,' and surely the same possibility must be admitted with respect to all other Christians †††. The terms of scripture represent the Spirit of God as an assisting, not forcing power, as not suspending our own powers, but enabling them; as impart-

* "2 Cor. c. 5. v. 17.—Gal. c. 6. v. 15. † Col. c. 3. v. 9. and 10. and Eph. c. iv. v. 22. 24. ‡ John, c. 3. v. 2. § John, c. 6. v. 14. || Luke, c. 24. v. 49. ¶ Acts, c. 2. v. 39. ** John, c. 14. v. 16. †† Acts, c. 2. v. 38. ‡‡ John, c. 1. v. 33. §§ Rom. c. 8. v. 17. See Mark, c. 4. v. 24. & Luke, c. 8. v. 18. and Matt. c. 13. v. 12. ||| Mark, c. 4. v. 25. ¶¶ Gal. c. 5. v. 17. *** 1 Cor. c. 9. v. 27. and c. 15. v. 10. ††† Jortin, Dissert. I. p. 24. and Butler's Anal. of Relig. p. 215."

ing strength and faculty for our religious work, if we will use them; but whether we will use them or not, still depends upon ourselves. In the 4th chapter of Ephesians, verse 30, is a warning voice upon the subject: 'Grieve not the Spirit of God,' therefore he may be grieved; being given, he may be rejected; rejected, he may be withdrawn*. From St. Peter, II. 3. 17. it appears, that there was danger, lest those, 'who had obtained like precious faith †, with himself ‡, should be 'led away with the error of the wicked;' should 'fall from their own steadfastness,' and 'wrest the scriptures to their own destruction §,' although they had already received the Holy Ghost. The precept following: 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' also proves, that there are degrees in grace and Christian knowledge; and that the growth and increase of these spiritual endowments must be the consequence of our own exertions."

The Bishop next infers, from Philippians, II. 12 and 13. (*"work out salvation,"*)

"First, that the personal exertions of Christians are necessary for salvation, by their being commanded to work out their salvation; and that too 'with fear and trembling,' with an anxious care, lest their exertions should not be successful, and lest from their negligence, the furthering help of the Spirit should be withdrawn?—Secondly, That God influences both the wills and the actions of Christians, 'God worketh in you, both to will and to do.' Thus does this passage incontestably prove both the energy of man and the operation of God, in the great work of salvation."

How this co-operation takes place, though it cannot be explained, is to be believed, as much as that Christ was both God and man. Bishop Bull is then well quoted, *Harm. Apost. Differt. Post.*; and afterwards St. Augustine, who seems to admit, that free-will is not irreconcilable with divine grace, although in discussing these subjects it is difficult to maintain the one without denying the other.

In the Bishop's citation (without reference) from this Father, two passages appear to have been blended into one. The former is from his CCXIV. Epistle, vol. II. p. 791. D.

"Si non est Dei gratia, quomodo salvat mundum? Si non est liberam arbitrium, quomodo judicat mundum?"

The second is from his work *De Gratia Christi*. I. 47.

* "Paley's Sermons, p. 423. † 2 Pet. c. 1. v. 1. ‡ 2 Pet. c. 1. v. 3. § 2 Pet. c. 3. v. 16."

vol. X. p. 250. G. The reader may also consult the IV. Book, Contra. Jul. Pelag. vol. X. p. 609.

“ Quia ista quæstio, ubi de arbitrio voluntatis et Dei gratia disputatur, ita est ad discernendum difficilis, ut quando defenditur liberum arbitrium negari Dei gratia videatur; quando autem asseritur, Dei gratia, liberum arbitrium putetur auferri.”

“ This text is also a proof, that divine grace is not irresistible; and that God's working with the faithful, is an argument for fear and diligence; as is finely elucidated in the passage adduced from Bishop Sherlock, V. II. p. 83.”

The learned author then illustrates Ephesians, II. 8.

“ ‘ By grace ye are saved, through faith: and that not of yourselves: it is the gift of God.’ In the original, the word *εστε* refers to the whole sentence, *Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως*. The Apostle declares, that salvation by grace through faith is not derived from man, but is the free gift of God through faith in Christ; as he says in another place, ‘ the gift of God is eternal life, through Jesus Christ our Lord *.’ The expression, ‘ ye are saved,’ means, that they were enabled to obtain salvation. Salvation itself will not take place till the day of judgment. Though every Christian then at Ephesus may not be finally saved; yet every person, who embraces the gospel, is certain of eternal happiness, if he complies with the stated conditions. Similar expressions are found in the New Testament †; in which the persons mentioned were not actually and completely saved, but being ‘ reconciled to God by the death of his Son ‡,’ they had now the means of salvation, of which they might fail by their own neglect. The gospel is called ‘ the way of salvation §;’ and this inestimable benefit is not to be ascribed to any merit of our own; ‘ it is the gift of God,’ gratuitously offered to his fallen and sinful creatures. In this quotation, St. Paul says, ‘ by grace ye are saved;’ and in the preceding he commanded the converts to ‘ work out their salvation.’ ”

He next examines Rom. vii. 26. to prove, that the Spirit does not compel:—

“ It supplies our deficiencies, by suggesting what is right, and assisting in the performance. The Greek word *συναντιλαμβάνεται*, literally expresses, says Doddridge, the action of one, who helps

* “ Rom. c. 6. v. 23. † Tit. c. 3. v. 5. Col. c. 1. v. 23.
1 Pet. c. 3. v. 21. Rom. c. 8. v. 24. 1 Cor. c. 1. v. 18.
2 Tim. c. 1. v. 9. ‡ Rom. c. 5. v. 10. § Matt. c. 7. v. 14.
Heb. c. 10. v. 20. Acts, c. 16. v. 17.”

another to bear a burden, by taking hold of it on one side, and lifting or bearing it with him; and so it seems to intimate the obligation on us to exert our little strength, feeble as it is, in concurrence with his Almighty aid."

Then St. James, iv. 8, whose words declare, that

"Some approach towards God, some exertion of the will, is necessary to obtain his effectual assistance; and by exhorting sinners to reform, and the wavering to become resolute, he proves, that men may control their actions, and also their affections and principles."

Then St. Peter, I. i. 22, who shows, that

"The purification of the soul was in part owing to their own act in obeying the truth through the assistance of the Spirit; and St. Paul, Rom. viii. 13. and Col. i. 29. acknowledges the same co-operation of man and of the Spirit of God. The words of the same Apostle, (2 Cor. c. 13. v. 14.) both in the Greek, and in our translation, imply the most intimate co-operation of the supernatural power of the Holy Ghost, and of the natural power of man. Their separate parts cannot indeed be distinguished. This, however, is similar to what took place in our blessed Saviour himself: he was God and man in one Christ—He was perfect God and perfect man*. Though Christ consisted both of a divine and of a human nature, he is in scripture frequently called God without reference to his human nature, and frequently man without reference to his divine nature. So the good works of men, the joint effect of divine and human agency, sometimes in scripture are ascribed to God alone without reference to man, and sometimes to man alone without reference to God. The grace of God co-operates with the free-will of men; and this can alone reconcile the numerous texts, which relate to human conduct, and separately assert the divine and human agency."

After a noble quotation from Archbishop Bramhall, the learned author makes some admirable remarks on the danger of considering particular texts in Scripture, exclusively, without adverting to others, which

"Take a different view of the subject: this mode, united with the baneful principle of believing no doctrine, which is incomprehensible†, seems to have been the source of most of the errors, which have prevailed in the Christian world." P. 46.

The diligent reader will bestow his time with much advantage on the serious perusal of these observations, whether he be a sectarist, or attached to our reformed church. They speak to all parties; and they speak with temper and good sense; and instruct them

"To compare Scripture with Scripture; to add truth to

* "Col. ii. 9. Heb. ii. 17. † Augustus, V. 8. p. 993." truth;

truth; and disdaining all partial and narrow views of the Deity and his dispensations, to search out 'all the counsel of God,' as far as it is revealed, if we wish to become wise unto salvation." P. 50.

The Bishop then proceeds to the Formularies of our Church. He begins with the article on ORIGINAL SIN; in which the expression, that,

" 'Man is very far gone from original righteousness;' implies, that all the *original* good qualities of man are not absolutely destroyed. This is the obvious sense of the passage; and hence the Assembly of Divines, who, in the reign of Charles the First, undertook to reform, as they called it, our articles according to the Calvinistic creed, proposed to substitute for it: 'man is wholly deprived of original righteousness.' The article proceeds:—not to pronounce with the Calvinists, that man of his own nature can perform nothing but evil, but, that he 'inclinet to evil;' a doctrine fundamentally different, since an inclination, though strong, may be conquered. The continuance of 'this infection of nature,' even in the baptized, and the constant lusting of the flesh against the Spirit, are here asserted, generally and indiscriminately, without any declaration, that either the Spirit or the flesh invariably and necessarily prevails in any particular description of persons. This article does not give any countenance to the Calvinistic notions of sinless obedience and unspotted purity in the elect, and of incorrigible pollution and inevitable wickedness in the reprobate." P. 51.

The opinion of the schoolmen respecting Adam and Original Sin, next follows. For their notions and the refutation, the work itself must be consulted; and Archbishop King's Sermon on the Fall of Man, with Bishop Bull on the First Covenant, to which the Bishop of Lincoln refers.

"The tenth article upon FREE-WILL," continues our author; "teaches, that man cannot, by his natural and unassisted exertions, so correct the imperfection, derived from Adam, as of himself to acquire that FAITH, which would secure salvation, or to call on God with that DEVOTION, which gives efficacy to prayer. The mind, weakened by the sin of our first parents, cannot by our own natural strength be prepared for the reception of a saving faith, or for the spiritual worship, required in the Gospel: this mental purification cannot be effected without divine assistance. This faith is not a bare belief in Christ: it is no instantaneous acquisition. Deliberation and reflection are necessary, but not sufficient, to obtain this joint result of human exertion and divine grace. It is, indeed, the gift of God: not bestowed arbitrarily, capriciously, or irrespectively. This is the true sense of the tenth article. The inferences of modern Calvinistic writers, that 'of our own nature we are without any spark of goodness in us,' and that man

has no 'ability or disposition whatever with respect either to faith or good works are not to be allowed.' Our reformers exalted not the powers of the human mind too high; nor did they deny to man Free-will in the formation of religious principle, or in the discharge of religious duty *.

"In the days of the Apostles, men, as opportunity offered, performed their part towards conversion, although perfecting faith to the purpose of salvation was unquestionably the work of the Spirit. Miracles were performed, at the first publication of the Gospel; and the Apostles appealed to the ancient prophecies relative to the Messiah; yet men were to 'read, mark, learn, and inwardly digest' the Holy Scriptures, as the only ground of rational belief? Our church ascribes these writings to divine interposition, and evidently considers them as calculated to induce men to hold fast the blessed hope of everlasting life. St. Paul, when his converts fell into errors, endeavoured to bring them back to the truth as it is in Jesus, by argument, by the written word of God, or by the instructions received from himself. He did not tell them to consult their own internal feelings; but to compare their actions and opinions with the Gospel, as the only criterion of a saving faith.

"The Apostles, who wrote under the direction of the Holy Spirit, expressed great anxiety, that their converts should walk worthy of their holy vocation, and that they should continue 'always abounding in the work of the Lord †?' Is such earnestness in enforcing active exertion, consistent with that passive waiting for the impulses of the Spirit, which modern enthusiasts recommend? Every page of the New Testament, by its arguments, by its precepts, by its doctrines, by its promises, by its threats, implies a freedom of choice, and a liberty of accepting or rejecting the offered means of grace. His will must be guided, and his actions must be assisted, by the Holy Spirit. Preventing and co-operating grace thus does not destroy free-agency: it does not call on man indolently to wait for the workings of the Spirit, without effort. It encourages him to commune with his own heart, and to search the Scriptures, as preparatory steps; but not to rely solely upon his own strength, in the great business of working out his salvation. His sufficiency for that purpose is of God. In this Xth article, 'the grace of God preventing us, that we may have a good will, and *working with us,*' plainly shews, that we also work. Though 'it is God that worketh in us ‡,' yet, 'we are labourers together with God §.' The grace of God prevents

"* Neither so preaching the grace of God, that we take away thereby Free-will; nor on the other side, so extolling Free-will, that injury be done to the grace of God.' *Necessary Exhortation.*"

"† 1 Cor. c. 15. v. 58.

‡ Phil. c. 2. v. 13.

"§ 1 Cor. c. 3. v. 9."

us Christians, that is, it goes before, that we may have a good will; and it works 'with us, when we have that good will.' The words 'dum volumus' while we will, show, that the grace of God and will of man act together, at the same moment; and seem further to indicate, that the grace of God will be withdrawn, if we cease to will conformably to its suggestions. Good works are not attributed by our church to the sole operation of divine grace, but to the joint and contemporaneous operation of divine grace and human agency; and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God; but this influence of the Spirit is not irresistible; it does not solely of itself produce good works; it does not necessarily cause men to perform good works. A man may resist the influence of the Holy Spirit, by turning to sin in opposition to its dictates. The Holy Spirit points out the way to life, but it rests with ourselves, whether we will follow its directions. Every Christian must admit, that the Gospel requires duty towards God and duty towards his neighbour; and the very idea of duty implies something to be done by man, which he may or may not do; and this free-agency cannot exist, where the mind is under the influence of a resistless power.

"The XVIth. article is irreconcilable with the doctrine of irresistible and indefectible grace granted exclusively to a few chosen persons: the expression in the article is general, and signifies, that all Christians may act in opposition to grace, that amendment is always in their power, and that a relapse into sin is always possible, while they continue in this world of trial: the slothful servant gains no credit with his earthly master—the indolent Christian will receive no reward from his heavenly Lord.

"The Baptismal Service in the Liturgy is exactly conformable to the IXth and Xth articles. 'All men are conceived and born in sin;' baptism washes away the sin of Children, delivers them from the wrath of God, and sanctifies them with the Holy Ghost. The Christian religion is a covenant between God and man: 'Christ will most surely keep the promise made in the Gospel;' and the infant, by his sureties also, must 'promise to renounce the devil, and believe God's holy word, and keep his commandments.' This form, therefore, acknowledges indeed the corruption of human nature and the communication of supernatural aid, but implies, that faith and obedience are not beyond our power."

The Bishop then brings additional evidence, respecting Original Sin, against the opposers of our church, from the Collects for the fourth Sunday after Epiphany, the first after Trinity; and the third in Lent.

"Free-will and Divine grace, as asserted in the Xth article, are recognized in many prayers of our Liturgy, and human exer-

tions are considered both as possible and necessary. The collects for Easter-day ; for the sixth Sunday after the Epiphany ; for the second Sunday after Easter ; for the ninth Sunday after Trinity ; and for the first Sunday after Epiphany, are then brought forward and illustrated.

" In these, and in numerous other passages of our public formularies, the necessity of divine assistance, and the co-operation of man is universally expressed or understood. It must not be imagined, that God *could not* exercise an irresistible power over men : it is only maintained, that there is no ground for believing it is so exercised. Man ought not to speculate on what God could have done to cause obedience and secure salvation : it is enough for him to learn from Scripture, what God actually has done and promised ; and then to consider what remains to be done by ourselves : the argument against irresistible grace lies in a very narrow compass. It has pleased God to make us responsible beings ; responsibility cannot exist without free-agency ; free-agency is incompatible with an irresistible force ; and, consequently, God does not act with irresistible force upon our minds." P. 68.

The Bishop then quotes a passage from the Homilies. [Third part of the Sermon for Rogation Week ; Oxford Edition,] p. 417. " Respecting the corruption of human nature, and the necessity of divine assistance."

The Bishop then opposes the doctrine of the Church of England, on the subject of preventing and co-operating grace, to that of the sectarists. This passage the young divine may make a subject of study ; while the older theologian will peruse it with pleasure. The chapter then concludes with a statement of some among the difficulties, to which the PAROCHIAL CLERGY are liable, in these days of opposition and prevarications ;—Here let the parish priest pause :—*legat, relegat, perlegat!* Instructed by these judicious, temperate, and perspicuous observations from the Bishop of Lincoln, he may proceed wisely in the performance of some most difficult points in his duty ; and, at the same time, he may learn how to repel the force of the artillery, which is planted so continually against our Holy Reformed Church by the dexterity and perseverance of HER various enemies ;

Εἰ γὰρ ἐκεῖνοι μὲν, ὥστε καθ' ἡμῶν εἰπεῖν, τοσαῦτα ἠγρύπνησαν, τίνος δι-
εἴημεν συνγράμμις ἡμεῖς ἄξιοι, εἰ μὴδὲ τὰς προσβολὰς τὰς καθ' ἡμῶν ἐξομέ-
θα ἀποκρούσθαι *.

* St. Chrysostom. Homil. xvii. in Joan. Vol. viii. p. 102. D.
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The narrow limits of a review must ever exclude long quotations; or we should have closed with singular satisfaction this imperfect detail of what is contained in the Bishop's *first* chapter, by inserting his last six pages; the immediate perusal of which in the original work, we can only recommend to the intelligent and sedulous reader.

[*To be continued in our next.*]

ART. II. *Memorandum on the Subject of the Earl of Elgin's Pursuits in Greece.* 8vo. Miller. 6s. 1811.

AT the very moment when the earl of Elgin thought proper in this elegant little volume, to explain to the public some particulars relating to his magnificent collection of marbles, which are now the objects of universal curiosity and attention: a *Moniteur* of the date of April 20, was put into our hands. From this it appears that a M. Landon is publishing in *Livraisons*, a translation into French of the *Antiquities of Athens*, by Stuart and Revel; and speaking of the *Acropolis*, the *Moniteur* observes as follows:

“La Description de la citadelle d'Athènes et de ses monumens est très curieuse; elle doit fournir la matière de plusieurs *Livraisons*; dans celle-ci il est question du temple de Minerve: ce célèbre edifice est le seul que non seulement nous ait transmis dans toute sa sévère beauté l'idée que les anciens attachoient au genre d'architecture de monumens consacrés à la religion, MAIS ENCORE IL NOUS A CONSERVÉ LES SEULS OUVRAGES DE PHIDIAS, ou de son école, dont l'originalité soit bien constatée, &c. &c.”

We could not have had a better preliminary to our account of a volume, the contents of which inform us, that these beautiful and magnificent remains of Phidias and his school, executed when the arts had reached the summit of perfection in Greece, have, by the indefatigable exertions of Lord Elgin, been safely transmitted to this country, where they will, we trust, for ever constitute a school for the improvement of British Genius in painting and in sculpture.

But we must now revert to the work itself, which thus, without preliminary observations, enters at once upon its subject.

“In the year 1799, when Lord Elgin was appointed his Majesty's Ambassador Extraordinary to the Ottoman Porte, he happened to be in habits of frequent intercourse with Mr. Harrison, an architect of great eminence in the west of England, who had there

there given various very splendid proofs of his professional talents, especially in a public building of Grecian architecture at Chester. Mr. Harrison had besides studied many years, and to great purpose, at Rome. Lord Elgin consulted him, therefore, on the benefits that might possibly be derived to the arts in this country, in case an opportunity could be found for studying minutely the architecture and sculpture of ancient Greece; and his opinion very decidedly was, that although we might possess exact measurements of the buildings at Athens, yet a young artist could never form to himself an adequate conception of their minute details, combinations, and general effect, without having before him some such sensible representation of them as might be conveyed by *casts*. This advice, which laid the groundwork of Lord Elgin's pursuits in Greece, led to the further consideration, that, since any knowledge which was possessed of these buildings had been obtained under the peculiar disadvantages which the prejudices and jealousies of the Turks had ever thrown in the way of such attempts, any favourable circumstances which Lord Elgin's embassy might offer should be improved fundamentally; and not only modellers, but architects and draftsmen, might be employed, to rescue from oblivion, with the most accurate detail, whatever specimens of architecture and sculpture in Greece had still escaped the ravages of time, and the barbarism of conquerors.

“ On this suggestion, Lord Elgin proposed to his Majesty's government, that they should send out English artists of known eminence, capable of collecting this information in the most perfect manner; but the prospect appeared of too doubtful an issue for ministers to engage in the expence attending it. Lord Elgin then endeavoured to engage some of these artists at his own charge; but the value of their time was far beyond his means. When, however, he reached Sicily, on the recommendation of Sir William Hamilton, he was so fortunate as to prevail on Don Tita Lusieri, one of the best general painters in Europe, of great knowledge in the arts, infinite taste, and most scrupulously exact in copying any subject he is to represent, to undertake the execution of this plan; and Mr. Hamilton, who was then accompanying Lord Elgin to Constantinople, immediately went with M. Lusieri to Rome; where, in consequence of the late revolutions in Italy, they were enabled to engage two of the most eminent *formatori* to make the *madreformi* for the casts: Signior Balestra, the first architect there, along with Ittar, a young man of great talent, to undertake the architectural part of the plan; and one Theodore, a Calmouk, who had distinguished himself during several years at Rome, in the capacity of figure painter.

“ After much difficulty, Lord Elgin obtained permission from the Turkish government to establish these six artists at Athens; where

where they prosecuted the business of their several departments during three years, acting on one general system, with the advantage of mutual control, and under the general superintendence of M. Lusieri. They at length completed Lord Elgin's plans in all its parts." P. 1.

The result is as follows: Every ancient monument remaining at Athens, either perfect or in fragments, has been carefully and minutely measured, finished drawings have been made of the plans, elevations and details of the most remarkable objects, all the bas-reliefs in the several temples have been drawn, and almost all the characteristic features of architecture have been moulded, and the moulds brought to London. Lord Elgin's attention was not limited to Athens, all the fragments of architecture and sculpture in various other parts of Greece, have been measured and delineated, and picturesque views of Athens, Constantinople, different parts of Greece, and of the islands of the Archipelago have been executed.

That all this was accomplished with extraordinary difficulty, must be sufficiently obvious, when it is considered, that the barbarism of the Turks exerts itself in mutilating and destroying every monument of antiquity, that the Ionic temple, which in Stuart's time, was on the banks of the Ilyssus, in tolerable preservation, has so completely disappeared, that its foundation can no longer be traced; that the temple of Minerva being converted into a powder magazine, was totally destroyed by a shell, and finally, that many of the statues of the Parthenon have absolutely been powdered to make mortar. In addition to this, it is well known, that the French artists, who accompanied the last embassy to Constantinople before the revolution, removed several of the sculptured ornaments from various edifices, and in particular from the Parthenon, to France, and agents were in waiting merely for the return of the French influence at the Porte, to renew their operations.

It seems now incumbent upon us more particularly to specify what are the claims of Lord Elgin upon the gratitude of the nation.

There is at this period, by his means, obtained by his exertions, and at his expence, a greater quantity of original Athenian sculpture, in statues, alti and bassi relievi, capitals, cornices, frizes, and columns, than exists in any part of Europe. Upon some of the most perfect and most valuable of these antiquities, Lord Elgin has properly, but not ostentatiously, dilated, and for his account of them we must refer to the book itself. But we insert the following extract,
that

that the reader may form a judgment of the manner in which information is communicated, and some, though very imperfect, estimate of the value of the collection.

“ The tympanum over each of the porticoes of the Parthenon, was adorned with statues. That over the grand entrance of the temple from the west, contained the mythological history of Minerva's birth from the brain of Jove. In the centre of the groupe was seated Jupiter, in all the majesty of the sovereign of the Gods. On his left, were the principal divinities of Olympus; among whom Vulcan came prominently forward, with the axe in his hand which had cleft a passage for the goddess. On the right was victory, in loose floating robes, holding the horses of the chariot which introduced the new divinity to Olympus. One of the bombs fired by Morosini, the Venetian, from the opposite hill of the Museum, injured many of the figures in this tympanum; and the attempt of general Kœnigsmark, in 1687, to take down the figure of Minerva, ruined the whole. By purchasing the house of one of the Turkish janizaries, built immediately under and against the columns of the portico, and by demolishing it in order to excavate, Lord Elgin has had the satisfaction of recovering the greatest part of the statue of Victory, in a drapery which discovers the fine form of the figure, with exquisite delicacy and taste. Lord Elgin also found there the torso of Jupiter and Vulcan, the breast of the Minerva, together with other fragments.

“ On the opposite tympanum had been represented the contest between Minerva and Neptune for the honour of giving a name to the city. One or two of the figures remained on this tympanum, and others were on the top of the wall, thrown back by the explosion which destroyed the temple; but the far greater part had fallen: and a house being built immediately below the space they had occupied, Lord Elgin, encouraged by the success of his former excavations, obtained leave, after much difficulty, to pull down this house also, and continue his researches. But no fragments were here discovered; and the Turk, who had been induced, though most reluctantly, to give up his house to be demolished, then exultingly pointed out the places in the modern fortification, and in his own buildings, where the cement employed had been formed from the very statues which Lord Elgin had been in hopes of finding. And it was afterwards ascertained, on incontrovertible evidence, that these statues had been reduced to powder, and so used. Then, and then only, did Lord Elgin employ means to rescue what still remained from a similar fate. Among these objects is a horse's head, which far surpasses any thing of the kind, both in the truth and spirit of the execution. The nostrils are distended, the ears erect; the veins swollen, one might almost say throbbing: his mouth is open, and he seems to neigh with the conscious

conscious pride of belonging to the Ruler of the Waves. Besides this inimitable head, Lord Elgin has procured, from the same pediment, two colossal groupes, each consisting of two female figures. They are formed of single massive blocks of Pentelic marble: their attitudes are most graceful; and the lightness and elegance of the drapery exquisite. From the same pediment has also been procured, a male statue, in a reclining posture, supposed to represent Neptune. And, above all, the figure denominated the Theseus, which is universally admitted to be superior to any piece of statuary ever brought into England. Each of these statues is worked with such care, and the finishing even carried so far, that every part, and the very plinth itself in which they rest, are equally polished on every side.

“ From the Opisthodomos of the Parthenon, Lord Elgin also procured some valuable inscriptions, written in the manner called Kionedon or Columnar, next in antiquity to the Boustrophedon. The greatest care is taken to preserve an equal number of letters in each line; even monosyllables are separated occasionally into two parts, if the line has had its complement, and the next line then begins with the end of the broken word. The letters range perpendicularly, as well as horizontally, so as to render it almost impossible to make any interpolation or erasure of the original text. The subjects of these monuments are public decrees of the people; accounts of the riches contained in the treasury, and delivered by the administrators to their successors in office; enumerations of the statues; the silver, gold, and precious stones, deposited in the temples; estimates for the public works, &c.” P. 13.

The Parthenon and the Temple of Theseus were, as might naturally be supposed, objects of Lord Elgin's earnest attention; as were also the Propylæa, the three Temples of Neptune and Eretheus, of Minerva Polias, and the nymph Pandrosos, &c. This last exhibits a very curious and singular specimen of Athenian architecture. In the Theatre of Bacchus was obtained the very ancient sundial, which existed there in the time of Æschylus, Sophocles, and Euripides; as well as the large statue of the Indian or bearded Bacchus, described and represented by Stuart with a female's head: neither ought it by any means to be allowed to pass without our observation, and it is perhaps a part of the collection in which we shall hereafter be more immediately interested; but Lord Elgin's assemblage of inscriptions comprehends examples of every remarkable peculiarity in the varieties of the Greek alphabet throughout all the more important periods of Grecian history. Of these, the most curious and the most valuable is the celebrated Boustrophedon inscription from the Promontory

montory of Sigœum. This inscription has been an object of attention with the learned ever since its existence was ascertained. Various ambassadors from the European powers to the Porte, and among them Louis XIV. in the zenith of his greatness, made ineffectual exertions to obtain possession of this monument. In a short time longer it would have been totally illegible. It was placed as a seat or couch at the entrance of a Greek chapel; and as a superstitious belief was attached, that reclining upon it was a specific cure for the ague, it was habitually resorted to for this purpose.

This most extraordinary and invaluable assemblage of curiosities being now safely deposited in the metropolis of the British Isles, the question is, by what means the greatest advantage may be derived from them to the Arts. With respect to their real importance it cannot be necessary to expatiate—testimonies rush upon testimonies—authorities crowd upon each other. In the opinions of the greatest professional characters, of Canova, and of the President of the Royal Academy, they are considered as the most valuable assemblages of the kind now in existence. The latter, with great candour and much modesty, has written two letters to Lord Elgin, which are contained in the Appendix, and with a portion of which we shall adorn our pages, imputes to a careful contemplation and study of these marbles, all the excellence of his later productions.

Lord Elgin thus sensibly concludes his pamphlet:—

“Two suggestions have, however, met with much approbation, in a view to the improvement to be obtained to sculpture, from these marbles and casts—The first, that casts of all such as were ornaments on the temples, should be placed in an elevation, and in a situation, similar to that which they actually had occupied; that the originals should be disposed, in a view to the more easy inspection and study of them; and that particular subjects should occasionally be selected, and premiums given for the restoration of them. This restoration to be executed on casts, but by no means on the originals; and in the museum itself, where the character of the sculpture might be the more readily studied. Secondly: From trials which Lord Elgin was induced to make, at the request of professional gentlemen, a strong impression has been created, that the science of sculpture, and the taste and judgment by which it is to be carried forward and appreciated, cannot so effectually be promoted, as by athletic exercises practised in the presence of similar works; the distinguishing merit of which is, an able, scientific, ingenious, but exact imitation of nature. By no other way could the variety of attitude, the articulation

emulation of the muscles, the description of the passions; in short, every thing a sculptor has to represent, be so accurately or so beneficially understood and represented.

“ Under similar advantages, and with an enlightened and encouraging protection bestowed on genius and the arts, it may not be too sanguine to indulge a hope, that, prodigal as nature is in the perfections of the human figure in this country, animating as are the instances of patriotism, heroic actions, and private virtues, deserving commemoration, sculpture may soon be raised in England to rival the ablest productions of the best times of Greece.” P. 43.

We presume that the ultimate destination of the Elgin marbles must be the British Museum, and as we well know that our rivals and enemies, the French, would think no pecuniary sacrifice too great for their possession, we hope that no mercantile computation of loss and gain may obstruct their purchase for the nation.

With two or three short extracts from the letters of Mr. West to Lord Elgin we shall conclude this article.

“ I have found in this collection of sculpture so much excellence in art (which is as applicable to painting and architecture, as to sculpture), and a variety so magnificent and boundless, that every branch of science connected with the fine arts, cannot fail to acquire something from this collection. Your Lordship, by bringing these treasures of the first and best ages of sculpture and architecture into London, has founded a new Athens for the emulation and example of the British student.” P. 47.

“ From the Centaurs in *alto relievo*, I have taken the figures of most distinguished eminence, and formed them into groupes for painting; from which selection, by adding female figures of my own, I have composed the battle of the Centaurs. I have drawn the figures the size of the originals, on a canvas five feet six inches high, by ten feet long. From the equestrian figures in *relievo*, I have formed the composition of Theseus and Hercules in triumph over the Amazons, having made their queen Hippolita a prisoner. In continuation, and as a companion to this subject, I have formed a composition, in which Hercules bestows Hippolita in marriage upon Theseus. Those two are on the same size with the Centaurs. From the large figure of Theseus, I have drawn a figure of that hero, of the same size with the sculpture. Before him, on the ground, I have laid the dead body of the Minotaur which he slew. As, by this enterprise, he was extricated from the labyrinth by the aid of Ariadne, I have represented that princess sitting by his side, gazing on him with affection. In the back-ground, are the Athenian youths, whom he delivered from

from bondage; and near them, the ship 'with black sails' (in the poetic fancy of Pindar), which brought him to Crete. The size of this canvas is six feet high, by nine feet long. From the figure of Neptune, I have formed a companion to the Theseus. In this composition, I have shown Neptune reclining, with his left arm upon the knees of Amphitrite, while with his right he strikes the earth with his trident, and creates the horse. Around him, is Triton, with his train of marine gods; in the back-ground, are equestrian exhibitions; and in the distance, ships at anchor. From the casts in plaster of Paris, taken from the moulds which your Lordship had made at Athens, I selected such figures as I was enabled to form into a composition; the subject of which is, Alexander, and his horse Bucephalus: it is on a canvas smaller than those before-mentioned." P. 48.

"To your Lordship I have to return my sincere thanks, for the means you have afforded me of adding my name to that of Phidias, by arranging his figures in my own compositions, and adapting them to subjects, by which my sketches may be rendered more acceptable, as well as more improving to myself in the higher point of my profession. And may the materials from which those sublime sculptures have been produced, be preserved from accident, that men of taste and genius, yet unborn, may be gratified with a sight of them; and that the admiring world may revere the Author of all things, for having bestowed on man those peculiar powers of mind and hand!" P. 52.

"In the last production of my pencil, which I now invite your Lordship to see, it has been my ambition (though at a very advanced period of life), to introduce those refinements in art, which are so distinguished in your collection. And if I have achieved this, the obligation is to your Lordship, for bringing those marbles to London, and giving me the opportunity of studying them. Had I been blessed with seeing and studying these emanations of genius at an earlier period of life, the sentiment of their pre-eminence would have animated all my exertions; and more character, and expression, and life, would have pervaded all my humble attempts in historical painting. Let us suppose a young man at this time in London endowed with powers such as enabled Michael Angelo to advance the arts, as he did, by the aid of one mutilated specimen of Grecian excellence in sculpture; to what an eminence might not such a genius carry art, by the opportunity of studying those sculptures in the aggregate, which adorned the Temple of Minerva at Athens? It is therefore my devout wish, that they should rest in the capital of this empire: and that their resting-place should be as accessible as possible to public inspection, in order to impart, generally, a true notion of what is classical in art. Such a deposit would not only be of infinite advantage to young artists, by rendering them familiar with such excellence; but it would be the means of diffusing a correct know-
ledge

ledge of art, whereby real merit in it might be appreciated, and judiciously rewarded." P. 55.

In a second Appendix we have, from various classic authors, extracts illustrative of Phidias and his School. These are judiciously selected and happily applied. A third Appendix exhibits a description "d'un Bas relief du Parthenon actuellement au Musée Napoleon." Par A. L. Millin.

ART. III. *The Sabine Farm, a Poem: into which is interwoven a Series of Translations, chiefly descriptive of the Villa and Life of Horace. Occasioned by an Excursion, from Rome to Licenza. By Robert Bradstreet, Esq. M. A.* 8vo. 240 pp. 9s. Mawman. 1810.

A TRAVELLER exploring classic ground with a favourite author in his hand, an author who lived among the scenes before him, enjoyed, praised, and described them, is an object so attractive to the sympathies of a critic, that he must be allowed to dwell with some complacency upon it. On a new and very pleasing plan, Mr. Bradstreet has formed a volume which does credit, in various ways, to his abilities and taste. The etched illustrations, with the exception of only two plates, are said to be by the author himself; and his poem which celebrates the famous "Sabine Farm" of Horace, is introduced by a letter written on the spot, and giving an account of the excursion which occasioned that poetical effusion. The following natural anecdote, from the latter end of this letter, is worth repeating:

"The Temple of Fortune was naturally an object of the vows of the ancient sailors, and my guide informed me with much simplicity, that they always *"fired a gun"* as soon as they came in sight of it." P. 36.

The poem on the Sabine Farm is in three books, and includes several translations from the Epistles and other works of Horace, introduced and connected by original poetry. It opens thus:

"Not from 'the wealth of Rome,' her 'smoke and noise',
For these no more Earth's fallen queen enjoys,

* "Fumum, et opes, strepitumque Romæ.

Hor. B. 3. O. 29. V. 12."

H h

But

But from the miracles of Art, that rise
 Endless, to tempt, and tire the dazzled eyes;
 From glittering shows, and conversations gay—
 A never ceasing round—I steal away
 To where ‘behind Vacuna’s mould’ring fane’*
 The Sabine Poet pour’d his moral strain:
 And in the very shades where HE retir’d,
 Echo th’ immortal verse they once inspir’d:
 Nor pass, unsung, each interesting scene,
 Whose ruins mark the classick ground between.” P. 41.

If the style of the author be not always highly polished, it has yet the merit of simplicity, and is free from all affectation: and there are passages which seem to show that he is capable of higher efforts. The following apostrophe to his own country will afford sufficient proof of this assertion:

“Blest ALBION! though less wond’rous fair the smile
 Of nature on thine ever-verdant isle:
 Though on thy chilly Tiburs of the North,
 Bleak Boreas sends his ruffian offspring forth,
 To sweep their foliage, and with breath severe,
 Nip the crude promise of the niggard year—
 Enough of Great and Fair to thee is giv’n,
 To charm the eye, and lift the thought to Heav’n!
 Thy colder, but thy not unkind air,
 Wakes and rewards fair Culture’s fruitful care:
 Braces the nobler growth of Public Mind,
 And fosters freedom of PERENNIAL kind!
 Whose Goddess-Form, in Tusculum’s sweet shade,
 Great TULLY, with a prophet-glance † survey’d;
 Ere the fair TRIPLE POWER had local birth,
 And walk’d with man, on England’s favour’d earth.

“Not yet HER Martyrs from their clouds complain,
 Nor mourn, with dying Brutus, Virtue vain.
 Not vainly HAMPDEN, RUSSEL, SIDNEY bled—
 Sweet is their rest on yon ethereal bed!
 Britons are Britons still; and dare not yield
 The CHARTER which their patriot-blood has seal’d!
 Britons are Britons still; revere the Throne;
 Guard all its RIGHTS—yet vindicate their own!

* “Hæc tibi dictabam post sanum putre Vacunæ.

Hor. B. 1. E. 10.”

† “Statuo esse optimè constitutam rempublicam, quæ ex tribus generibus illis, regali, optimo, et populari confusa modicè, &c.

CICERO, frag. de Republicâ, lib. 2.”

What

What though an honest, yet misguided few,
 Would Anarchy, in Freedom's garb, pursue—
 What though Corruption's foul and venal charms,
 Allure infected numbers to her arms—
 The general heart is found : the general cry
 Rings over ocean, ' Death, or Liberty !'
 Upon his steel-girt throne, with secret fear,
 Gaul's bloody tyrant starts THAT SHOUT to hear :
 And EUROPE'S crouching realms with envy see,
 ONE MONARCH reigning, and ONE PEOPLE free." P. 65.

Some remarks which we might make on Mr. B.'s Martyrs of Liberty we withhold, as rendered unnecessary by the fine conclusion of the passage.

We give also a specimen of the manner in which this elegant traveller translates Horace.

—————" The Poet-sage would grieve,
 In words like these—

* " ' How do I curse my doom,
 When hated bus'ness drags me back to Rome !
 But I must be a surety. Hence, away !
 Let no one earlier friendship's call obey !
 Whether the north wind sweep the earth or snow
 Contract day's wintry circle, I *must* go !
 There having spoken clearly, and aloud,
 What I may one day rue—must pierce the crowd ;
 Must elbow those more slow ; who turn and swear :
 What wouldst thou, madman ? what is thine affair ?
 Dost think to drive before thee all the street,
 That thou in time may thy Mæcenæ meet ?
 Those words, (I own) delight me—on I fare ;
 But when I reach Esquilæ's † mournful square,
 A hundred cares of others thronging round,
 Beset me, and my aching head confound.
 Roscius intreats you to appear at eight
 In court to-morrow—begs you won't be late :
 On a new great affair of common right,
 The clerks ‡ intreat you to return to night :
 That great Mæcenæ may affix his seal
 Upon these papers, use your friendly zeal :

* Vid. Hor. Sat. 6. Book 2. V. 23. et seq.

† On the Esquiline hill there was a place of burial for criminals.

‡ The registers or secretaries, of whom it appears that Horace was one.

I answer, I'll endeavour—if you will,
I'm sure you can, he cries, and urges still.''' P. 107.

From the appendix to this book it appears, that the author has been recommended by a literary friend to give an entire translation of Horace. Without attempting to dispute his qualifications for the task, which may be considered as proved by this volume, we cannot forbear to advise him not to be led into such an undertaking. No man, at all inferior to Horace himself in genius and talent, will ever produce a perfect translation of the very varied compositions of that elegant writer; and even the highest success, in a few specimens, cannot be considered as a pledge of success in the whole. Taken altogether, we have little expectation of seeing a better translation of Horace entire, than that produced since the commencement of our labours by Mr. William Boscawen*; and we are much more anxious to see that retouched and completed, than any attempt made to produce one which might supersede it. Though Mr. Bradstreet's principles of English and Roman metre appear to us correct, we do not think that so close a mode of imitating the original metres as he has undertaken, will ever be appreciated by readers of a translation. It would therefore, in that respect, be labour lost. If ever an unexceptionable translation of Horace should be produced it must be by compilation, as the Duncombes attempted, rather too soon, to produce one; and in such a work many flowers from Mr. Bradstreet's garden would beyond all doubt be interwoven.

* Since we wrote this just commendation of MR. BOSCAWEN'S Horace, the ingenious and truly excellent author has been removed beyond the reach of our praise. A long continued series of ill health had rendered that event but too probable, which yet, by the suddenness of its actual approach, came upon his relatives and friends with the effect of something unexpected. Within a very few days of his death he wrote those verses, which at the late anniversary of the LITERARY FUND were received with such deserved applause. By that society, which his benevolence had fostered from its beginnings, his loss will be deeply regretted. To us, it is like the amputation of a limb, from which the first pain, though acute, is nothing to the perpetual privation.

A new edition of his Horace, much improved by his long-continued attention, is intended soon to be brought forward. It will be accompanied by the original, and by many additional notes: and will doubtless receive encouragement from that public, which has always approved the work.

ART.

ART. IV. *A View of the State of the Nation, and of the Measures of the last five Years; suggested by Earl Grey's Speech in the House of Lords, 13th June, 1810. By Thomas Peregrine Courtenay, Esq.* 8vo. 180 pp. 5s. 6d. J. J. Stockdale. 1811.

THE speeches of party leaders and the discussions of party writers are always perused by us with some degree of distrust, and praised with caution, even when the opinions contained in them coincide with our own. But though this pamphlet is a professed defence of the present administration, and in that respect to be classed with the political writings alluded to, it rests so strongly upon facts, deduces from them such forcible arguments, is so candid in its representations, and so temperate in its language, that we deem it worthy to be perused by all whose minds are not, on political subjects, dead to sound reasoning; and we are therefore desirous to contribute, so far as lays in our power, to promote its circulation.

After a suitable introduction, the author proceeds to analyze the speech of the noble earl, dividing it into fourteen different heads, in order to pursue more clearly and distinctly the several details. Of these heads, however, only the seven first are the subjects of his present discussion. The chief of these are,—

“The great increase of our expenditure since the last war, and the insufficient provision made for it by the present administration;—The necessity of what the noble earl terms repose for the country, (although he intimates that our system of policy has rendered peace unattainable); and the expediency of our adopting “the provident system of husbanding our resources.”

Under the last head the noble speaker expatiates on the folly of our military operations against France, and our embarking in the war in Spain, without ascertaining whether there was an efficient government in that country;—the attack on Denmark in 1807;—and the impolicy (in the noble earl's opinion) of our conduct with regard to Sicily. These attacks on administration the present writer, after some preliminary remarks, repels, first, by showing that the increase alledged in every branch of taxation, so far from being a proof of our resources being exhausted,

“Affords the surest pledge of their remaining competency; since the revenue has continued to flourish under the weight of the new impositions, since the various modes adopted for increasing it have been generally successful, and large and repeated burthens

have been imposed without diminishing the power by which they are sustained."

The author does not, however, maintain that our resources of finance are inexhaustible, but that "they are as yet unexhausted and copious." To the arguments founded on the financial arrangements of 1807, and the subsequent departure from the plan of the late ministers, a very full, and we think satisfactory, answer is given. But for these details we must refer to the work itself.

The insinuation that the conduct of the present ministers has tended "to remove every hope of peace" (though the noble speaker had before argued that a safe and honourable peace was unattainable) is next noticed by the author, and repelled by adverting to the negotiation of 1806, and the noble earl's declaration on that occasion, that "peace was rendered unattainable by the unreasonable demands and expectations of Bonaparte;" and it is also opposed by a statement of the discussions on that subject, which have since taken place between the present ministers and those of the powers at war with us. The objections of the noble speaker to all offensive measures in conducting the war, together with his much boasted system of "husbanding our resources," are next very amply discussed. The author of this tract denies (we think with great justice) that "a defensive war is the natural policy of a nation wishing for peace and not able to attain it;" more especially when the obstacle to peace is the great and increasing power and inordinate ambition of the enemy. But, as in the speech there is a direct challenge to investigate and compare the two systems of the late and present administrations, the author proceeds to an examination of them, showing, first, that it was not (as the speech would imply) the policy of the noble earl and his associates "to abstain from all military operations, or to avoid hazarding a British army on a hostile continent:" on the contrary, he alludes to four * distinct proceedings of the cabinet in 1806 of a different nature, and insists that in the expeditions to Constantinople, Egypt, and Buenos Ayres, the ministers exposed themselves to failure, and did fail, "not for want of the means of success, but because they ventured not to apply them."

With these enterprises of Earl Grey and his colleagues, the author compares those which were undertaken by the administration of the Duke of Portland, and, admitting that

* Or rather three; though perhaps the original destination of General Crawford to Chili is the fourth expedition alluded to.

amongst these there was one great failure, namely, the expedition to the Scheldt, he enquires why this failure has excited more indignation than the numerous reverses of the late war, or those which he has just been contemplating, against the ministers who planned it? This he attributes not to our having sustained greater losses, or the glory of our arms having been tarnished, but to the magnitude of the attempt, the extent of the preparations, and the unexampled exertions; which, added to the proximity of the scene of action, and the nature of the loss sustained, attracted to the attempt a peculiar degree of attention, and consequently to the failure a peculiar degree of indignation. He allows, however, that the failure of the Scheldt expedition, though not complete, was "considerable and disastrous," and only pleads that "the utmost was done to insure success, and that this single misfortune does not, in regard to military expeditions, establish a preference for the cabinet of 1806*." He adds, that

"No failure could have less influence upon the general political system, or conduct of the war;—that it has affected in a very inconsiderable degree the state of the nation; and, at any rate, will never be made a ground for recalling the *uniformly* unfortunate ministers of 1806."

The other military operations of Lord Grey's successors are brought forward by this writer with a considerable degree of exultation. The expedition against Denmark (the political expediency and justice of which he reserves for subsequent consideration), was marked, he observes, with strong features of ability, both in the plan and execution; and a more than usual majority in parliament, together with a majority in the country, at least, corresponding to the representation, approved it, as a wise measure, skilfully conducted, and successful.

Having adverted to our subsequent conquests of the French West India islands, and explained the policy of the present administration in their transactions with Sweden, the author discusses at large the war in Spain and Portugal, giving an account of its rise and progress, and particularly stating the resolutions and measures of the late administration with regard to the latter of these kingdoms; which showed the importance which even they attached to the preservation of that country

* In a note he cites the resolutions of the House of Commons, justifying the ministers, as well as the naval and military commanders, after (as he observes) a very strict and severe enquiry.

from the dominion of France. The subsequent abandonment of those measures, by both administrations, is accounted for by the reported impracticability, at that period, of defending Portugal, and also by the change produced by the treaties of Tilsit in the situation of Europe.

The great and unexpected revolution in the affairs of the Spanish peninsula, gave, the author remarks, an entirely new face to the politics of Great Britain and France, more particularly as to our relation towards Spain: but, as to Portugal, he insists, it more firmly established the wisdom, and called for a more direct application of the policy which Earl Grey and his colleagues had adopted, and which his successors have imitated, and (in the opinion of this writer) improved.

He admits that, at first, in a military view, the interests of Portugal were merged in those of Spain, and, consequently, that our interest did not, *at that moment*, dictate any other measures with respect to Portugal than such as were most advisable for the peninsula in general. He does not, however, as some have done, conclude from thence that operations on the side of Portugal were altogether unadvisable, and that we ought at once to have poured our utmost possible force into Spain; nor does he agree with those who insist that, without a rational hope of *the ultimate and complete expulsion of the French*, those operations ought never to have commenced. To explain the policy of the measures then adopted, he adverts to the situation of affairs in June, 1808; which determined government to direct to the scene of action the largest force that could promptly be assembled and transported. The expulsion of the French from Portugal, he states to have been, in the opinion not only of the government at home, but of the officers employed, and of such Spanish authorities as could be consulted, the most advisable operation. This, he observes, was * accomplished in less than two months from the departure of Sir A. Wellesley from Cork.

The next important measure discussed is, the determination formed, after the conquest of Portugal, that a considerable part of the army there employed, reinforced from England, should enter Spain, and co-operate with the armies of that kingdom. In support of this resolution the author contends that, by confining ourselves to the mere defence of Portugal, we should, in effect, have given up the cause of

* There is a very candid and judicious note on the Convention of Cintra.

Spain, whose rulers were then become very desirous of British assistance; and he controverts the position of Earl Grey, that

“We should previously have ascertained that there was such an efficient government and such ample resources, in that country, as were likely to bring the war to a successful termination.”

Meaning by “a successful termination” the accomplishment of its great object, or that a general plan should have been previously arranged. In every state of such a war, it was, Mr. Courtenay contends,

“Impossible to foresee the points upon which our force might most advantageously be brought to bear, or to form a correct judgment either of the force which would be opposed to us, or of that with which we were to act.”

In his opinion, therefore,

“All we could do was to assemble, in the most convenient position, the largest British force that could be maintained—to place it under an able general—to give him the fullest information that could be collected, and communicate to him the views of government; but to intrust him with a large discretion, both as to his offensive movements, and as to the point and period of his retreat, in case it should be necessary.”

Mr. C. reasons further on the difficulty of obtaining complete proof of that efficiency, which Lord Grey requires in the Spanish armies and government, and states very fully all the circumstances under which the determination of ministers on the plan of operations in Spain was adopted; which certainly, if they do not prove its superior expediency to any other system, show that the choice was made on due deliberation, and with very probable grounds of success.

In detailing the events of Sir J. Moore's campaign, the author endeavours (we think successfully) to show, that neither the determination of that officer to advance upon Valladolid, nor his subsequent advance to Sahagun, were chiefly grounded on the opinion, or prompted by the instigation, of Mr. Frere; still less that they were influenced, directly or indirectly, by Sir J. Moore's instructions from home, which left him to the free exercise of his own judgment and discretion. It is however admitted that Mr. Frere's opinion respecting the popular feeling at Madrid, and the actual resistance which it produced, operated on the mind of the General as *one* of the motives by which his conduct on that occasion was determined.

As a diversion, the author observes, the movements of General Moore had complete success, though they were attended with great risk to his army, and a subsequent retreat; on the circumstances or conduct of which he does not deem it necessary to dilate, but candidly adds, that

“ If we are disposed to appreciate very highly the disasters consequent upon the march from Salamanca, we ought to recollect that a little too much boldness in advance is the most pardonable fault which can belong to a commander.”

The important object, however, of rescuing Portugal, he insists, had complete success, and even admitting (for a moment) the responsibility of ministers for the convention of Cintra, and the advance to Sahagun, and consequent retreat, he triumphantly asks, “ whether in any prior campaign since the seven years war (excepting perhaps that of 1801), so much had been effected by a British army ?” But he considers the operations in Portugal and Spain, during 1808, in a still more important point of view, namely, as introductory to the measures of 1809 and 1810, and of a new warlike system, of which the several events cannot be appreciated until time shall have developed the great result *! Those measures, he proceeds to explain and to defend, showing that they were not (as represented by Earl Grey) similar to those of the preceding year, but that, after the retreat of Sir J. Moore, the defence of Portugal became the first and immediate object of attention; and, as the security of that kingdom could only be effectually provided for in connexion with the defence of the peninsula at large, it was left to the judgment of † Sir A. Wellesley to combine, if he thought fit, his efforts with the Spanish as well as the Portuguese troops in support of the common cause.

The various operations of that General are next very fully and clearly detailed. His success against Soult, on the Douro, is shown to have been brilliant as well as important, and his subsequent advance to Talavera is ascribed to the motive of contributing, by a diversion in Spain, to the security of Portugal; not, as represented by Opposition, to a vain hope of regaining Madrid, or of driving the French beyond the Ebro or Pyrenees. The subsequent retreat of the British army is also (in our opinion) proved to have been by no means disastrous. It was able still to defend Portugal, and for a considerable time diverted the French generals from

* It is now indeed developed, to the honour of administration and joy of the country.

† See his instructions cited in the note in p. 109.

further operations in Spain. But the proceedings of our army in Portugal are justified by the author in less qualified and more decisive terms. They are shown to be consonant to the opinions and intentions of Lord Grey's administration, as declared in the strongest terms. Yet in the noble earl's speech, as published, he omits the subject altogether. Had he discussed it, Mr. C. thinks he must have admitted that the views of Mr Fox, Lord Grenville, &c. and himself, had been pursued by their successors, and carried into full effect. Waving, however, this *argumentum ad hominem*, the author resumes the summary of events, and traces them to nearly the end of the preceding year, challenges any censurer of the measures pursued, to point out a precise period at which it would have been judicious, and at the same time honourable, to have abandoned Portugal to its fate. He shows also that "upon several grounds, independently of character and good faith, we ought to keep Portugal as long as we can, even though we have no great expectation of saving her at last." To most of these arguments we fully assent; but from the opinion that a peace with Bonaparte may be rendered practicable, not by reducing his power, but by "*demonstrating to him the impolicy of his enmity*," we wholly differ, if (as we conclude) the author means a secure as well as honourable peace.

A recapitulation of our proceedings in Portugal, with some notice of the state of affairs in Spain and Sicily, concludes this able tract; which we warmly recommend to our readers, as containing a full and clear discussion of the late political and military events, and affording (in our opinion) just grounds to estimate the merits of those statesmen who have directed our efforts throughout the arduous contest in which we are engaged.

ART. V. *Protestantism the Blessing of Britain,—A Fast Sermon, preached at the Cathedral at Lichfield, on Wednesday, February 28, 1810. By the Rev. Robert Nares, Archdeacon of Stafford, and Canon Residentiary of Lichfield.* 8vo. 21 pp. 1s. Rivingtons. 1810.

THE text of this discourse is taken from the Lamentations of Jeremiah, iii, 39, 40, 41.

"Wherefore doth a living man complain, a man for the punishment of his sins?"

"Let us search and try our ways, and turn again unto the Lord."

"Let us lift up our heart with our hands unto God in the heavens."

From

From these emphatic words the preacher takes occasion to observe that, whatever we may have suffered, or whatever we may expect to suffer, individually or collectively, we cannot pretend to say that we have not deserved it. These days of humiliation have been repeated for many succeeding years, and it may be hoped that, in addition to the extraordinary events which have occasioned their solemn appointment and renewal, a greater degree of seriousness and attention to religious duties has been introduced among us. If any conclusion may be drawn from the extensive circulation of theological works tending to excite and promote these duties, which we have of late years witnessed, we may reasonably accede to the opinion of the Archdeacon, that such a salutary impression has been made. Be that as it may, the times are surely such as to justify the earnest exhortation "to lift up our hearts with our hands unto God in the heavens." It is for God alone to estimate the merits or demerits of a nation; but, as is truly and forcibly observed at p. 9 of this discourse, we must endeavour to console ourselves with the reflection, that innumerable virtues may be practised in secrecy and silence, which are unnoticed and unknown, except to those who practise them. Whether from this or from other causes, the fact is undeniable, that this nation has been wonderfully preserved. Compared with the sufferings of other and neighbouring nations, this of our's has experienced but slighter inconveniencies—nation after nation has been swallowed up, we still remain nearly as we were. The result of these reflections induces the Archdeacon to offer the following remarks in the form of conjecture:—

"Is it not then possible, let me ask, that this nation has been so singularly preserved, and if so, is likely still to be preserved, as the great bulwark of the Protestant faith? This conjecture is not founded on recent events, though apparently confirmed by them. In looking back to our history, I find that every step of exaltation, by which this nation has been raised, so far beyond the proportion of its natural bulk or strength, has been taken since it became Protestant. The first great stand was made when an enormous armada was sent out, blessed by the Pope, and pronounced invincible, to crush us as heretics, and destroy at once our independence and our faith. In the sublime and scriptural allusion of the time, 'God blew with his breath, and they were dispersed*.' Shattered by the winds and waves, they fell a prey

* " 'Afflavit Deus et dissipantur.' The motto interwoven in the hangings of the House of Lords."

to an inferior force, directed indeed by much skill and valour, and made a miserable conclusion to their boasted enterprize. From that time to this, for more than two hundred years, our progress has been gradual, but it has been unceasing; till the amount is such as cannot be contemplated without astonishment. This island, nothing in bulk compared with many kingdoms, is spread, by its colonies, its conquests, or its traffic, over every quarter of the globe. It has peopled one large continent, now become a separate nation, and has laid the foundation of population in another. It has established a powerful empire in Asia. It has been enabled to acquire a prevalence and dominion by sea, which empower it to protect its remotest connections; a dominion which, we trust, will always be employed for protection, and never for oppression. But why have we been permitted to do all this? Though there are, I trust, and ever will be, good points in our national character, I can see no sufficient reason for all this in our superior wisdom, virtue, valour, or conduct. I can see no probable reason, but that which yet I alledge only as probable: that Providence thought proper to establish a Protestant power in the world, of sufficient magnitude to counterbalance much of the weight of less pure and apostolical Christianity; and perhaps to perform some other services, as yet hidden in the shades of futurity.

“Whether this opinion be true or not, God only can know; but it is one which may surely be held without offence, and with some manifest advantages. It ought not to offend even those whose faith our ancestors thought it indispensably necessary to reject as corrupt, if we venture to suppose that God has approved, what we thought from the first to be commanded by our duty to Him. It must be of advantage to us to think so, if it tend to make us more invincibly firm in all the good principles in which we have been brought up.” P. 13.

Whatever may be the opinion of our readers on this conjecture, it must be allowed the merit of being offered with modesty, and of being sanctioned by arguments which have the recommendation of plain manly sense and sound judgment. The remaining part of the sermon is by natural induction directed to the present condition, views, and expectations of the Roman Catholics. The idea of giving unanimity to our counsels, by introducing among them the most discordant ingredients of the Roman Catholic persuasion, which in its whole history was never known to bend from its purpose, or concede to opposition, we agree with this writer to be very like a blunder. The conclusion is what might be expected, an earnest exhortation to humble ourselves before God, as the only means which can tend to secure our hopes
of

of peace and bliss hereafter, whatever may be the ultimate event of public affairs.

Some additional notes are subjoined, among which is one of great importance, communicated by a friend; in which the objections likely to be made to the preacher's conjecture, that this nation has been, and yet may be preserved as the great bulwark of Protestantism, are acutely anticipated, and, in our judgment, satisfactorily answered.

ART. VI. *The State Papers and Letters of Sir Ralph Sadler, Knight Banneret, &c.*

(Concluded from p. 224.)

OF these interesting papers, the most curious, perhaps, are those which relate to the war during the Scottish reformation, 1559-60. That Elizabeth was at the utmost pains to secure an interest in Scotland, by supporting *the Lords of the Congregation*, as the leaders of the reformers called themselves, against the legitimate government of their country, is universally known; but we are not aware that the grounds on which the English Queen and her ministers attempted to vindicate a conduct, in that age so unnatural, were ever so fully detailed as they are here in Cecil's *Memorial* and Sadler's *Letters*. Elizabeth was, indeed, highly incensed at the Scottish Queen for having assumed the arms of England; nor can this be wondered at by any one; for by so doing, Mary, in effect, proclaimed the illegitimacy of Elizabeth's birth; an affront, which a proud-spirited woman, whose heart was never subdued by the mild graces of Christianity, could hardly be expected to forgive. There was, however, so much danger to the rights of Sovereigns in general, in exciting and supporting the rebellious conduct of the Scots; and Elizabeth's right to the crown of England was secretly disallowed by so great a number of her own subjects, that many authors have expressed their surprise that she was not prevented by self interest and sound policy, from giving way in such a manner to her resentment, however natural. Their surprise will probably subside when they have read, in the first of these volumes, the paper entitled

Memorial of certain Points meet for the restoring of the realm of Scotland to the ancient Weale, written by my Lord Treasurer (i. e. Cecil) with his own hand. 5 August, 1559.

That

That sagacious statesman begins his disquisition (for such it really is) with expressing great regard for what he calls "the worldly felicity of Scotland." This, he says, can be secured only by Scotland's maintaining a perpetual peace with England, or being made one monarchy with England, as they both make but one isle, divided from the rest of the world. If they are to continue separate kingdoms, a perpetual peace, he says, can be preserved only by allowing no authority whatever to Frenchmen in Scotland. The reader is aware that when this memorial was written, the Sovereign of Scotland was likewise Queen of France, or, as the Memorialist styles her, *the French King's wife*! To prevent French influence, therefore, he proposes, in the first place, that the land might by the three estates be freed from *idolatry* as England was; that the government should be in effect transferred from the Queen to a Council; with the Chiefs of the House of Hamilton, the next heirs to the crown, at its head; and that the Queen, during her absence, should be allowed only a *portion*, or *pension*, as he might have called it, from the revenue of the kingdom!

"In these and the like points, he says, if the French King and the Queen be found unwilling, and will withstand the provision *for the weale of the land*; then hath the three estates of the realm authority forthwith to intimate to the said King and Queen their humble requests; and if the same be not effectually granted, then humbly they may commit the governance thereof to the next heir of the Crown, binding the same also to observe the laws and ancient rights of the realm!

"Finally, if the Queen shall be unwilling to this, as it is likely she will, in respect of the greedy and tyrannous affliction of France; then it is apparent, that Almighty God is pleased to transfer from her the rule of the kingdom for the weale of it: and in this time great circumspection is to be used, to avoid the deceits and trumperies of the French. And then may the realm of Scotland consider, being once made free, what means may be devised, through God's goodness, to accord the two realms, to endure for time to come, at the pleasure of Almighty God, in whose hands the hearts of all princes be." Vol. I. p. 377.

It is probable that Cecil perceived how ungrateful this mixture of religious cant and rebellion; this making and unmaking of Sovereigns by their own subjects, would be to the despotic spirit of Elizabeth; for he immediately proceeds to answer, on different principles, the question; "Whether it be meet that England should help the Nobility and Protestants of Scotland to expel the French or no?"

He

He admits that it is against God's law to aid any subjects against their natural princes; that it would be dangerous to do so; that after the aid should be given, and much money spent, the Scotch might unite with the French against England; and that the Emperor, the Catholic King, the Pope and Potentates of Italy, and the Duke of Savoy, might conspire with the French King to prevent the two Monarchies of England and Scotland from being joined in one manner of religion against the See of Rome; whilst "it may be doubted, he says, that many, as well Scots as English, who can like very well to have these two kingdoms perfectly knit together in amity, will not allow them to be knit in a like religion." From this doubt it appears how thoroughly, even at that early period, Cecil was acquainted with the dispositions of the Scotch reformers, and the avarice of the *Lords of the Congregation*.

He was determined, however, to maintain the right of Elizabeth, to support the reformers against her hated rival, their legitimate Sovereign; and therefore represents such a step of the English Queen as nothing more than a measure of necessary self-defence against similar machinations of Mary. As Mary was really engaged in no such machinations at that particular period, he seems not to have been perfectly satisfied with this pretence, and therefore revives, in behalf of Elizabeth, the claims of superiority over the the kingdom of Scotland, which Henry VIII. had so lately and impolitically revived, when demanding the infant Queen of Scots in marriage to his son the Prince of Wales. Had that claim been well-founded, the inference drawn by the Treasurer would have admitted of no reply. For, as he fairly reasons,

"If it may appear that the French King, by pretence of the marriage of an heir of Scotland, will alter the laws, liberties, and customs of Scotland, and will subvert the lawful heirs of the Scottish blood to the Crown, and deprive the barons and states of the realm of their inheritance, whereby the French nation and blood may possess that land; then the Crown of England is bound, in honour and conscience, to defend and protect the realm of Scotland against the French. And so doth the first question alter in the most principal point; for then is not the case betwixt subjects and a natural Prince, but betwixt a superior King and a realm of the one part, and an inferior King alone joining with strangers on the other part." P. 379.

This would be unanswerable, had the foundation on which it rests been solid; but Henry having united against himself,
all

all parties in Scotland, by reviving the same claim, Cecil was, probably, afraid of a similar union against Elizabeth. He returns, therefore, to the plea of necessary self-defence, which he builds on Mary's having quartered the arms of England with those of France and Scotland, on her plate, and even on the great seal which she had lately sent into Scotland, and on "her own disdainful speech to divers persons, and amongst others, to some of the Queen's Majesty's (Elizabeth's) gentlewomen being in France."

"Then followeth another, though no difficult question, whether it be meet or more profitable for England to continue the Scots (*the Lords of the Congregation*) in their strength and defence, than to leave them, and be at the charges of our own defence? In continuance of the Scots, our people is spared, and our country in peace, only some treasure is to be spent. In our defence, our people must be spent, our country spoiled and wasted; and as to expence of treasure, ten times more to be spent that way than the other." P. 382.

We are told by the Editor, that "at the beginning of this paper, is a short note in Sir Robert Cotton's hand, as follows:"

"Notwithstanding that this month of August, 1559, the treaty of *Upsailington*, between the Queen of England, and Mary and Francis of Scotland, was made and confirmed (it had been made in May, and was confirmed in August;) yet did she (Elizabeth) as appears by this consultation in the hand of Sir William Cecil, her secretary, continue her purpose of aid in support of the faction in Scotland by Murray." P. 383.

It was for this unworthy purpose that Sir Ralph Sadler was sent to Berwick, and joined in commission with the Earl of Northumberland, and Sir James Crofts, Knight. The ostensible object of that commission, and all, indeed, with which the Earl appears to have been made acquainted, was, in conjunction with Scotch commissioners, to redress mutual grievances on the borders, and to contrive means for preserving the peace on them, as well as for the ransoming of prisoners. The object, however, of Sir Ralph's mission is clearly detailed in the following letter, which the editor informs us, is in the hand-writing of Cecil, and addressed "*To our trustie and welbeloved Sir RAFF SADLEYR, Knight.*"

"ELIZABETH R.

"Trusty and welbeloved, we grete you well. Lyke as we have uppon greate trust conceived in you, conferred for certen speciall service to be doone by you uppon our frontiers towards
I i
Scotlande,

Scotlande, so doo we authorize you to confer, treat, or practise with any maner of person of Scotland, ether in Scotland or England, for those purposees, and for the furdurance of our service, and of any other thyng that may tend to make a perpetuall concord betwixt the nation of Scotland and ours. We do also authorize you to reward any manner of person of Scotland, with such somes of money as ye shall thynk mete to be taken, of the some of three thousand pounds, which we have ordered shuld be delyvered unto you in gold. Wherin such *discretion and secrecy* is to be used, as *no part of your doings maye empayre the treatyes of peace lately concluded betwixt us and Scotland.* And for enlargement of our furdur meaning in this, we referr you to consider a memoryall of certen articles to be delyvered to you by our Secretary; whereunto ye shall not neede to have furdur respect than the opportunity of the tyme will requyre. Given under our signett the 8th of August, at Nonsuch, 1559, the first yere of our reigne." P. 392.

The meaning of this letter is obvious; and how faithfully Sadler attended to it, appears from his clandestine correspondence with *the Lords of the Congregation*, as well as from the encouragement which he and Crofts gave to the factious designs of the house of Hamilton, of the Prior of St. Andrews, afterwards Earl of Murray, of Knox, Belnaves, and the other leaders of the reformation in Scotland. The violence of these men, particularly of Knox, often thwarted, indeed, the cautious and artful measures of Sadler and Crofts, and required all their diplomatic skill and address to restrain it within the bounds of prudence; but the reader will perceive, in this volume, by what means, and with what success those two accomplished statesmen excited those dissensions among the Scottish venal Nobles, which soon involved their unhappy Sovereign in a labyrinth of inextricable difficulties, and rendered Scotland completely and disgracefully dependent on England, until the accession of James to the throne of Elizabeth, united the two kingdoms under one legitimate Monarch.

The second volume of this valuable collection of state papers is not to us so very interesting as the first. It contains, 1. *Memorial concerning the Border Service, 1559-60.* 2. *Letters during the great Northern Insurrection, 1569-70, under the command of the Earls of Westmoreland and Northumberland.* 3. *Account rendered by Sir Ralph Sadler, Treasurer of the Army, sent under the Command of the Earl of Sussex, to suppress that Insurrection.* 4. *Appendix to Sadler's Letters concerning the Northern Insurrection, consisting of a Bill of Attainder of such Rebels as were forfeited for the Northern Insurrection;*

urrection; together with Letters concerning the Family of Charles Nevile, Earl of Westmoreland, and the Estates of the English Fugitives, under the King of Spain and his Ministers, 5. Letters and Papers relating to Mary, Queen of Scotland, during her imprisonment in England; and 6. Notes of Speeches in Parliament and Council, by Sir Ralph Sadler.

To these different collections is added an Appendix, in five numbers. 1. *An Inventarie of all and singular the Goods, Chattels, and Debts of Ralph Sadler, late of Stanton Lordship, in the County of Hertford, Esq. deceased, taken and prized the fifth day of March, in the yeare of our Lord God, one thousand six hundred and sixty.* 2. *Letter from Sir Ralph Sadler, giving an Account of the State of the North of England in 1537.* 3. *Genealogy of the Descendants of Sir Ralph Sadler; Clifford, of Tixall; Sadler, of Temple Dinesley, in Hertfordshire; Sadler, of Sopwell, in Ireland; Sadleir, of Everly, County of Wilts.* 4. *Description of the Monument of Sir Ralph Sadler, Verses on a Visit to that Monument.* 5. *Catalogue of fac-similes of signatures.*

In these different collections of letters we have met with nothing of importance, that is, not either very generally known, or has not been mentioned in Mr. Scott's Biographical Memoir of Sadler, of which we have given an abstract in a former number, p. 210. No new light whatever is here thrown on the long agitated question of the Queen of Scotland's innocence or guilt. Sadler was too thorough-paced a courtier to hazard any opinion of his own on such a question, when making his reports to Elizabeth and her Ministers. He seems, indeed, to have entered into all their views with respect to the unfortunate Mary, and to have prejudged her cause, even before she was formally and judicially accused by Murray and his associates. This was the natural consequence of the clandestine correspondence which he carried on with that faction immediately before her return from France, and which he doubtless continued, though not in a public character, during the whole of her short and turbulent reign. So early as the year 1563, when she had taken refuge in England from the fury of her rebels, and it became a discussion of deep interest in the councils of Elizabeth, whether she ought to re-establish the fugitive Princess on her throne, or adhere to the faction of her infant son, Sadler made a speech, in which he says:

“ Being resolved that it cannot be good, but rather most dangerous for your Majestie that she shoulde reigne and governe in Scotland; being so resolved for myn own part, I must

needs say then, that it is expedient for your Majestie to accepte and allowe of the state as you fynde it, that is, of the regiment established in the young Kyng of Scotts. Of the validite or invalidite of his title, your Majestie hath not to dispute, in my poure opynion, but to take him for a Kyng as you find him."

He then says, that the Emperor, Charles V. and the French King acknowledged as Queen of England, the Lady Jane Grey, though unquestionably an usurper, and adds,

"By this example, I thincke it good polycie for your Majestie to accepte the state of Scotland as you fynde it, without disputation of the title, *the rather because it may best serve your turne.* — — — I have many tymes thought of this matier; and I have considered so farre furth as my powre witte can conceyve of the state and termes which your Majestie standeth in at this present with all Prynces abroad, specially with those which be your vicines and neighbours, as with the K. of Spayne, and the French King, and also with the Q. of Scotts, and Scotland; and having entered into the consideration of the same, I finde the K. of Spayne and the French King to be faynt and fayned frends to your Majestie, such as do but expect the tyme when they may shewe themselves open enemyes, as if they may prevaile in the stablishment of their Romish religion within their owne domynions; who seeth not that then they will bende all their forces to establish the lyke in England? and if they may then fynde a Quene in Scotland, that pretendeth a title to the crowne of Englande, who seeth not that she wil be a ready and an apte instrument to serve both theirs and also her own turne; when she may have ayde thereunto both by the Pope, the King of Spayne, the French King, and also by the favour of your evill subjects here at home, the Papists, which to set up their Popish kingdom, wolde not care to have a murderesse and an adulteresse to reign over them? Mary, I trust your Majestie will so provide, that they shall finde no such Quene in Scotland."

He afterwards says, in the hypocritical cant of the times,

"As for the Q. of Scotts, she is in your owne hands, your Majestie may so use her as she shall not be able to hurte you; *and to that end surely God hath delivered her into your hands, trusting that your Majestie will not neglect the benefite by God offered unto you in this deliverance of such an enemye into your hands.* And then for your enemyes and rebells in Scotland, your Majestie is able to chastise them, though you had no partie at all in Scotland; and yet, if it please you, you may have a partie there to confront them at home. And so your Majestie may see that God hath not left you destitute of friends and helpe to defende you against all your enemyes; as *indeede I doubt not but God is on your side, who, as he hath preserved and kept you from many dangers.*

dangers, so I trust, that having ordeyned your Highness to be his Minister, and a *specyall instrument to set forth his glorie*, he will mayntaine and defende you against all your enemyes, which shall be my dailie prayer." Vol. II. P. 562.

If there be political craft displayed in this speech, it certainly breathes neither generosity nor justice. The era of chivalry had not then passed away, and Sadler had risen to his highest honours; but to the gallantry which prompted the Knights of former times to succour beauty in distress, he seems to have been an utter stranger. It is observed, by the editor of these volumes, that the tendency of this speech may have directed Elizabeth in her choice of Sadler, as one of the commissioners sent to try the question between Mary and her rebellious subjects at York; though it certainly would have had the contrary effect, had it been the wish of the English Queen to render impartial justice. Sadler here calls Mary a *murdereffe* and *adultereffe*, and must therefore be supposed to have gone to York with a mind strongly prejudiced against her; but it does not follow that after those conferences he really believed her guilty of murder and adultery, or that his sagacity did not penetrate into the deep designs of Murray and his associates. It appears from his letters, when stationed at Berwick to co-operate with the *Lords of the Congregation*, that he was fully aware that, before the return of the Scottish Queen from France, Murray, then the lord James Stewart, aspired to the throne; and he was too well acquainted with human nature in general, and with the principles of Murray in particular, to suppose that, when he had driven his Sovereign into exile, he had abandoned his ambitious design. Sadler, as we have seen, on more occasions than one, could accommodate his principles of honour and morality to his own interest and the views of his Sovereign. It is not, therefore, surprising that such a man did not proclaim the innocence of Mary; but it is not probable, that if he had been convinced in his own mind of her guilt, he would have granted to her, when in his custody, indulgencies, which had been refused to her by all her gaolers.

On the whole we think the public much indebted to Messrs. Clifford and Scott for the instruction and amusement which may be derived from these interesting volumes; and have only to regret that they thought themselves bound by a principle of honour to suppress some letters of importance, because they had been previously published in other collections. The bulk and price of the volumes could not have

been much enhanced by the letters to which we allude; and there are ſome things in the Appendix which might have been omitted, as intereſting to none but the deſcendants of Sir Ralph Sadler.

ART. VII. *The Principles of Fluxions. deſigned for the Uſe of Students in the Univerſity. By William Deaſtry, M. A. Profeſſor of Mathematics in the Eaſt India College, and Fellow of Trinity College, Cambridge. 8vo. 388 pp. 15s. Cambridge, Deighton; London, Rivingtons. 1810.*

THERE has been, perhaps, no ſubject which has more engaged the attention, or called forth the energies of men of genius, than the theory of limiting ratios, or doctrine of fluxions; but delighted with the ſcope it afforded to their invention, and ardent in the purſuit of new and more amazing deductions, the ſame fault has appeared in the reſults of the ſpeculations they have given to the world, which uſually accompanies the works of writers on abſtrufe ſubjects; moſt of their elementary treatiſes betraying a kind of impatience in the author to arrive at certain concluſions, before ſufficient pains have been taken, by more fully explaining the rudiments, to initiate the ſtudent into the myſteries of ſcience. This want of perſpicuity in thoſe who were beſt able to explain, has given occaſion to men of inferior talents to burthen the literary world with attempts to fill up the deficiency with their own more laboured undertakings. Of the ill ſucceſs attending theſe labours, we may judge from the difficulties which have ſtill clogged the exertions of the pupil, and the new attempts of ſelf-eſteemed analyſts, to which ſuch failures have conſtantly given birth. In moſt inſtances, perhaps, a different event could not be expected. "*Verbaque proviſam rem non invita ſequentur,*" but no one can render perſpicuous to others what is not thoroughly underſtood by himſelf; and hence theſe authors ſeem oftener to have bewildered the imagination than convinced the judgment; and left the talk of ſolving their meaning rather to the ſkill of the maſter, or patience of the ſcholar, than to be found in the definitions, worſe defined, of their own treatiſes.

But if authors have ſo frequently failed in their attempts, it muſt not be ſuppoſed that the ſcience has been leſs valued or underſtood by the diſciples in thoſe ſchools where it firſt originated. Newtons can but ſeldom ariſe to lighten the paths of mathematical obſcurity; but the deſultory exertions

of able men, called forth by emulation, and promoted by independence, must continually accelerate the growth of science, and the aggregate amount of their discoveries at length establish, complete, and adorn the pile which their predecessors had begun. A collection of such dispersed materials, judiciously made, and reduced to order by one of its most ingenious and industrious professors, must necessarily constitute a repository as intrinsically valuable as meritorious to the compiler, who, if not entitled to the palm of invention, must yet deserve the admiration of the present, and the highest praise and gratitude of all those who may hereafter tread the mazes of analytical enquiry. Such, we venture to assert, is the meed due to the author of the present work : he does not indeed lay claim to the merit of originality, but he assists the capacity of more tender minds by all those means which the learning and labours of others have afforded. Yet no inconsiderable tribute is due to his own talents, for the judicious arrangement he has made of the several parts of the subject, which, together with the examples attached, we think, of all other systems we have perused, the best calculated to afford certainty to the enquirer, and make the student feel the strength of his ground as he advances. So entirely has the author followed the dictates of sound and superior judgment in the execution of his plan, that we think we cannot give a better idea of the work itself than from the sketch he has offered in the preface.

“ In preparing these sheets for the press, the author proposed to himself two rules, from which he has not intentionally deviated in a single instance.

“ The first rule was to illustrate every thing in the simplest and most conspicuous manner. In pursuance of this plan, the author has, on most occasions, begun with the simplest instance of the application of fluxional principles, and has then proceeded to the more general cases. The custom of deducing conclusions, in particular instances, from general impressions, however useful in practice, does not furnish the mode by which fluxions can be made easy to a beginner. He should be led on by degrees from the most familiar to the most general propositions. Every step will thus be made intelligible, and he will have the double advantage of increasing his knowledge, and, at the same time, of improving, by the best exercise, his intellectual powers.

“ The second rule which has been observed in this treatise, was to introduce every subject which an ordinary student is likely to require. With this intention, the author has freely availed himself of former publications. While he has carefully avoided every thing abstruse, and which did not seem to fall

within his plan, he has introduced, as he believes, many articles which were not easily accessible, on account of the scarcity of the works which contained them. Some of the propositions of Cotes and De Moivre are in frequent use, but their works not always to be procured."

In addition to the general topics, too often only glanced at in other treatises, we observe with pleasure a comprehensive and most satisfactory view of the application of this calculus to the doctrine of centripetal forces, of bodies moving in resisting mediums, &c. &c. by which the progress of the student in the knowledge of the Principia will be greatly facilitated. The discovery of the equations, areas, &c. with the different properties of the curves of most difficult investigation, as the catenary, logarithmic, &c. are here separately laid down, and demonstrated with singular accuracy and precision. To each rule a valuable selection of examples is subjoined, for the practice and application of the student; and amidst the general difficulty which has hitherto attended all efforts to systematize the discovery of fluents, an ample fund is here given of fluents, deduced by certain and perhaps the only general rules which have yet been discovered.

To the student at the university, for whom it is intended, this volume will prove a most valuable acquisition, by directing his attention to the particular course of reading most profitable to the end of his academic labours, whilst the collection of problems affixed will furnish him with the best exercise, preparatory to the trial of his inventive faculties, at the close of his academic career.

ART. VIII. *Offrandes a Bonaparte. Par trois Etrangers.*
8vo. 420 pp. Vogel and Schulze, 10, Poland-street.
1810. i. e. *Offerings to Bonaparte, &c.*

THESE *grateful Offerings* to the self-created Emperor, being of considerable consequence to all Europe, are printed in the French language, for circulation on the Continent; but they consist chiefly of works which had first been printed in English. The volume is composed of 1. The Letter on the French Government by an American, namely, Mr. Walsh, who has since published the American Review. This was noticed at large in the British Critic, vol. 35, page 433. 2. The Code of Conscription, by the same, translated from an article in the Edinburgh Review for January, 1809. 3. Notices on the Interior of France, published at Petersburg in 1806, by M. Faber. This, we believe, has not been published in English, and is only the first

first part of a work, which, since the agreement between Russia and France, has been suppressed. 4. The Effects of the Continental Blockade, by Sir Francis D'Ivernois, noticed by us, vol. 36, p. 107. This we conceive to be original in French as well as English: being like the other political works of that author, given by himself in both languages. The account of these tracts is given in a brief but neat introduction, the substance of which we shall here present in English.

“ The good fortune of Bonaparte has not allowed him to extinguish the liberty of the press throughout the world. It has produced for him the four works contained in this collection. They are presented to himself, and submitted to his meditations. The voice of flattery surrounds him on every side, strangers only can tell him the truth.

“ A young American, full of genius and knowledge, arrived in France, with prejudices the most favourable to the actual government. But as he studied the state of the nation on the spot, his enthusiasm gradually vanished; and returning to his country, he explains to his fellow-citizens the illusions he had once felt, and the evils of all kinds which he had witnessed.

“ A German, led on by the hope that the happiness of the whole world would be the fruit of the French Revolution, devoted all his faculties to its service, and his new countrymen received him with distinction. He exercised successively all the employments of public office: but since the accession of Bonaparte to the supreme power, the double remorse of being constantly the passive instrument of imposture, always employed for oppression and never for benevolence, has determined him to refuse the highest posts, and finally to resign his own. After having passed the best years of his life in France, he resolved to quit that country, which he calls *the Land of Misfortune*, and having found refuge in a hospitable soil, he regarded it as a duty to describe what he had seen. The narrative which he published at Petersburg is full of interesting facts and observations, founded on his own experience. No person had yet so well exposed the quackery of the means employed by the cabinet of St. Cloud, to mislead the opinion of Europe.

“ A Swiss, naturalized in England, is the author of the last of these works, which is perhaps that which contains the most useful truths for France. Napoleon knows better than any one else from what he must derive the pretended happiness of his subjects; namely, from the splendor of their commerce and the prosperity of their finances: but he did not know that his decree of blockade, by which he thought himself sure to complete the ruin of the British isles, would carry their manufactures, their commerce, and their agriculture to the highest known degree of prosperity. The evil which he wished to do to his enemies he has done only to his own subjects and allies. Never was a total
mistake

mistake in political œconomy made more clearly evident, by an argumentative statement of comparative facts. In reading it, some of the French may believe that its author has enjoyed the pleasure of a double triumph. But, if he had been their most zealous partisan, what could he have done better for them, than to demonstrate to Bonaparte that he is in a wrong path, in which the further he advances the more completely does he wander from his objects."

Such is the general account, after which, as we have already expatiated on the tracts separately published, we shall confine ourselves entirely to that of M. Faber, of which little has been hitherto known among us. It is introduced by a short advertisement from the editors, mentioning that after the peace of Tilfit, it was suppressed at Peteriburg, but that a copy was conveyed, by a fortunate chance, to their hands. They also invite the author, which we hope will not be done in vain, to let the remainder of his manuscript be conveyed to England, where the second part will doubtless be as well appreciated as the first; and better undoubtedly than in any other place.

The subjects on which M. Faber treats are the following. 1. The French people. 2. Administration. 3. Public opinion. 4. The Throne and the Altar. 5. The old Times and the new. 6. Public instruction. 7. Justice. 8. Bonaparte's progresses. 9. The Conscription. 10. The National Guard. When it is considered that all these subjects are discussed by a man completely naturalized in France, and having held official situations, it cannot be doubted how much interest must be attached to the perusal of his statements. We can only give a few short specimens; and we shall give them in French, to exemplify the style and manner of the original. We have probably but few readers who are unacquainted with that language. The following is from the chapter on *Administration*, and gives a correct view of what may be called THE SYSTEM OF LIES. It is introduced by the following definitions:

"*Administrer, dans le sens du gouvernement Français, n'est autre chose, que de l'aider à remplir ses caisses, et à recruter son armée.*"—"L'esprit de l'administration, dont tout administrateur dont être pénétré envers ses administrés, est de demander toujours, et de n'accorder jamais; de prendre toujours et de ne donner jamais." P. 16.

After illustrating these statements, in various ways the author proceeds thus:

"*C'est ici que se déploie le phénomène moral le plus étonnant, et dont il n'y a jamais eu d'exemple dans l'histoire des sociétés.* C'est
le

le mensonge organisé en système, formant la base d'un gouvernement, et consacré dans les actes publics. Abnégation absolue de tout sentiment individuel, de tout caractère personnel, de toute pensée propre, devant la volonté d'un seul. Abandon de toute liberté morale, anéantissement de tout principe, abjuration de toute vérité, de toute conviction à soi, c'est là le caractère que déploient les administrateurs en mettant en scène les actes, les sentimens, et les pensées du gouvernement qui se sert d'eux pour décorer les pièces qu'il donne sur le théâtre du monde. Lorsque des sénateurs parlent, ou des membres, soit du corps législatif, soit du tribunal, soit du conseil d'état, on fait que leurs paroles sont dictées ; il font leur métier, et on le conçoit. Mais quand on entend répéter ces paroles, et renforcer par tous les moyens oratoires dans la bouche de ceux qui représentent immédiatement le peuple, qui s'en appellent les organes, qui prennent la parole en son nom, alors on charge leurs têtes avec raison de tout le mépris qu'inspire l'abjection morale de notre siècle. Ils le méritent ; tout ce que nôtre esprit peut présenter de vil et d'odieux, ils le réunissent. C'est donc des *administrateurs* Français, organes et représentans de la pensée de leur gouvernement, qu'émane ce système de *mensonges* et de bassesses qui infestent le monde. Leurs témoignages officiels, portés de bouche en bouche, et traduits de langue en langue, pervertissent toutes les idées, et corrompent l'opinion publique.

“ Une nouvelle campagne à faire ; une paix perfidement rompue ; une province envahie ; un trône renversé ou érigé ; un roi fait ou défait ; une conspiration, vraie ou fausse, découverte ; un pas de plus fait par Bonaparte vers le suprême pouvoir ; un jour de fête, soit de lui, ou de son épouse, ou de quelque membre de sa famille ; voilà les sujets qui sont avidement célébrés par ces *administrateurs*. C'est à qui le fera avec le plus d'éclat, qui y mettra le plus du sien, et qui en fera la description la plus pompeuse dans les papiers de Paris, pour de là voir passer dans le Moniteur. Quand le secrétaire de la mairie, ou le *commis phraséologue* a trouvé une nouvelle tournure pour rendre l'adresse plus faillante, le maire enchanté se plaint, si le Moniteur ne l'insère pas, aussitôt de la réception. En ce cas on intrigue, on sollicite tous les journalistes, on fait paraître dans tous les journaux le chef-d'œuvre, et l'on n'épargne ni ports de lettre, ni frais d'insertion. J'ignore ce que le Maire d'Amiens a fait dans sa joie, lorsque son secrétaire avait fait *réposer Dieu, après avoir créé Bonaparte*, mais j'ai vu un maire de P... faire expédier vingt-cinq exemplaires de certaines adresses à autant de journalistes de France, et de ces vingt-cinq il y en avait quatre en traduction Allemande, et deux en Italien.” P. 35.

This is curious enough, especially when we consider the instance of blasphemous flattery attributed to the Mayor of Amiens, but the particular description which follows is still more striking.

“ Ces

“ Ces jours de fêtes, ordonnés pour Bonaparte ou sa famille, ont hors de Paris, un caractère remarquable d’ostentation et de mesquinerie, de bruit et de tristesse. Les préfets, sous-préfets, et maires, font, chacun dans son ressort, ce que les localités peuvent permettre : trois fois dans la journée on fait sonner toutes les cloches, et chaque sonnerie dure une heure ; s’il y a des canons, on les fait tonner, au moins des pierriers, s’il y en a ; on va à la messe en costume, on fait chanter le *Te Deum* ; s’il y a un théâtre, on s’y rend à la loge des autorités ; elle est éclairée en bougies et garnie en draperies qui descendent au parterre ; on s’y fait long-temps attendre, et là pièce commence tard, parce que les autorités ont dîné ensemble à vingt, trente couverts, peut-être plus. Au dîner on fait retentir des *toasts*, on met le plus au jour que l’on peut les nouvelles Altesse impériales, princes et princesses, on prend par écrit leurs noms, on se partage les membres de l’auguste famille, pour boire les santés. Le soir on ordonne d’illuminer la ville et l’on donne bal—ne fût-ce qu’à l’auberge.

“ Le lendemain il paraît dans la gazette de la ville, chef-lieu de préfecture, on autre, une description pompeuse des solennités publiques. ‘ Il est difficile de peindre,’ y est-il dit, ‘ la joie générale, l’union touchante de tous les cœurs, et l’enthousiasme que produit la reconnaissance, dans une journée consacrée à célébrer des noms chéris de tous les Français ; et que fait naître l’amour de leur auguste souverain et de sa famille.’ Après cet exorde suit le détail de la fête, l’énumération et le texte des *toasts* portés, et souvent des couplets, chantés à table. Cet article finit par être reproduit dans le Moniteur ; mais ce que le lecteur étranger ne fait pas, c’est que l’article et la fête ont le même auteur, le maire, sous-préfet, ou préfet, ou que l’article a été arrangé sous sa dictée par le secrétaire. On ne fait pas que le dîner a eu lieu par souscription à neuf, douze, ou quinze francs par tête, et que la liste de souscription a été envoyée de maison en maison. On ne dit pas, dans la relation, que les ordonnateurs de la fête se sont battus les flancs pour attacher un *toast* à chaque nom qu’ils ont pu découvrir de la famille Bonaparte, et que la crainte d’oublier une des branches de l’arbre généalogique, a répandu la gêne parmi les convives, et que la gêne en a banni toute franchise et gaieté. J’ai assisté quelquefois à ces diners, et j’ai vu sur tous les fronts l’aveu d’une pénible contrainte, et la honte d’être gais officiellement. On ne dit pas dans la relation, que l’illumination a été ordonnée de porte en porte, et que malgré l’ordre, la rareté des lumières a attesté une jouissance forcée. Dans les mêmes articles de gazette ces illuminations sont appelées *spontanées* et *générales*. Ces épithètes brillèrent un jour dans la description d’une illumination de la ville de B... Je l’avais vu : dans des rues entières on ne découvrait que cinq ou six chandelles, donnant une triste lueur, et un cordonnier qui le jour même avait reçu un billet d’exécution pour ses contributions, l’avait placé en transparent contre les carreaux

carreaux de sa petite fenêtre. La témérité de cet artisan ne tirait pas à conséquence pour lui ; il n'avait plus rien à perdre, et il fut quitte pour ôter son transparent par ordre de la police. En général ces fêtes sont sans joie, ces solennités sans allégresse, et sans participation publique." P. 37.

The most natural question for an Englishman to ask, after reading this and many other parts of this tract is, "Can such a system last?" Perhaps it may. The original *Father of Lies* has had a long sway in this world ; his image and representative may have a similar power and influence.

ART. IX. *The Poetical Works of Anna Seward, with Extracts from her Literary Correspondence. Edited by Walter Scott, Esq. In three Volumes. Crown 8vo. 1l. 11s. 6d. Longman and Co. 1810.*

THE taste and judgment of Mr. W. Scott appear eminently conspicuous in his biographical preface to this collection of works by a deceased friend. Duly asserting her real merits, he does not attempt, like many editors, to extol his subject beyond all moderation or modesty. The following sketch both of her personal and poetical character is remarkable for strong and just discrimination.

"The great command of literary anecdote which Miss Seward possessed, her ready perception both of the serious and ludicrous, and her observation and original taste, rendered her society delightful. She entered into every topic with the keenness and vivacity of youth, and it was difficult to associate the idea of advanced years either with her countenance or conversation. The possessor of such quick feeling seldom escapes the portion of pain with which all earthly good is alloyed and tempered. With the warmest heart for her friends, and an unbounded enthusiasm in their service, Miss Seward united a sensibility to coldness, or to injuries real or supposed, which she permitted to disturb her more than was consistent with prudence or with happiness. The same tone of mind rendered her jealous of critical authority, when exercised over her own productions, or those of her friends. Her prepossessions upon literary points were also very strong.—She admired the lofty and energetic tone of Milton ; and the passages of Shakespeare to which she gave the preference, were those which partook of the same character. But although she admitted the superiority of these masters of the lyre, her taste for ornament exceeded the simplicity of their models, and was chiefly gratified, in modern poetry at least, by a more laboured and ornate style of composition. For Darwin, her early friend, and perhaps her preceptor in the art of poetry, she

she claimed a higher rank among the poets of Britain than the judges of literature are at present inclined to allow him. There is a fashion in poetry, which without increasing or diminishing the real value of the materials moulded upon it, does wonders in facilitating its currency, while it has novelty, and is often found to impede its reception when the mode has passed away. It is with such verses as with the ancient defensive armour :

“ ————— The fashion of the fight
Has thrown its gilt, and gaudy plumes aside,
For modern fopperies.”

“ Miss Seward was in practice trained and attached to that school of picturesque and florid description, of lofty metaphor and bold personification, of a diction which inversion and the use of compound epithets rendered as remote as possible from the tone of ordinary language, which was introduced, or at least rendered fashionable, by Darwin, but which was too remote from common life, and natural expression, to retain its popularity. Yet her taste, though perhaps over-dazzled by the splendour which she adopted in her own compositions, readily admitted the claims of Pope, Collins, Gray, Maſon, and of all those bards who have condescended to add the graces of style and expression to poetical thought and imagery. But she particularly demanded beauty, elegance, or splendour of language ; and was unwilling to allow that sublimity or truth of conception could atone for poverty, rudeness, or even simplicity, of expression. To Spencer, and the poets of his school, she lent a very unwilling ear; and what will, perhaps, best explain my meaning, she greatly preferred the flowing numbers and expanded descriptions of Pope's *Iliad* to Cowper's translation, which approaches nearly to the simple dignity of Homer. These peculiarities of taste, Miss Seward was always ready to defend; nor was it easy for the professors of an opposite faith to sustain either the art of her arguments, or the authorities which her extensive acquaintance with the best British classics readily supplied. She has left, among other manuscripts, a Defence of Pope's *Odyssey* against Spence, in which she displays much critical acumen, and has decidedly the better of the Professor. I ought, however, to add, that two circumstances qualified Miss Seward's taste for the picturesque. When she wrote upon subjects in which her feelings were deeply interested, she forgot the ‘ tiara and glittering zone’ of the priestess of Apollo, in the more natural effusions of real passion. The song which begins,

“ To thy rocks, stormy Lannow, adieu,”

seems to have been composed under such influence. The partiality with which Miss Seward regarded the poetical attempts of her friends, formed another class of exceptions to her peculiar

liar taste for the magnificent in poetry. She found, with an ingenuity which the subject sometimes rendered wonderful, reasons for liking what her prejudices in favour of the author had previously determined her to admire. Her literary enthusiasm, ardent as it was, became in such cases tempered and qualified by the yet keener interest she felt in those friends whom she valued; and, if this caused an occasional anomaly in her critical system, those who have experienced its benefit, may be pardoned for quoting it as an illustration of the kindly warmth of her heart.

“That warmth was not alone displayed in regard for friends in the same rank of life, and cultivating similar studies. Her benevolence was universally felt among those to whom it afforded active and important support, as well as those whose pursuits it aided, and whose feelings it gratified.” P. xxiii.

Miss Seward was the daughter of the Rev. Thomas Seward, rector of Eyam, in Derbyshire, prebendary of Salisbury, and canon residentiary of Lichfield, who is known as the author of some poems, of a book on the Conformity of Popish and Pagan Superstitions, and an edition of Beaumont and Fletcher, which he published in conjunction with Mr. Sympson. She was born in 1747, and after a life “retired, though not secluded, uniform, though not idle,” as her biographer expresses it, she died, where she had lived, at Lichfield, in March, 1809. The present volumes contain only a small specimen of her correspondence, and that confined to the early part of her life; from the larger collection of her Letters, together with her Poems, a more extended and minute account of her life and character may hereafter be drawn, should any biographer be disposed to undertake it. The Letters here published are such as will give a very favourable idea of the author’s powers of reflection, of criticism, and of narration, of all which styles they afford various specimens. The following account of Gilbert Walmesley, whose name Johnson has long made interesting to the public, will be read with pleasure, both from the account it gives of him, and for what it includes respecting the Lichfield moralist.

“It is true I dwell on classic ground. Within the walls which my father’s family inhabits, in this very dining-room, the munificent Mr. Walmesley, with the taste, the learning, and the liberality of Mæcenas, administered to rising genius the kind nutriment of attention and praise. Often to his hospitable board were the school-boys, David Garrick and Samuel Johnson, summoned. The parents of the former were of Mr. Walmesley’s acquaintance; but those of the latter did not move in his sphere.

“It

“ It was rumoured that my mother’s father, Mr. Hunter, had a boy of marked ability upon his forms. The huge, over-grown, mis-shapen, and probably dirty stripling was brought before the most able scholar and the finest gentleman in Lichfield, or its environs, who, perceiving far more ability than even rumour had promised, placed him at his table, not merely to gratify a transient curiosity, but to assure him of a constant welcome.

“ Two or three evenings every week, Mr. Walmesley called the stupendous stripling, and his livelier companion, David Garrick, who was a few years younger, to his own plentiful board. There, in the hours of convivial gaiety, did he delight to wave every restraint of superiority formed by rank, affluence, polished manners, and the dignity of advanced life; and there, ‘ as man to man, as friend to friend,’ he drew forth the different powers of each expanding spirit, by the vivid interchange of sentiment and opinion, and by the cheering influence of generous applause.

“ Another circumstance combined to heighten the merit of this patronage. Mr. Walmesley was a zealous Whig. My grandfather, then master of the free school, perceiving Johnson’s abilities, had, to his own honour, taken as much pains with him as with the young gentlemen whose parents paid an high price for their pupilage; but my grandfather was a Jacobite, and Samuel Johnson had imbibed his master’s absurd zeal for the forfeit rights of the house of Stuart; and this, though his father had very loyal principles; but the anxiety attendant on penurious circumstances, probably left old Johnson little leisure or inclination to talk on political subjects.

“ His son, I am told, even at that early period of life, maintained his opinions, on every subject, with the same sturdy, dogmatical, and arrogant fierceness with which he now overbears all opposition to them in company.

“ At present, we can well conceive the probability of his dogmatism being patiently supported by attending admirers, awed by the literary eminence on which he stands. But how great must have been Mr. Walmesley’s love of genius; how great his generous respect for its dependent situation, that could so far restrain a naturally impetuous temper, as to induce him to suffer insolent sallies from the son of an indigent bookseller, and on a subject which, so handled by people of his own rank, he would have dashed back in their faces with no small degree of asperity!

“ My father wrote the following epitaph on Mr. Walmesley: I send it to you, because it is what epitaphs so seldom are,—characteristic. I am sure you will be interested in conceiving a just idea of the first patron of our modern Roscius, and of the illustrious author of the Rambler:

“ Reader, if Science, Truth, and Reason charm,
If Social charities thy bosom warm;

If smiling Bounty ope thy heart and door,
If Justice style thee guardian of the poor ;
Firm to Britannia's liberties and laws,
If Freedom fire thee in their sacred cause,
With sympathetic grief these relics see,
Yet think not Walmesley's dead—he lives in thee.

“ But, if thy country's rights thou would'st betray,
And barter laws for arbitrary sway ;
If, Briton-born, thy soul's a Gallic slave,
Start from his tomb he would, and call thee fool and knave.

“ Prior tells us, that every man of ability should, either by the compass, the pencil, the pen, or the sword, leave his name in life's visit. With all Mr. Walmesley's knowledge, accomplishments, taste, and munificence, not having stepped out in any public line of literature, his name must have passed into oblivion, had he not been the first who distinguished his illustrious townsmen.

“ By that circumstance, he rendered his memory immortal as the talents he drew forth. While Johnson and Garrick are remembered, their first patron will not be forgotten. Who is there of a soul so grovelling, as would not wish for their memories an honourable immortality ?

‘ Fame is the spur which the clear spirit doth raise,
‘ That last infirmity of noble minds !’

How inconceivable, then, is the idiotism of short-sighted pride, which affects to associate only with people of a certain rank, and which induces the gentlemen, as they call themselves, to preclude from their reputation the glory of having been able to discern genius, and to raise it from obscurity !” P. 69.

Extremely attractive is also the account of the pious and exemplary rector of Eyam, Mr. Mompeyson, and his conduct in the plague, which ravaged that parish, three letters from whom were published before in Mr. W. Seward's “ Anecdotes ;” but the whole narrative is here given with much more animation, and forms indeed a picture not to be matched in many books of any kind. Miss Seward's account of the early death of her only sister, is another affecting part of her correspondence ; and her criticisms on the comparative styles of Addison and Johnson, prove, that she was both able and inclined to do justice to the great powers of the latter, though it is certain, that through the chief part of her life she felt no affection for him. His roughness had probably, at some time, too harshly encountered her authorial feelings. Of her Poems, it is not so necessary

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for

for us to speak, or to produce specimens. Some among them, as the *Monody on André*, and the *Elegy on Capt. Cook*, have long been favourites with the public; the song alluded to by her biographer "*From thy waves, stormy Lannow,*" (vol. I. p. 158.) is still more conspicuous in its own style. Of the rest, the merit is extremely various, and some have already been the subject of remark in our Journal *. Few are without some claim to attention, and many are highly deserving of it. If we particularly select the following, it is because it contains biographical notices, relating to the author, in addition to its poetical merits.

" EYAM †.

" For one short week I leave, with anxious heart,
Source of my filial cares, the Full of Days,
Lur'd by the promise of Harmonic Art
To breathe her Handel's soul-exalting lays.
Pensive I trace the Derwent's amber wave ‡,
Foaming through umbrag'd banks, or view it lave
The soft romantic vallies, high o'er-peer'd
By hills and rocks, in savage grandeur rear'd.
Nor two short miles from thee, can I refrain
Thy haunts, my native EYAM, long unseen?—
Thou and thy lov'd inhabitants, again
Shall meet my transient gaze.—Thy rocky screen,
Thy airy cliffs I mount; and seek thy shade,
Thy roofs, that brow the steep, romantic glade;
But, while on me the eyes of Friendship glow,
Swell my pain'd sighs, my tears spontaneous flow.

" In scenes paternal, not beheld through years,
Nor view'd, till now, but by a Father's side,
Well might the tender, tributary tears
From keen regrets of duteous fondness glide!

* See Vol. vii. p. 404. and xiv. 166.

" † This poem was written August 1788, on a journey through Derbyshire, to a music-meeting at Sheffield. The author's father was then rector of Eyam, an extensive village, that runs along a mountainous terrace, in one of the highest parts of the Peak. She was born there, and there past the first seven years of her life, and often, in future periods of her youth and riper years, visited the place with her father, on several weeks residence. The middle part of the village is built on the edge of a deep dell, which has very picturesque and beautiful features."

" ‡ From the peculiar nature of the clay on the mountains from which it descends, the river Derwent has a yellow tint, that well becomes the dark foliage on its banks, and the foam produced by a rocky channel."

Its

Its pastor, to this human-flock no more
Shall the long flight of future days restore !
Distant he droops,—and that once gladdening eye
Now languid gleams, e'en when his friends are nigh.

“ Through this known walk, where weedy gravel lies,
Rough, and unfightly ;—by the long, coarse grafts
Of the once smooth, and vivid green, with sighs
To the deserted Rectory I pass ;—
Stray through the darken'd chambers' naked bound,
Where childhood's earliest, liveliest bliss I found,
How chang'd, since erst, the lightsome walls beneath,
The social joys did their warm comforts breathe ?

“ Ere yet I go, who may return no more,
That sacred pile, 'mid yonder shadowy trees,
Let me revisit !—Ancient, massy door,
'Thou gratest hoarse !—my vital spirits freeze,
Passing the vacant pulpit, to the space
Where humble rails the decent altar grace,
And where my infant sister's ashes sleep,
Whose loss I left the childish sport to weep.

“ Now the low beams *, with paper garlands hung,
In memory of some village youth, or maid,
Draw the soft tear, from thrill'd remembrance sprung,
How oft my childhood mark'd that tribute paid.
The gloves suspended by the garland's side,
White as its snowy flowers, with ribbons tied ;—
Dear Village, long these wreaths funereal spread,
Simple memorials of thy early dead !

“ But O ! thou blank, and silent pulpit !—thou,
That with a Father's precepts, just, and bland,
Did'st win my ear, as reason's strength'ning glow
Show'd their full value, now thou seem'st to stand
Before my sad, suffus'd, and trembling gaze,
The dreariest relic of departed days.
Of eloquence paternal, nervous, clear,
Dim Apparition thou—and bitter is my tear !”

Vol. III. p. 1.

One of Miss Seward's latest publications was the “ Life of Darwin,” of which the merits, and some of the faults

“ * The ancient custom of hanging a garland of white roses, made of writing paper, and a pair of white gloves, over the pew of the unmarried villagers, who die in the flower of their age, is observed to this day in the village of Eyam, and in most other villages and little towns in the Peak.”

were fairly stated by us at the time*. But we are tempted to introduce also the following opinion of her biographer, because it contains at once just criticism, and literary information.

"In 1804, the death of Dr. Darwin, who had encouraged the first notes of her lyre, and from whom, perhaps, it had borrowed some of its peculiar intonations, induced Miss Seward to give the public a biographical sketch of her early friend. Her *Life of Dr. Darwin* ought, however, rather to have been entitled, *anecdotes of the early part of his life, and of the society of Lichfield*, while it was the place of his residence. Although written upon a desultory plan, and in a style disfigured by the use of frequent inversions and compound epithets, the *Memoir* has preserved much curious and interesting literary anecdote. The history of Mr. Day is told with a liveliness which these defects have not obscured, and contains a useful lesson, though humbling to the pride of human wisdom, since no prejudices of bigotry, or of fashion, ever led a votary into so many absurdities as this gentleman successfully achieved, while professing to be guided only by the pure light of reason and philosophy. In this publication also, Miss Seward laid her claim to the first fifty verses in the Botanic Garden, which she had written in compliment to Dr. Darwin, and which he had inserted in his poem without any acknowledgement. The correctness of Miss Seward's statement is proved by the publication of the verses with her name, in some periodical publications, previous to the appearance of Dr. Darwin's poem; and the disingenuous suppression of the aid of which he availed himself, must remain a considerable stain upon the character of the poet of Flora."

Vol. I. p. xx.

Of this author's political opinions we have no occasion now to speak; they appear more prominently in her larger correspondence, now published. This, however, we can personally testify, as is testified also by Mr. W. Scott, that she could respect those whose sentiments she knew to be opposite, and exert her uncommon powers of pleasing in conversation, without admixture or alloy.

ART. X. *The Jurisdiction of the Court Leet: exemplified in the Articles which the Jury or Inquest for the King, in that Court, is charged and sworn, and by Law enjoined, to inquire of and present. Together with approved Precedents. Second Edition, with great Additions. By J. Ritson, Esq. of Gray's-Inn.* pp. 108. 8vo. 5s. Clarke. 1809.

THE known learning and industry of Mr. Ritson are sufficient to recommend to distinguished notice any work

* Vol. xxiv. p. 383.

bearing his name. He would not, like the common race of indolent compilers, content himself with copying the substance of an article in the abridgements or digests published by others, making a few alterations in the arrangement, and adding a few modern decisions found by means of the Indexes. With the spirit, zeal, and diligence of a legal antiquary, Mr. Ritson has pursued his researches into the constitution, powers, and use of a court; which, from the best of authorities, he shows to be the most ancient, or at least one of the most ancient, known in the land. Every particular respecting this jurisdiction is minutely and accurately traced, and the authority cited for every principle or rule laid down. The obscurity and disuse, as to its more extensive purposes, into which this court is fallen, do not warrant a conclusion against the utility of this work. The knowledge of what has been is of infinite importance, as it strengthens the power of reasoning, and furnishes the grounds and the analogies that support many modern systems and decisions, which would otherwise appear to be utterly anomalous or capricious. The spirit which animated Mr. Ritson in the present investigation may have proceeded from, or produced an opinion somewhat too strenuous of the possible utility of the Leet in modern times, and too much regret that its authority is in practice so often superseded; his arguments are, however, deserving of attention, and we give an extract from the Introduction as a specimen.

“ Though the Leet, from being the principal criminal court in the kingdom, is now considered as the lowest, the greater part of its business having been transferred to other more extended jurisdictions, yet it must not be supposed, that the power and authority of the court is thereby diminished and gone. On the contrary, there is no offence which it ever did or could inquire of and punish, which it may not equally inquire of and punish at this day. That the tourn and the Leet have been so long in a declining way, is not, however, at all owing to the cause referred to by a learned writer*; *i. e.* the discharge granted by the statute of Marlbridge (in which, by the way, the leet is not mentioned), to all prelates, peers, and clergymen, from their attendance on these courts; since the county court and court baron, which they are still compellable to attend (at least by attorney) are scarcely in a more flourishing condition. Neither is it perfectly clear, that “ experience has shewn the wisdom of widening the circle of both civil and criminal jurisdiction†.” Changes

* Black. Com. 274.

† 3 Burr. 1864.”

may be for the worse as well as for the better. True it is, that the business of the leet hath, for the most part, gradually devolved upon the quarter sessions*; but many reasons may be given for this circumstance, much more plausible than those already mentioned. In the first place, the increased population, and more commercial turn of the country, and the consequent increase of offenders and offences, required the dispensaries of justice to be, if not always, at least frequently, open: whereas the leet is seldom held more than twice, and sometimes but once, in the year; though it may certainly be kept open, by adjournment, from month to month, from week to week, or even from day to day. Secondly, the jurisdiction of this court is, upon whatever principle, confined to offences at the common law, which are become less numerous than those created by act of Parliament. A third reason may be, the steward of a leet seldom resides upon the spot; justices of the peace, on the contrary, are every where to be met with, and by keeping, in a manner, open shop, make their profession and powers familiar to the people, who love to buy law, one would think, as they do any other commodity. The learned Commentator is therefore in the right, where he reckons 'the almost entire disuse and contempt of the court leet and sheriff's tourn, the king's ancient courts of common law, formerly,' he observes, 'much revered and respected,' among the mischievous effects of the change in the administration of justice, by summary proceedings before justices of the peace†. To the circumstances already noticed may be added, the practice adopted in the quarter sessions, and other superior courts, of allowing and trying a traverse to the grand jury's presentment; a proceeding to which, whether it be good or bad, the primitive constitution of the country is an utter and total stranger. The proceedings in the leet are without expence, the suitor pays no fees, and advocates or attornies, of course, never enter it. The peculiar excellence of this most ancient and respectable tribunal is, that it does what is usually called every body's business, and nobody's business. The jurors are to enquire of such offences or disorders as may happen within their own neighbourhood, under their own observation; in order that, if they cannot be avoided by timely interference, an adequate penalty may prevent their repetition. They are to be themselves vigilant; to see with their own eyes; to hear with their own ears; and, if the evidence of others should, as it may sometimes, in offences already committed, happen to be necessary, to receive it impartially."

* 4 Black. Com. 274.

† 4 Black. Com. 281."

ART. XI. *The Principles of Surgery. Volume the third, containing a Series of Cases calculated to illustrate chiefly the Doctrine of Tumours, and other irregular Parts of Surgery, and to instruct the young Surgeon how to form his Prognostics and to plan his Operations. By John Bell, Surgeon. Vol. III. Part I. 4to. 298 pp. Longman and Co. 1808.*

THIS is the fifth large quarto book with which Mr. John Bell has favoured the public, towards the completion of his System of Surgery. It is, however, presented to us as only the first part of the third volume of that work, and professes to illustrate the doctrine of tumours, and the *irregular* parts of Surgery. Not exactly comprehending the meaning of this latter term, we should naturally have referred to former volumes, under the supposition of their being confined to what the author would wish to esteem the *regular* parts of his science; but we do not recollect that they possess any greater pretensions to method than the present, and we therefore still remain in the dark respecting the arrangement to which the author alludes by the employment of so novel a term.

We have stated, that this book must be considered as contributing towards the completion of the work, but we by no means insinuate any apprehension whatever, that Mr. Bell has nearly exhausted his subject, or that he is likely to bring his work speedily to a conclusion; far from it; our most decided opinion is, that at the rate he is proceeding there is nothing to prevent a bountiful succession of volumes till they equal in number the pages he has already published.

Some few inconveniences, however, occur from this redundancy of composition; for not to mention the tedious introduction of a variety of extraneous matter, the prolixity with which the most trifling particulars must be considered, and the difficulty of separating what is really valuable from the dross with which it is amalgamated, it is very apt to lead an author into numerous contradictions and absurdities, and has a tendency to conceal from the more juvenile class of readers inaccuracies and impossibilities, which become obvious when nakedly exposed, or when stript of that imposing and seducing phraseology under which they are enveloped. There is another inconvenience likewise, and that a very serious one, to the class of persons to whom Mr. Bell particularly addresses the productions of his fertile pen. Eleven guineas is no trifling sum for a student in surgery; and we conceive that, in general, he will find much better means of employ-

ing that sum than in the purchase of Mr. Bell's works. Instead, therefore, of promoting the education of our youth, as Mr. Bell anxiously professes to do, he is taking from that which may perhaps be the only means of increasing their knowledge; and in swelling their libraries with crude materials, instead of enriching their minds with useful information.

A comparative view, however, of this author's professions, and his manner of performing them, will show, that accuracy and consistency are by no means the qualifications upon which he rests his claim to public approbation.

"Whatever is anomalous in any science," says Mr. Bell, "or lies out of the direct line of system, is in danger of being little cultivated or valued; so it has been with the surgery of tumors. In elementary books you find no departments allotted to this subject; in the records of societies, or the works of learned collectors, you find no plain and homely cases representing the ordinary duties of a surgeon; nothing of the treatment of an abscess; the obliteration of a sac; the anatomy of a tumor dangerously connected with the surrounding parts; not a grave consultation on the question whether a tumor of a given nature, or having peculiar connections with the great vessels, or nerves, may be safely extirpated." P. 2.

"To books then I make no appeal; what I have seen and tried, what I know, that only shall I presume to teach." P. 3.

The unblushing arrogance of these, and many similar assertions dispersed through the work, really astonish the reader who has ever appealed to books; more particularly when he views the liberal extracts from other authors, with which Mr. Bell has, nevertheless, not hesitated to fill up a considerable portion of it. His astonishment, however, will perhaps diminish as he proceeds in the singular introduction which forms the first of the seven discourses into which the book is divided; for he will find that downright nonsense, as well as unfounded assertion, is employed without scruple, provided it can fill a chasm or swell out a page.

"Be assured that the *talents* for this department of practice are not to be *learned* at colleges and schools; that the irregular parts of the science, and especially the right treatment of tumors, the distinguishing their character and natures, predicting their growth and consequences, or performing the operations which tumors, dangerous either by their place or nature, require, are *not* to be learned by *experience*, and are to be the study of your life." P. 5.

After

After affectedly exhorting his pupils to bestow their attention on the several duties of a surgeon, and giving us to understand the value of a work containing such "*proofs of diligence*," he closes his curious preliminary discourse with an abstract view of the subjects upon which he professes to treat. Here, indeed, we must confess that more is done than is usual with Mr. Bell; for he actually fulfils about one half of his professions; and to make up for that which is remaining, has added a vast deal upon a variety of subjects, certainly having nothing to do with that *irregular department* of surgery, the Anatomy of Tumours.

The second discourse is occupied with discussing the unlimited growth of tumors, a subject which appears very well exemplified by the author's huge and unwieldy system. He opens it with some very abstruse metaphysical arguments respecting rivers being rivers; trees, trees; and bodies, bodies; though they may be incessantly changing in all their particles; follows up these reflections with some pretty liberal abuse of the French physiologists, and their speculative theories; and then, without remorse, plunges himself into the very depths of hypothetical uncertainty, talks wildly of *increased secretion* and *increased nutrition* as the consequences of *dilation* and *extension* of living parts, till the *distracted* of his sentiments absolutely exceeds that of his *living fibres*. He, however, boldly extricates himself by at once rapturously declaring he has formed

"A doctrine so little ostentatious, so little mysterious, having no allusions to latent properties, to morbid humours, to specific actions, to thickness of fluids, obstructions of vessels, or any of the machinery of medical hypothesis," that "we cannot fail to be usefully employed in explaining it."

His mode of illustrating the doctrine he thus imagines he has formed is equally extraordinary. The dilation of the uterus by pregnancy, of the stomach and bowels by gluttony, of the scrotum by hydrocele, of the breast by suckling, &c. are all brought under this *unostentatious* and *little mysterious* doctrine of unlimited tumefaction; and having thus generalized and brought into some state of discipline the whole of this hitherto irregular part of surgery, he proceeds to a further exemplification of his subjects by the detail of a number of cases. Few authors present such a choice collection of wonders, and still fewer display that easy facility of composition, that glowing imagination, which distinguishes these little poetical effusions. Unfortunately, however, we are so prejudiced in favour of the old-fashioned style

style of honest sober truth, that we cannot help feeling something very like disgust, if not distrust, when we are told of an enormous tumor hanging with "*epaulet-like folds*" from the shoulder, neck, and breast, and "*which rolls out like the bowels, one turn over another,*" or when we read of "*milk glands being in knots and clusters as DISTINCT AS STONES IN A BAG;*" or when in a disease of the hands we are informed that they "*resembled the grotesque claws of a griffin, cut in stone, the knobs or tumors resembling the round claws, and the dwindled fingers the projecting talons.*" These tales at least answer the purpose of swelling out the volume, the various modes of doing which Mr. Bell appears fully to understand. Thus eight or ten pages of extract from the works of others form one very favourite expedient with this author, notwithstanding he never *appeals to books*; and the dwelling with exact minuteness upon the most trivial circumstances of his patient's history is another;—for not content with giving the name, age, sex, and country of each patient, he deems it necessary to make his readers acquainted with their religion, their place of birth, their *parentage* and *education*; he informs us how they were in the early part of their lives removed from one place and settled in another; what number of companions might accompany them; their mode of travelling, whether by land, on horseback, or by sea in a storeship; the native place of the people with whom they may connect themselves; and a variety of other circumstances of equal importance, it little matters what, provided the *extensible* powers of the case are sufficient to carry him through a dozen large quarto pages.

In the third discourse Mr. Bell further illustrates his doctrine by cases of tumors of the bones, upon which, as they are much in character with those to which we have already alluded, it is unnecessary to dwell. He, however, closes this discourse, with an observation which, as it is a practical one, and among the most useful of that kind, we readily extract, as a proof that the author is sometimes judicious.

"Allow me, before I forsake this interesting subject, to give you one document in practice, from the universal ignorance, or wilful neglect of which, I see every day the most dismal consequences. A bone, both in itself, and in its surrounding vascular apparatus, is as susceptible of inflammation, and while it is inflamed, or in danger of being inflamed, should be as delicately treated as the soft parts. How often, how continually, you have seen this injunction reversed, I need hardly remind you: every bruised bone, and sprained joint, is rubbed and diligently moved. With an ignorant and stupid fear of the joint losing its motion, it

it is wrought backwards and forwards in every direction; and and whatever inflammation is begun is never permitted to subside." P. 86.

"Such errors are so commonly and thoughtlessly committed, that they are, as it were, contagious; we do what we see daily done before us, without thought or reflection, which makes a document of this nature, on an ordinary occasion, of no slight importance to the young surgeon." P. 88.

The two following discourses are principally devoted to the subject of Polypus. In the first of them the author combats with a facility and humour peculiar to himself the idea of polypi having any connection with a cancerous affection, or having any right to the division into a mild and malignant species. His observations upon the progressive stages of polypus from the "small and apparently trivial tumor of the nostril," which marks its commencement, to its invariable termination when neglected in "caries of the bones, and death from hemorrhages and hectic, and pressure upon the brain," are founded upon the most judicious and persevering enquiries into the history of the singular disease.

"In place," says Mr. Bell, "of arranging polypi according to the imaginary characters of soft and hard, mild and malignant, I should rather define the several stages and periods of its growth, and describe the operations corresponding with each stage." P. 115.

"1st. In its early stage polypus has invariably that character which is usually denominated mild; it is small, moveable, pale, colourless, and has not as yet begun to affect the adjacent parts by the pressure; there is a watering of the eyes, sneezing, altered voice, and interrupted breathing, but as yet no pain, nor any fetid ichor from the nose:—from the small and pendulous direction of such polypus, to noose it is difficult; and from the numbers of smaller polypi, which usually lurk one behind another, the perfect extirpation of all of them by applying the noose is nearly impossible. The happiest and most successful process is to extract the body or bulky part of such polypi with forceps, and to destroy their roots with caustic.

"2. In its next stage, the polypus grows to a great bulk, not only fills the nostril, but is visible in the throat, the voice is entirely changed, for not a breath of air reaches the bony cells, nor passes through the nostrils: the hearing is greatly affected; if you introduce your fingers deep into the throat, you feel a tumor so bulky as at once to depress the soft palate and compress entirely the mouth of one or both Eustachian tubes: the face is swelled and unsightly, the nose inclined to one side; blood begins occasionally to flow; and the matter distilling from the nostrils and throat begins to be fetid; the pressure is now universal, and be-
gins

gins to affect the bones, and the disease borders on that stage, which is, I fear, incurable.

“ In its third and last stage, when the passages of the nostrils and throat have been long obstructed, and the face much deformed; when the patient has long endured the rending headaches and pains proceeding from the distension; when the surgeon can distinguish, by pressing with his fingers, that the cheek-bones are softened, and the nasal bones become moveable, and the fœtor and hemorrhages intimate the caries within; when the integuments of the face are puffy, the skin reddened, or livid over the root of the nose, and the teeth loosened; when the stupor from pressure on the brain, and the chilliness from want of nourishment, and loss of blood, are great and continual, the disease is declining into its last stage, which we can hardly palliate, and cannot cure. This is the stage of the disease reputed cancerous, and operations undertaken in these circumstances, and performed, as I have seen them, with rudeness, inflame the brain, so that the patient presently sinks into absolute stupor, and dies.” P. 116.

It is with regret, however, that we must notice, even in the parts of the work which display so much acute observation, that unlucky propensity for inconsistency and absurdity which pervades the whole writings of this extraordinary author. After describing the application of the ligature to a polypus, as a thing which is easy, and of little alarm, he states, that in the attempt “ *breathing is suspended,*” that “ *blood gushes from the mouth and nostrils,*” that “ *the hand of the operator is driven deep into the throat,*” while the patient is held “ *staring and struggling,* at once terrified for suffocation, excited to vomit, and alarmed and pained at the apparently desperate and unavailing struggle.” He then concludes by declaring, that

“ Like operations of midwifry, such as turning the child, or dilating the womb in floodings, this requires a degree of strength, and a sort of cruel violence, which the inexperienced surgeon cannot allow himself to use.” P. 161.

All this, however, is nothing to his descriptions of the use of the knife and of caustic in cases of polypus, throughout which he rings the changes upon a peal of noisy words, in a manner which reminds us of his family name, and almost tempts even our gravity to pun upon it.

After commencing his observations, as is usual with him, by declaiming against the cruelties of the older surgeons, and after minutely dwelling upon the horrors of

“ Tearing with fingers and forceps, cutting with knives and scissars, burning with heated irons, destroying with caustic, rasp-
ing

ing with knives fashioned like saws, flitting the nostrils, and dividing the palate,"

he coolly displays the humanity of his own treatment by informing us, that, after he finds no further good is to be expected from the forceps, he proceeds "*to rougher and more decisive methods*;" that he then has recourse to the knife, "*and with some mangling, and striking a stroke alternately to right and left*," he frees the nostril from the remaining obstruction; and finally he leaves us "*to judge, whether any incision these knives can make, although it was directly into the membrane, and among the spongy bones, could be dangerous!!!*" P. 123.

"When all is done," continues Mr. Bell, "that knife or forceps can do, I proceed to the use of the caustic, and with this conviction, that I should be very indifferent indeed whether I destroy the polypus only, or the spongy bone, or much of the membrane, if but the polypus be destroyed. However confident I am of having extirpated the tumors by my preliminary operations, I never think it superfluous to burn the root, but apply the caustic the more boldly, when by the frequency of my operations, I am sure of being able to mark the points of the nostril at which I have to expect the roots of the polypi. To apply the caustic effectually you must apply it boldly; and if you consider the important object to be attained, you will be careless although it should affect the spongy bones; or rather you will be fearless of every thing but the error of not applying it effectually." P. 125.

The caustic formed into a paste, and spread upon lint, is conveyed up the nostril by means of a probe or directory, "the big obtuse point of which carries it and deposits (it) upon the precise point" it is designed to burn.

"I impress the caustic," the author proceeds, "very firmly, upon the part; for the instant it touches the naked surface, the eyes fill with tears, the patient draws a long breath, and sneezes *tremendously*, and instantly displaces it; but if you press firm, this irritation goes off; if you have passed it far beyond the *strait* of the nostril, and up to that *point* where always I conceive the roots of the tumor to lie," (we wish that these points, and the geography of the straits, were a little more accurately defined,) "it seldom is driven away by any future paroxysm of sneezing.—The moment the caustic is placed, and the sneezing over, I instantly *cram* the nostril full of little dossils of lint,—and to prevent any drop of melted caustic, or mucus, descending, I *ram* the lint *hard* into the nostril at *each dressing*. The caustic I apply every second or third day; I often continue this severe process during a *whole month*, and I confess the whole cure to be so difficult that I have
had

had occasion, even while using the caustic, to *repeat my incisions with the knife*. While I am making incisions upon the remains of the polypi, or consuming their roots with caustic, I find it advantageous to clear the nostril, especially in its back parts, by methods *almost approaching to rudeness*, by wrapping the *big iron probe*, of a curved form, round with lint, or mounting it with a sponge, and *running it*, thus guarded, *down the nostril*: I make it *so large* as not only to fill the nostril, but to *pass through it with great difficulty*, and by *forcing it* through the slit of the nostrils, *quite back to the palate*, I often force off these remains of polypi, which are already half consumed, or imperfectly cut off.—Such,” at length concludes Mr. Bell, “is my process with the *softer, smaller* and incipient polypi, which occupy only the nostrils, and are pronounced mild and benign: the hard and bulky polypi, passing down into the throat, require other operations; and to explain these, demands a more methodical enumeration of the various inventions, and, I may say, cruelties, of the older surgeons.” P. 126.

We believe our readers will be satisfied with these specimens of this author's humanity, and dispense with our following him through his more methodical examination.

The sixth discourse is on Tumors of the Gums, Lips, Cheeks, and Throat, and consists principally of long detailed cases, mostly of a cancerous nature, and of equally protracted descriptions of the various operations which *were*, or frequently, as Mr. Bell conceives, *might have been* performed upon them. The seventh and last discourse professes to treat of Salivary Tumors. It is whimsical enough, however, that Mr. Bell has chosen to introduce a case of tumor of the rectum in the former of these two discourses, and in the latter has treated of almost every species of morbid swelling, excepting that affecting the salivary glands.

Mr. Bell, throughout his book, has been very liberal in his supply of plates. Many of them, however, are as ill executed as they are singularly planned, and as extravagantly grotesque as they are glaringly false. In consideration of this gentleman's fondness for the pencil, we might perhaps feel inclined to indulge him in the vain affectation of delineating a whole figure, where a representation of the diseased part, alone, is necessary; but the idea of making great holes, like windows, in the sides of heads, staring, and grinning at each other like rival champions for the horse-collar, appears to us so strikingly absurd that we cannot let it pass. Our risible faculties were indeed violently stimulated while endeavouring to comprehend the confused references with which we are furnished to assist us in exploring the regions

which thus unexpectedly find day-light shining in upon them; but a very moderate share of anatomical knowledge is sufficient to raise a suspicion that they are merely meant to represent a part of those regions of fancy, in which it is pretty evident Mr. Bell loves to wander; and that none of them are in reality copies of morbid appearances, which a careful dissection has brought to view. This suspicion, indeed, amounts to certainty, when we find Mr. Bell himself speaking of a particular figure, bids us "observe that he has extracted the plan as it is sketched in his case-book, with one root to both tumors" (two polypi) "representing them as connected by one common stalk, or pedicle," and then continues in the same line, "I have since changed my opinion on this subject, and am persuaded that wherever there are two or more polypi they are distinct in their roots as in their body." The author, in another of his descriptions of polypi, informs us of some instances in which he has met with them "*as big as a fist*," and talks of their being of a "*knuckley form*," but we cannot find that he has any where spoken of a *thumb* belonging to these *fists*; however, it will be perceived that among his plates of *Gow's Polypus* this necessary appendage has by no means been forgotten.

Our opinion of this work upon the whole will readily be drawn from the animadversions we have found it necessary to make upon its various component parts. These have in general been such as may be thought severe, but we think not in an unmerited degree. That Mr. Bell has merit as an author, we are willing to admit, but in the present volume, that merit too seldom shows itself. That Mr. Bell possesses a natural talent for observation, a happy facility in description, and a peculiar mode of enlivening what, to the generality of readers, would be dull, we will also allow to be conspicuous, even in this volume; but from a gentleman appearing in the double character of a teacher and an author, more is required; in particular, we expect something like arrangement, and hope to meet with perspicuity, accuracy, and fidelity. In all these, however, Mr. Bell is eminently deficient. We cannot give an abstract view of the contents of this book better than in the words which are applied by Mr. Bell himself to the works of others. It principally consists of "narratives and drawings which stagger all belief, too wonderful to have any relation to practice, and proving nothing so much as the learned credulity or personal vanity of the narrator."

ART. XII. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Wednesday, March 20, 1811. Being the Day appointed for a General Fast. By James, Lord Bishop of Lichfield and Coventry. 4to. 23 pp. 1s. 6d. Hatchard. 1811.*

THIS discourse is not only sound and valuable, as might be expected, but contains also some new and interesting remarks, particularly applicable to the solemnity of the day. The following passage is an instance of this merit :

“ In reflecting upon punishment by national visitation, we are to take many points into our consideration ; not only the apparent causes, but the situation and abilities of the transgressors ; the advantages possessed, and the talents committed. These points are always to be resorted to, and are to have their weight in appreciating conduct ; and therefore, according to this rule, a celebrated writer of the English History [Hume] in commenting upon the revolution at the latter end of the fourteenth century, compares the conduct of it with that of our last revolution ; and his observation is in these words : ‘ All the circumstances of this event, compared to those which attended the late revolution in 1688, show the difference between a great and CIVILIZED nation deliberately vindicating its established privileges, and a turbulent and BARBAROUS aristocracy, plunging headlong from the extremities of one faction into those of another.’ The cause then of criminal excess, according to this historian, in the former transaction, was want of civilization ; and yet, had he lived to these days, he would have seen a great nation, at the very period when it valued itself upon the utmost refinement of civilization, and professed to vindicate its established privileges in a revolution, from the suggestions of civilization, manifesting at the same time, those very extremes of continued violence, tumult, and disorder ; those ‘ headlong plunges from the extremities of one faction into those of another,’ which he ascribes solely to the want of it. Civilization, then, is not a sufficient security. Other restraints are necessary to avert criminal excess in great national convulsions ; and had that able writer lived long enough to know and condemn the transactions of later times, we trust that he would have searched for, and acknowledged, other, both primary and secondary causes, in the conduct of those of our ancestors, who established King William on the throne ; and that he would have ascribed our happy, bloodless, and peaceful revolution, to something more conclusively potent than our civilization : that he would have ascribed it to the due cultivation and reception of that Almighty assistance, which is alone sufficient to effect such wondrous things, and at the same time to still ‘ the madness of the people.’ Surely the true direction of this event in our history, so just in its origin, so gentle

gentle in its character, so admirable in its execution, and so beneficial in its consequences, must be attributed to the influence of our mild religion, in its purer and reformed state, under the divine protection of that influence; and we do not assume too much in claiming it as a conspicuous effect of calm Protestant principle.

“ However, we are by no means to presume upon this instance of divine mercy; but rather to be induced by it, to inquire how far we have shown our due and grateful sense of it, by educing all the good which it was capable of yielding. All such providential occurrences have happened for our instruction, and the consideration of them should have its weight with us in the most important of all points—in impressing us with the great value of the religious advantages, which have been vouchsafed to us; and in increasing and strengthening our regard and veneration for the tenets and doctrines of that well-reformed church, which furnishes them. When we find them capable of pervading, and happily aiding the whole tenor of human conduct, public as well as private; that whatever tends to our public peace, safety, and prosperity, as well as whatever administers to our individual comfort and enjoyment, mixes with, and is of their essence; we must confess that they cannot be too generally instilled, nor too assiduously cultivated among us.” P. 12.

The Bishop is equally happy in expressing sentiments which, from their nature, must be less new.

“ We are now exposed, by the increased power and influence of our adversary, to be assailed by more numerous armies, than any which have heretofore threatened us; by almost the whole force of Europe.

“ This new state of things ought to make—it must have made—a strong impression on your minds. But powerful armies are not always successful in proportion to the numbers of which they consist; and we all, therefore, concur in preparing every mode of human resistance. Let us unite also in striving to procure higher and more effectual succour. When we profess that no means of security are to be omitted, shall we omit the most essential? There is an armour, mighty to save, and distinctly described by the Apostle, with which we must clothe ourselves before we presume to expect the co-operation of Almighty power. ‘ Let us then put on the whole of it—the breast-plate of righteousness—the shield of faith—the helmet of the hope of salvation, and the sword of the Spirit*.’ This is styled the armour of God, and it is adapted to all. To all I say, for all may assume such weapons of warfare. The feeble matron, the aged parent,

* Ephes. vi.

and the boy as yet unuseful for arms, may be thus arrayed in the defence of their country, and may effectually contribute to it, by contributing to the aggregate of our moral and religious pretensions." P. 21.

We have peculiar satisfaction in giving these specimens from the discourse of a Prelate, who might almost have pleaded exemption, on the score of long services.

ART. XIII. *Travels in the South of Spain, in Letters written A. D. 1809 and 1810. By William Jacob, Esq. M. P. F. R. S.* 4to. 466 pp. 3l. 3s. J. Johnson and Co. 1811.

IT might naturally be expected that we should at this most interesting period have many publications on the subject of Spain. This has accordingly happened; but, with the exception of Laborde's elaborate work, of which we have lately given an account, we have had no detailed account of the country at large, but various descriptions of detached parts and particular provinces. The volume before us consists of the substance of letters, written by the author, an enlightened and intelligent member of the British Senate, during six months residence in Spain, to his family and friends. He acknowledges in his preface, that he is indebted to the previous labours of Ocampo, Masden, and Mariana, as well as to the very accurate abstract of the state of the Moors in Grenada, by Simon de Argote. The book will certainly appear on the perusal to be replete with agreeable information and much sagacious remark.

Mr. Jacob proceeded from England to Cadiz, where having remained for some time, he visited Xeres, on his way to Seville. Returning from Seville to Cadiz, he made a voyage to Gibraltar, and from thence went to Marvella, Malaga, and Grenada. These several places, their present condition, manners, commerce, manufactures, &c. are represented in a very pleasing manner, and much interesting information is communicated. Perhaps the most curious and most valuable portion of the volume is that which is occupied by the history of the Moors in Grenada, their progress in science, in the fine arts, manners, and government.

It is but justice to the author to exhibit a specimen of his work, on the perusal of which we doubt not but most of our

our readers will entertain an earnest desire to see the whole. Indeed, we lament that we have room for one specimen only.

“ At this eventful period you will naturally expect me to say something of politics ; but the truth is, that it is difficult, in such a shifting scene as Spain displays, to point out any thing which the occurrences of the next day may not contradict ; and when the wide field of politics becomes a topic for correspondence, it is difficult to fix on any object which will appear equally interesting to the reader and the writer.

“ There is, in the national character of Spain, one trait, which equally pervades all classes of society ; originating, I conceive, in the indolence which a warm climate, and the consequently luxurious habits, produce : this trait is the want of combination ; the absence of arrangement. The Spaniards are brave, acute, patient, and faithful ; but all their characteristics are insulated ; all their exertions are individual. They have no idea of combining, either publicly or privately, in a manner to call forth their respective talents, and render every one useful to the common cause.

“ The Germans may be said to combine too much, and the Spaniards not at all. In my judgment the English have attained the proper medium ; but certainly the Spaniards are deficient in this respect, and to this deficiency their reverses may all be ascribed. If a commander should embark on an expedition, like that to Algiers a few years ago, it is not improbable that the powder would be conveyed in one ship, and the balls in another ; so that if one were lost or delayed, the other would prove useless ; nor would it be unlikely to happen in their army, that ball-cartridges might be delivered to the soldiers for a review, and blank-cartridges for actual service ; for I have seen errors committed equally egregious.

“ Nothing is more certain than that the Spanish nation, generally, is roused to madness against France : few are to be found who would not willingly plunge a dagger into the breast of a Frenchman whenever the occasion might offer, but there is no government, no ruling mind, to concentrate this universal feeling : whatever is done by Spaniards is individual effort, not combined exertion ; and when they have attempted military operations on a great scale, they have been uniformly unsuccessful : they have only chosen the wrong means of warfare ; and even should their armies be dispersed, and their strong towns taken (events which I anticipate) the invaders will be so far from conquest, that a warfare will commence of the most destructive species for France, and the most secure for Spain : then will those conflicts begin in which individual exertion is every thing, and combination unnecessary. From the defiles and mountains, where they will remain sheltered and concealed till opportunities offer, the Spaniards will harass and massacre the French in detail ; they

will prevent all intercourse between the different towns; they will stop cultivation in the plains; and perhaps, after years of confusion and bloodshed, drive the French, as they formerly did the Moors, from their soil.

“ Every local circumstance is in favour of the Spaniards, in this kind of warfare. The roads are passable only for mules, but no wheel-carriages can travel to the interior. The valleys between these mountains yield almost spontaneously all that a Spaniard requires; the climate is so fine that the peasantry scarcely stand in need of habitations; and the flocks of sheep will supply them with skins for clothing without the aid of manufactures.

“ There are few villages, or even solitary houses, in Spain; almost all the people live in towns, which are at a great distance from each other, and the fields consequently remain uncultivated, except in the vicinity of these towns; to this may be added, that the Spaniards are of all men the most frugal and moderate in their subsistence; a bunch of grapes, or a melon, with garlic, suffices them, and they want no other drink but water.

“ Their animosity to the French is inflamed to madness; and their rage, fury, and revengeful passions will burn with increased ardour as the enemy continue their depredations. I have said enough to shew you my opinion on the future state of Spain: at present the defeat of Arisaga has cast a gloom over the prospects of the privileged orders of society: these may be swept away; but the Spanish people, the peasantry, and the cultivators will remain, and will ultimately triumph.” P. 202.

An Appendix is added, containing Copies of Letters from Lord Wellington, then Sir A. Wellesley, to Marquis Wellesley, a Paper on the Population and Extent of Spain, and the Itinerary of Antoninus in the South of Spain. The book is very handsomely printed, and contains moreover thirteen plates, which must be considered as very elegant embellishments to the work, of which we cannot help thinking that an octavo edition will be highly acceptable.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Sea Shore, with other Poems, by Fortescue Hitchins.* 8vo. pp. 173. 7s. Seely. 1810.

From his residence in Cornwall, (of which we presume he is a native) Mr. Hitchins has had such opportunities of observing phenomena

phenomena on "the sea-shore," as his brother poets do not, for the most part, enjoy. His principal poem, entitled "The Sea Shore," possesses a considerable degree of merit; as must every poem, indeed, which is the product of independent thought and actual observation. The following passage is picturesque:

—————"So smooth the sea,
It seems a mirror of ethereal blue,
Dappled with varied plumage. O'er its plain
Swift wheels the timid sanderling, gregarious,
Nimble, alert, and mingling on the shore
With dotterel and plover. Swifter still
The little petterel wings her devious flight,
Presage of coming storms,"—"Pois'd aloft
Flies the voracious cormorant, keen ey'd
And watchful."—"From his towering height
Down darts he headlong on his slippery prey,
Fleet as the missile arrow. Soon emerg'd,
Sparkling with pearls aquatic, he devours
His finny captive, and renews the chase,
Till nerveless by satiety, and gorg'd
He lies, in listless torpor on the shore
Full easy of access. His kin, the flag,
Low in the water but with head erect,
Swims stately; diving oft, or with swift flight
Yet awkward, and scarce lifted from the wave,
Seeking some distant rock, where long she stands
Flapping her outstretch'd wings, intent to dry
Her rusty plumage, saturate with brine.
Nor less the gull amuses, whom I view
Urging her circling flight; then hovering low,
Dependent on the bounty of the tide.
Oft have I seen, when not a vagrant cloud
Veil'd the blue arch of Heaven, a flock immense,
Whirling, in strange vagaries midst the skies
Till to the aching eye, so high their flight,
They seem'd a honied swarm." P. 6.

If accurately drawn from nature, (which we doubt not but it is) this is of intrinsic value; and as conveying information, must be so esteemed, even by those who have little regard for poetic imagery.

We have often felt the justness of the remark, that "Grongar-hill" owes its principal charm to the happy intermixture of moral sentiment with local description.

In "The Sea-Shore," we are gratified by moral reflections, which show the source whence they arise,—a thinking mind and a feeling heart. Nor is Mr. Hitchins ashamed, as some poets have been, to write as a christian.

"Friends may drop off—yet nature in its course,
 Proceeds unshaken; tho' to woe-worn hearts
 Her smiles bring more of bitterness than joy.
 E'en kings and kingdoms, powerful in the esteem
 Of groveling mortals, meet their common doom
 Without one tribute from the face of Heaven.
 For him alone, the Almighty King of kings—
 Earth trembled to its centre.—On the cross
 Scorn'd by rebellious man, the Lord of life
 For man was stretch'd! mysterious sacrifice!" P. 11.

The "Edwin and Ellen," is an interesting tale. From this affecting narrative, we return with a new relish to description, in which the poet freely expatiates; till the spire of Hilaria striking on his fancy, points out the vicar's (his father's) well-known roof; and his father (as a note from Polwhele's History of Cornwall informs us) was the Rev. Malachi Hitchins. To him are addressed some lines of great piety and feeling.

Of "the Miscellaneous Pieces," which make up the rest of the volume, we cannot resist the temptation to transcribe one.

"BEAUTY'S SMILE."

"At Beauty's shrine I humbly wait
 To pay my faithful homage there,
 Resolv'd to thun the scourge of fate.
 And blunt the venom'd barb of care.
 Ah! who can beauty's smile disdain,
 Or check the flame of fond desire?
 What heart can scorn the thrilling pain,
 Which woman's magic charms inspire?
 Whilst some in dull indifference pine,
 Or sip the stream which Bacchus pours;
 The nectar of the lip be mine,
 The sigh of her my soul adores."

There is great facility in these little compositions: and the epitaphs and epigrams have always a smartness; or, "a point at the end." *e. g.*

On Dr. Trapp's translation of Virgil;

"Virgil, as ancient bards have told
 The dross of Ennius turn'd to gold;
 But Trapp has, by his magic pen,
 Turn'd all that gold to dross again."

From these few selections our readers, we doubt not, will receive a favourable impression of Mr. Hitchins's poetic talents; nor is this the highest praise to which he is entitled.

ART. 15. *Poetical Pastimes.* By James Fitzgerald. 12mo.
144 P. 7s. Carpenter. 1811.

That Mr. James Fitzgerald writes verses with ease, we very readily believe; but he will surely sell them with difficulty, being generally such as any one who wanted verses might make, as well, or better, for himself. The author confesses that he is young, he is evidently amorous, and thoughtless,—sometimes a little profane; all these faults time may mend, yet we cannot promise him that he will ever make a poet. We do not see, in any of his attempts, such stuff as prognosticates improvement to any great extent. His verses are mere nothings: sometimes tolerably smooth, sometimes not; but few of them worthy of pen and ink, much less of devil and press. As he has given good advice to a bad poet, we recommend to him to follow it himself.

ON A BAD POET.

“ Says Martin to Ned, ’tis a terrible pity
Those rascally Critics so mangle each ditty:
Let me write what I will, it’s the very same thing;
They all fall upon me the moment I sing!
Now what shall I do, Ned, to make them give o’er?
I’ll tell you, quoth he:—do not sing any more.”

P. 112.

We do not, however, call him a *bad poet*, but *no poet*.

ART. 16. *Babylon, and other Poems.* By the Hon. Annabella Hawke. 12mo. 6s. Miller. 1811.

There is a pleasing elegance and a considerable degree of taste in this little volume of poetry, of which the following is subjoined as a specimen:—

“ THE HUNTERS OF ST. GOTHARD.

“ Come, Albert, come, the sunbeams bright
Already gild St. Gothard’s height;
The savage wolf we chase to day,
O’er Alpine mountains far away.
Soon, soon his forfeit head we’ll gain,
And bear in joy to Uris plain;
Then Albert haste, no more delay,
The sunbeams on St. Gothard play.

“ Hark! from the woods and glens around,
Their horns the early huntsmen sound,
Gaily the slippery paths they tread,
Though threat’ning cliffs o’ertop their head:
To wild St. Gothard’s steeps they lie,
Ere the sun gains the noontide sky;

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Then

Then Albert haste, no more delay,
The huntsmen's bugles call away.

"When evening comes with joyful beam
We'll hail the moon-illumin'd stream,
We'll hail the stars, whose friendly light
Conducts us midst the dews of night :
To where the hamlet's cheerful glow
Gleams on the pale and crusted snow ;
Then Albert haste, no more delay,
The sunbeams on St. Gothard play."

NOVELS.

ART. 17. *Tales of other Realms. Collected during a late Tour through Europe. By a Traveller.* 12mo. 2 vols. 8s. Longman and Co. 1809.

These volumes are dedicated "to her, whose charms are like the new-blown rose ; whose soul, like sainted purity, sits on her hallowed brow, and smiles intelligence :—" that is, to every young man's mistress. The tales are four in number ; improbable enough, and not remarkably well told. The author's own account of them is, that they are "the offspring of accidental intercourse, and hours dedicated to recreative literature, have nothing in their character or pretensions that should arouse envy or awaken criticism ; they are true pictures of the life and manners they profess to describe, and of the countries, or of those parts of them in which the incidents related actually happened. They are told with simplicity ; and lay no claim to polished elegance." P. vii. We are not inclined to deny any part of this account, except that they *actually happened* any where. This we know not how to believe. Nor is the delineation of local manners very striking ; unless it be thought to consist in the mixture of foreign terms, which it certainly does not. They are meant, however, "to try the public mind, on their *acceptability* !"—and this point the public must decide for itself.

ART. 18. *Le Curé de Wakefield. Traduction nouvelle refraite sur celle de Mr. Biset. Par J. A. Voullaire.* 12mo. 2 vols. Dulau, De Boffe, &c. 1811.

The objects undertaken in this new edition of Mr. Biset's translation of our celebrated novel, the best existing picture of English *bon-homme*, is to remove every instance of imperfection in the language ; to substitute French idioms for those which had been borrowed too literally from the English ; to render the style more flowing, and, in many places, more intelligible to the French reader.

reader. If these points are gained, and we are inclined to think that they are, the public ought to be satisfied with the book.

Every reader who knows the original will commend M. Voultaire for giving a translation of Goldsmith's short and characteristic advertisement, which Mr. Biset had unaccountably omitted. Nothing was ever more neat than the first sentence; and it appears to us to run nearly as well in the French as in the English. "Il y a cent défauts, dans cet ouvrage, qu'on pourrait par cent raisons, faire valoir, comme autant de beautés. Mais, à quoi bon? Une livre peut amuser, quoique rempli d'erreurs, ou être fort ennuyeux, sans contenir une seule absurdité."

ART. 19. *The British Soldier and Sailor, their Families and Friends. Dedicated to Sir Francis Burdett, Bart.* 2 vols. 12mo. 12s. Stockdale, Pall-Mall. 1811.

With the exception of the ludicrous interview represented at the conclusion of the second volume of this work as taking place between the honest Sailors and their Sovereign, we have perused it with interest and satisfaction. The sentiments are truly British, and calculated to do good upon those meritorious classes of individuals, whose patriotism, valour, and honesty are so eminent in the two classes of the army and navy.

The work is indeed inscribed to Sir Francis Burdett, but in an ingenious apologue, the merit of which that gentleman need not be ashamed to take into his most careful and serious deliberation. The author appears to have had in contemplation the extraordinary escape of Sir Sidney Smith from a French prison, and the suspicious death of his friend Lieutenant Wright, concerning which last, if the general surmise shall hereafter appear to be founded on fact and truth, the detestation of mankind must ever be directed to the head of the French government.

POLITICS.

ART. 20. *A Regent not a King; or Necessity the Basis and Limit of Proceeding in the Appointment of a Regency. Second Edition, with Additions.* 8vo. 40 pp. 1s. 6d. Hatchard. 1811.

We cannot more satisfactorily or more justly give an account of this tract than by printing, in this place, the whole of the advertisement which the author has prefixed.

"The discussions which have lately taken place in the two Houses of Parliament, and which have so strongly excited the feelings of the country, have a manifest tendency to lead the public to confound the essentially distinct characters of Regent and King. Those discussions have exhibited a most severe contest respecting the proceedings most proper to be adopted in the appointment

appointment of a Regency ; a contest which has been decided by small majorities, in favour of the measures ultimately resolved upon ; while the mode of proceeding recommended by the formidable party which was so nearly successful in its opposition to those measures, and which still takes every opportunity of decrying them, was precisely calculated to lead the public to suppose, that the Regent was, for a time, to be invested with the kingly office. Such is the obvious tendency of the proposal, to proceed by address to the Prince of Wales, requesting his Royal Highness to take upon himself the government of the country, during the indisposition of his Royal Father.—Such too was the obvious tendency of the proposal to invest the Regent with the whole power of the Crown, without any reservation or limitation whatever.—The same tendency is observable in the attempt, not only to give the Regent the controul over the Royal Household, but actually to surround him with those officers of that establishment, who are *essential to the dignity and splendour of the Crown* ; leaving to his Majesty only such, as might be wanted for his *comfort or personal* dignity, during his affliction. These several proposals, together with the whole of the reasoning urged in their support, were evidently calculated to promulgate the dangerous fallacy, that the Regent was to be King, *pro tempore*. A fallacy which, in proportion as it prevails, must have the effect of withdrawing from the true and lawful Sovereign the allegiance of his subjects.

“ It surely is not the less necessary to guard against this fallacy, because the state of things in which alone it can operate has actually commenced. The completion of the great but painful work which has engrossed, for some time, the attention of both Houses, serves but to add a fresh importance to the distinction between a Regent and a King. The bulk of mankind are ever disposed to be governed by their senses rather than by their reason ; and it is scarcely possible to conceive a scene more calculated to impress the senses, than that of a Prince, of captivating appearance and manners, entering upon the government of a great empire. The pomp and circumstance of such a scene cannot fail to strike an awe into beholders ; whilst in contemplating the deep and extensive interests which it involves, and the important events to which it *may* lead, the mind willingly gives the reins to fancy, and indulges extravagant hopes and expectations.

“ At this moment such a scene is exhibiting before the British people ; and it is, in itself, of so imposing a nature, that some caution and recollection are necessary to prevent our attention from being drawn off from another scene, which, though less conspicuous, should be kept constantly in our view, and an attention to which is necessary to preserve us from mistaking the true character of that on which all eyes are fixed. We must remember, and we cannot better consult the true interests, or gratify the wishes, of the illustrious Personage who has been just installed
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into the office of regent, than by remembering,—that the Throne is still filled by a Sovereign, in whom all Regal authority is constitutionally placed, though he is, for a time disabled by illness from the personal exercise of that authority. We must remember that to this Sovereign alone our allegiance is due; while those ties of affection, by which we were before so strongly attached to him, and which we so fondly cherished, ought, if possible, to be drawn closer by the affliction under which he now labours. The Heir Apparent is, indeed, about to administer the government; but highly as he is now elevated above his former dignity, and eminently as he is entitled to our gratitude for having entered upon his office by consulting the feelings of his Royal Father, and by meritoriously rejecting the advice of all who would have persuaded him to disregard those feelings, we must remember that he is still an Heir Apparent; that he is a representative of his Royal Father; and that the Crown is still fixed on those brows which have sustained the weighty burden for half a century."

To this clear, able, and truly patriotic statement, it is only necessary to add, that the questions there proposed for consideration are argued in the tract itself, not only upon *precedent* but upon *principle*, with the most cogent reasoning and the soundest legal and constitutional knowledge. The essential differences between the office of Regent and that of King are explained and defined; and the whole is calculated not only to produce acquiescence in the past, but to set the question at rest for the future. Still, we heartily wish for some general law, to prevent all altercations hereafter in similar cases.

TRAVELS.

ART. 21. *Voyages and Travels to India, Ceylon and the Red Sea, Abyssinia, and Egypt, in the Years 1802, 1803, 1804, 1805, and 1806, by George Viscount Valentia.* 8vo. 3 vols. A fourth of Plates and Charts. 4l. 4s. Rivingtons. 1811.

We have before given an account of these Travels, and expressed our sense of their interest and importance. Indeed, those portions of the work, which relate to Ceylon, the Red Sea, Abyssinia and Egypt contain a variety of original matter and information, almost unexampled in any modern publication of the kind. The price, however, of that splendid production in its first edition, placed it beyond the reach of ordinary readers. It was therefore very judiciously determined to give it to the public in a form of more moderate expence, and at the same time to prune it of certain excrescences, which, though they did not
deface,

deface, or take from the merit of the original work, appeared to be of less material importance. These principally related to the ceremonies of oriental visits, which being once related, required no repetition. The present publication is executed with particular neatness, and bids fair to be what it certainly deserves, a favourite with the public. That part of it which relates to Abyssinia, will probably receive further illustration and addition, as Mr. Salt has lately returned from a second successful mission to that country. From him we learn that Pearce, the Englishman whom he left with the Ras on his former visit, is well and happy, and has prevailed upon a fellow-countryman, who was in the retinue of Mr. Salt, to share his fortunes.

MILITARY.

ART. 22. *Copies from a Correspondence and Substance of Communications with Mr. Huskisson, Mr. Perceval, &c. &c. on the Subjects of the Waste and Abuses in the Military Establishments and Expenditure; demonstrating to the Public, from reported Facts and official Admissions, the Necessity of an immediate and complete Change in the existing System of applying the Revenue.* By J. J. Vassar, Esq. 8vo. 155. pp. Longman and Co. 1810.

The waste and abuses stated by this writer are chiefly in the Ordnance and Commissariat departments, though the Barrack Office is occasionally mentioned. It appears that so long ago as the year 1804, he had addressed the then pay-master general of the army; stating, that he had "accurately ascertained facts which pointed at some very material savings that might be made by government, and desiring if his suggestions were adopted, a per centage on the sum saved." The only fact, however, then detailed related to the number of horses employed in drawing the waggons employed by the Commissariat. These, the writer suggested, might be only two, instead of three to each carriage. As he states these carriages to have been built *lately*, it is surely probable that this error would have been (as we believe it was) discovered by a very short experience, independently of this suggestion. "No ghost need come from the grave" to inform us how many horses are necessary to draw a carriage of a certain size and description. We therefore think the demand of a per centage, or indeed any remuneration, on such a saving, quite ridiculous: but it showed what was the writer's *primary* motion in his suggestions; which, though we do not blame it, certainly takes from his claim the boasted pretence of public spirit, and reduces it to an estimate of his real services. On that estimate, we cannot think them deserving of a very high remuneration, nor find any reason to censure the officers of government, either as neglecting his plans, or withholding a just reward from the proposer of them.

It appears to us indeed that a late secretary of the treasury, (with whom he chiefly corresponded) gave him, in some respects, more encouragement than we should, under all the circumstances, have deemed expedient. After perusing carefully the notes and reports in this publication, we are satisfied that such of the censures and suggestions contained in them, as have any foundation in fact, must have occurred to every attentive observer; and would no doubt have been remedied in consequence of the enquiries instituted by government. Others are founded on mere hearsay, and others obviously grounded on very loose, and even false calculations. For several years this gentleman appears to have importuned administration for reward or lucrative employment, and on the decease of Mr. Fordyce, pressed strongly to succeed him as *Surveyor of the Crown Lands*, an office which he represented as having become a sinecure. The contrary, we have reason to think, or rather to know, was the real fact. The property of the crown has, we are well assured, at every opportunity afforded by the falling in of leases, been improved to an almost incredible amount; and is now placed under the superintendence of a board, the chief of which is a nobleman distinguished for diligence and application. The abuses complained of in the military departments have also been diligently investigated, and we doubt not completely, by a * set of gentlemen deemed the most competent to such an enquiry; the result of which must produce reform and economy, wherever they are expedient and practicable. Yet from the title, page of this publication, it might be concluded that all reforms had been pertinaciously opposed and rejected. We cannot, therefore, look upon this pamphlet, at the best, in any other light than as an effusion of discontent, from an ill-judging projector of reform; whose communications showed some zeal, but little ingenuity, or acquaintance with the subjects of his enquiry. It requires indeed great allowance for the effects of disappointment, on a sanguine and (as he admits) a necessitous man, to excuse a publication which tends causelessly to excite or aggravate public discontents; and which represents government as inattentive to a subject of high national importance, which has, in fact, employed their diligent enquiries and anxious attention.

MEDICAL.

ART. 23. *The Outlines of a new System of the Practice of Physic and Medical Surgery.* By Richard Reece, M. D. Member of the Royal College of Surgeons. Royal 8vo. p. 310. 12s. Highley. 1811.

Medical writers, from Hippocrates downwards, have complained of the uncertainty of their art, of the laboriousness

* See the several reports of the commissioners of military enquiry. of

of its study, and of the difficulty of its application: but nothing, it appears, can be more foolish than such lamentations; for, if we may credit the present illustrious author, the whole theory of physic may be resolved into a single principle, and all the practice may be comprised in a few simple rules. Let us hear, then, no more wailings about the *vita brevis, ars longa, experimentum periculosum, judicium difficile*; since every man who has got twelve shillings in his pocket, and who can command a few hours of leisure, may be initiated into all the mysteries of the science, and become, with very small intellectual exertion, a most skilful and accomplished physician. 'The living human body,' as we learn from Dr. Richard Reece, is nothing more or less than 'an *animal elaboratory*, in which are constantly going on a variety of processes, dependent on chemical affinity'; the brain is 'an *electrical apparatus* to the body, supplying it with a peculiar electric matter, conducted over the body by the nerves,' and 'the vitality of the body depends on a species of *ignition*,' which Dr. R. terms 'ANIMAL IGNITION.' When the supply of the 'peculiar electric matter,' and the consequent '*ignition*,' are either above or below the regular standard, disease takes place. Thus hysteria proceeds from an '*increased excitability of the cerebral system*,' mortification is an '*excessive local ignition*,' and dropsy is a '*diminished ignition*.' All that the practitioner, therefore, has to do, is to moderate the violence of the *ignition*, in the one case, and to '*increase the ignition*' in the other; and this he is enabled to perform, by '*improving the electrical powers of the brain*,' by '*unloading the blood-vessels*,' and by '*producing an artificial conducting surface*.' One striking merit of the 'new system of physic,' is, however, that notwithstanding its great novelty and originality, the whole of Dr. Cullen's nosological definitions may be applied to it, and are, in fact, given at the heads of the different sections: but it possesses a still greater recommendation, namely, that though the practice it inculcates be, as the author himself assures us, '*far removed from common ideas and common apprehension*,' yet it does appear to deviate materially from received rules; and we are directed by Dr. Reece to give bark in intermittents, to apply blisters in hepatitis, and to administer cathartics and tonics in dyspepsia, just as we should have been advised to do by those doctors who never dreamt of the 'electrical powers of the brain,' or of 'animal and terrestrial ignition.'

We know not whether it forms a part of this incomparable system, to arrange the letter-press in such a manner, that a few lines, or even a few words (*e. g.* the following titles 'of the remedies employed by Hippocrates') are made to occupy an entire royal octavo page: but we do think, that, as the present performance is said to have been 'long the object of his thoughts' Dr. Reece might, with no small advantage to himself, if not to
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the purchasers of his volume, have bestowed a little more care on the statement of facts contained in his 'Lecture' as it is called, on '*ancient medicine*,' and have learned to spell the Latin words and proper names which he has occasion to introduce in different parts of the work. Though a person well versed in medical history might be able to guess who Andromichus, Symeon Lethius, Myrepsus, John Achiarus, Francastorius, and Petrus de Apono were, we shrewdly suspect, that he would be not a little puzzled to determine the genealogy of one BOBBA*, to whom the author refers for some particular opinions concerning rickets, for *melitas ossis*, as he is pleased to term it.

DIVINITY.

ART. 24. *A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting in the Parish of St. Mary-le-Bow, on Friday, Feb. 15, 1811. By the Right Reverend John, Lord Bishop of Hereford.* 4to. London. 1811.

These annual discourses, not being announced as published, have not usually fallen under our inspection: of the present, accident enables us to say a few words, which, as they will assuredly be favourable, we have no inclination to suppress. The Bishop of Hereford, Dr. Luxmore, preaches on the increase of knowledge, from a part of verse 4. of Daniel, chap. xii. which prophecy he refers chiefly to the future period of the conversion of Israel. As tending to that great point, he takes a view of the general *increase* of knowledge, from the times of triumphant ignorance, to the present day; not omitting to notice the state of the Greek church, and the opening of the paths of knowledge in the East. His Lordship then proceeds to notice "the peculiar circumstances of our own country, which qualify it for the office of spreading evangelic truth." He considers the abolition of the slave trade as likely to open a view of Christianity to the natives of Africa; and enforces the object of attaching the negroes still in our possession, by a consistent tenor of good offices.

Here then we enter upon a topic, the notice of which forms a new and striking feature in this very interesting discourse, the instruction of the children of negroes, in our colonies. For this purpose, his Lordship strongly recommends the adoption of Dr. Bell's method. The great principle of the Madras establishment (namely, that of employing scholars in the office of instruction)

* The name is uncommon. We recollect one *Bobba Dara Adulfoola*, in the Antijacobin Newspaper, but whether there is any relationship between the personages we know not.

"might,"

"might," he says, "be every where adopted,"—and "seminaries of young slaves, in the several districts of our Western Islands, would soon produce a striking improvement in the rising generation."

We anxiously hope that this benevolent and truly Christian idea may be duly considered, and, as soon as the necessary preparations can be made, carried into effect. Generations yet unborn will then have occasion to bless the foresight and care of Bishop Luxmore, who will justly be considered as the general benefactor of the Africans existing in our colonies.

ART. 25. *Ministerial Faithfulness. A Sermon, preached on Sunday, Dec. 9, 1810; in the Parish Church of Uttoxeter, in the County of Stafford, on Occasion of the Death of the Rev. Jonathan Stubbs, M.A. By the Rev. Edward Cooper, Rector of Hamshall Ridware, and of Yoxall in the County of Stafford, and late Fellow of All Souls College, Oxford. Published by desire. 8vo. pp. 25. 1s. Cadell. 1811.*

The same cause which produced Mr. Gisborne's sermon, noticed in our last Review, p. 309, produced also this, namely, the unexpected death of the valuable minister named in the title. But in the circumstances of the present discourse there is something still more remarkable. It was preached at the very church in which Mr. Stubbs had been used to officiate, and on the same text which he had taken, on the very last Sunday of his preaching. The text is also remarkable, "Be thou faithful unto death, and I will give thee a crown of life." *Rev. xi. 10.* The former clause had been enforced by him, the latter is taken up by his friend: and we naturally espouse the hope that, as he appears to have been "faithful unto death," he is gone to receive a "crown of life."

Mr. Gisborne asserted, and Mr. Cooper agrees in the assertion, that Mr. Stubbs had nothing extravagant or unduly enthusiastic in his zeal; otherwise it might be concluded, from a part of this discourse, that he was one of those who are continually ranting on the topics of damnation and of grace, without any shade or variation*; this, however we must presume is not intended. Such a preacher certainly was not St. Paul, nor Jesus Christ himself, who varied their topics extremely. Such indeed is not Mr. Cooper, according to the evidence of his printed sermons, and such therefore, we must conclude, was not Mr. Stubbs, though the paragraph in which his *faithfulness* is described appears to imply it.

In other respects, this sermon is truly instructive, and strongly addressed to the feelings of the congregation who were present. After describing the character of the minister, and the manner of his removal, Mr. Cooper most powerfully addresses those who had

* On perpetually relaying the foundations, which is the practice of many preachers, see Hebrews v. 12, and vi. 1—3.

been used to hear that preacher with respect, but without sufficient conviction: secondly, those (I trust, he says, that at the most, their numbers are few) who feel as if they were delivered by his death from a kind of restraint. Thirdly, those who profited by his ministry, and sincerely regret his loss. To each of these the address is forcible and appropriate, in the highest degree; and well calculated to make a deep and lasting impression on the hearers; and even on the reader, who has not the same circumstances of personal knowledge to enliven and increase his feelings. The manner also in which the preacher disclaims seeking for his friend the praise of men is truly impressive. Of a sermon having these features, it is superfluous to say, that it is, for the most part, excellent.

ART. 26. *A Sermon on the Sacrament of the Lord's Supper.* By Edward Pearson, D. D. Master of Sidney Sussex College, Cambridge. Second Edition. 12mo. 28 pp. 6d. Hatchard. 1810.

Dr. Pearson begins by remarking upon the singular difference usually made between the two sacraments, which our church declares to be alike "generally necessary to salvation." He says, that "No one thinks of assuming the name of christian, who has not been initiated into that religion by baptism; but many who go on all their lives without being partakers of the holy communion, and without any serious thoughts of being partakers of it, would think it extremely hard if the title of *christian* were denied them." P. 6. Yet, he adds, "Both sacraments were instituted by the same authority, and both are the *appointed means* of receiving that grace, without which we can do nothing. The one enters us into a covenant, by which, on certain *conditions*, our salvation is secured to us; the other enables us to perform *those conditions*; or, to speak more accurately, makes our performance of them less and less defective." Ib. These are accurate views of the subject, and cannot be too frequently presented to observation. The author then proceeds to explain, 1st, The nature of the Lord's supper. 2. The advantages of receiving it. 3. The usual excuses.

The nature of this sacrament is here explained on the plain principles of our Church Catechism: and the proper conclusions are drawn with great clearness from those principles. The advantages are in a similar manner illustrated, in both cases with acknowledgement of use made of Dr. Eundy. The excuses are in general answered in the usual manner. That of want of time or peculiarity of circumstances, &c. is strikingly answered thus: "The amount of all such excuses as these is, that God places men in situations, in which it is impossible for them to discharge their duties. But will any one venture to say this in express terms?" This is a home question, and truly just.

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As it seems that this discourse was published long ago, we will not assert that we have not noticed it before; but it is so useful, that to speak of it twice is much better than the chance of omitting it entirely.

ART. 27. *The Necessity of Attention in a Christian Minister to his Duties, and the beneficial Consequences attending a faithful Discharge of them; a Sermon preached at St. Mary's, Brecknock, on Wednesday, August 8, 1810, at a Visitation held by the Right Rev. the Lord Bishop of St. David's. Published at his Lordship's Request, with the Patronage of the Society for promoting Christian Knowledge and Christian Union, established in his Diocese. By the Rev. W. I. Rees, A. M. Rector of Cascob, Radnorshire.* 12mo. 22 pp. 1s. Hereford, printed; Walker, London. 1811.

From the importance of salvation to all, the value and dignity of the pastoral office, which ministers to that great end, is fitly deduced; and the preacher proceeds to consider, first, the necessity of attention in the minister, and, secondly, the beneficial consequences arising from the conscientious discharge of his duties. The picture of a faithful minister is then drawn, with no mean degree of skill; and so much at length, that a small space, comparatively, is left for discussing the second division of the subject. Both parts are handled rather with propriety and simplicity, than with any remarkable originality or force; but the discourse is likely to be beneficial to those for whose use it was recommended, and must every where be read with the more attention from having been sanctioned by the approbation of the Bishop of St. David's.

ART. 28. *La Liturgie ou Formulaire des Prières Publiques Selon l'Usage de l'Eglise Anglicane.* 12mo. 5s. Scatcherd. 1811.

We do not usually consider French books published in England as at all within our province, but this before us is on various accounts entitled to notice and respect. The French version of the English Liturgy before in use by the French conforming churches established in this country, were miserably defective and unworthy the admirable original. Mr. Abauzit, who designates himself, "Pasteur de l'Eglise Française de St. Martin Orgars, et Chapelain de l'Hospital des Pauvres François protestants," has undertaken the laborious office of revising the whole, collating as he proceeded the late improved version of the Scriptures, not long since republished at Geneva, and again at Paris, and giving in the words of the text the various quotations which occur in the Prayers and Liturgy. The version above alluded to was printed at Geneva in 1805, and may be considered as complete and perfect. It is the result of the united labours of the pastors and professors of the

the church of Geneva, and entitles that learned and pious body to the highest praise. Mr. Abauzit has done his part well, and nothing can evince this more satisfactorily than the fact that Dr. Wanoſtrocht, the editor of the former Version of the Liturgy, has declined the republication of that work, from the conviction of the propriety and neceſſity of the improvements and alterations introduced in this new edition. There can be no doubt of this work being generally acceptable, and it is printed in a remarkably neat though ſmall type.

MISCELLANIES.

ART. 29. *A Letter to Dr. Robert Darling Willis; to which are added, Copies of three other Letters; publiſhed in the Hope of rousing a humane Nation to the Conſideration of the Miſeries ariſing from private Madhouſes: with a preliminary Addreſs to the Right Hon. Lord Erſkine. By Anne Mary Crowe.* 8vo, 52 pp. 2s. Ryan, Hatchard, and Richardſon. 1811.

The abuſes, tyranny and cruelty, ſaid to have prevailed in private madhouſes, ſtill, according to this writer, exiſt, notwithſtanding the Acts of Parliament, paſſed of late years, for regulating and controuling thoſe receptacles of miſery. She does not, however, inform us what further regulations ſhe would propoſe. At preſent, beſides the neceſſity which the proprietors are under of taking out a licence, and (as we believe) of giving ſecurity for the proper management of them, they are ſubject to the viſitation and controul of the College of Phyſicians, and (as ſeems to be admitted by this writer) no perſon can be admitted to theſe houſes, without a certificate from ſome regular practitioner in phyſic, of his or her insanity.

The greater part of this Pamphlet, however, conſiſts of a ſtatement of this lady's own caſe, partly by herſelf and partly in two letters from her huſband (ſince deceased) to the Apothecary who had attended her, and certified to her derangement or insanity. It appears from this ſtatement that ſhe was affected only with a temporary delirium, occaſioned by a fever, and that her huſband, perſuaded by his friends of her insanity, removed her from their lodgings firſt to a private madhouſe in the New Road, and afterwards to a more general receptacle for insane perſons at Hoxton. It appears very extraordinary that this gentleman, of whom his widow ſpeaks with much tenderneſs and affection, ſhould have been deceived by friends, in a caſe where he had ſo much better means of exerciſing his own judgment and diſcretion. He appears indeed to have repented of his conduct, and to have been much diſpleaſed with the medical gentleman, by whom the proceeding had been ſanctioned, and to whom his letters are addreſſed. To the ſtory, as here related, appears very myſterious; and we are

convinced that all the circumstances (previous to the confinement) are not before the public. We cannot otherwise conceive on what pretence four watchmen could have been called in the middle of the night, (we presume by the person with whom they lodged) to disturb this gentleman and lady in their beds; though it does not appear that either of them were taken into custody. Something must have happened to occasion such a measure. After all, it does not appear to have been the interest or wish of any person to confine this lady on a false imputation of insanity; and, if this *has* been the case, we can only lament the weakness of her friends and husband. Her allegations of the tyranny and cruelty practised in private madhouses are very loose and general. But, undoubtedly, there cannot be too many precautions, to guard these establishments against every possible abuse.

ART. 30. *Ten Minutes' Advice to every Person going to choose a Husband, digested under the several Heads of Fortune, Fashion, Dancing, &c. &c.* 12mo. 36 pp. 1s. Bookcr. 1811.

That noble animal, *the Horse*, has been the subject of many learned treatises. There is no species of composition,—didactic or amusing, lively or grave, in prose or in rhyme,—in which instructions or directions as to every possible occurrence are not supplied under one or other of the heads of equestrian literature. We possess, however, very little information with regard to a much more noble animal, *the Husband*. To supply this defect in part, is the object of the present work; in which the writer, sometimes with irony, and sometimes with serious earnestness, has endeavoured to direct the path of his fair reader in a part of her course through life, which is of the utmost importance to her happiness. The advice is given with extreme, we might say, *affected* brevity. It is not, however, likely to be misunderstood, or soon forgotten. We recommend, however, upon a second edition, that some of the topics should be a little more expanded; a recommendation we have not often occasion to make.

As a specimen of the author's manner we shall give the Preface, which conveys a prospectus, or outline, of this little work.

“ Having observed with real satisfaction that, ever since the publication of that excellent and popular work, entitled, ‘*Ten Minutes' Advice to every Person going to purchase a Horse*,’ no one is now liable to be any longer tricked, deceived, and bamboozled by grooms, dealers, and jockies; since, as the author observes, ‘ESTABLISHED RULES are therein laid down, for discovering the imperfections and blemishes of that *noble animal*;’ I have thought it a duty to my fair countrywomen, to comprize, in as narrow a compass as I can, certain ‘established rules for discovering the imperfections and blemishes of that still more noble animal,’ a *HUSBAND*; so that those who choose to deal in them, may no longer

longer be tricked, deceived, and bamboozled, in a choice, still more important, if possible, than even that of a Horse. The celebrated *Veterinarian*, to whom the public is indebted for the original *Ten Minutes' Advice*, has digested his learning under the various denominations of *strangles, morfoundering, glanders, wivres, barbs, lampas, giggs, splents, offselets*, and other erudite titles. I have not, however, ventured to deal in terms so difficult and recondite; but I have arranged my counsels, under the well-known and familiar names of *Fortune, Fassion, Dancing, Reformed Rake*, and the like; paying attention in their turns to every circumstance important to conjugal happiness. Should I have the good fortune to preserve one tender and affectionate heart from being tortured by hopeless regret, or to save the bright eyes of any one of my fair readers from being dimmed and obscured by floods of unavailing tears,—great—great indeed, will be my reward.

“As the ‘celebrated Veterinarian,’ the author of the original *Ten Minutes' Advice*, has added, by way of appendix, ‘*Observations and Receipts for the Cure of the most common Distempers incident to Dogs*,’ so I had originally intended to offer my *Observations and Receipts* for the cure of *Puppies*. But after a full consideration of the subject, and a reference to those ladies who have ventured to take them in hand, I can only say that I have reason to believe that they are incurable.

“Should my present work be favourably received, I shall take an opportunity of adding ‘*Ten Minutes more Advice as to the Management of a Husband*.’ For in both ‘the Horse and the Rider,’ the choice may be judiciously made, and yet the ANIMAL be afterwards entirely spoil for want of proper attention.”

We cannot dismiss this article without observing, that the reader may employ the allotted time with less pleasure and improvement than in the perusal of the “*Ten Minutes Advice* to every person going to choose a Husband.”

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Certain Principles in Evanfon's “*Diffonance of the Four Evangelists*,” &c. examined in Eight Discourses, delivered before the University of Oxford, at St. Mary's, in the Year 1810, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By Thomas Falconer, A. M. of Corpus Christi College, Oxford. 10s. 6d.

Sermons, Charges, and Tracts, (now first collected into a Volume.) By Shute, Bishop of Durham. 8vo. 9s.

An Address to the Members of the Church of England. Published principally for the Benefit of the Kent and Canterbury Hospital. By the Rev. John Nance, M. A. Rector of Old Romney, Kent; and late Fellow of Worcester College, Oxford. 3s.

Scripture Characters, in a Series of Practical Sermons, preached at St. James's Church. Bath. By the Rev. Rich. Warner, Curate of that Parish. Vol. II. 5s.

A Sermon preached in the Parish Church of Oundle, in the County of Northampton, on Wednesday, the 27th Day of March, 1811, being the Anniversary

Anniversary Commemoration of the Charities founded by the Rev. Nicholas Latham. To which is added, An Account of the Charities. Published by Request. By William Elliott. L. L. B. Rector of Shelton and one of His Majesty's Justices of the Peace for the County of Bedford. 2s.

Uncorrupted Christianity unpatronized by the Great. A Discourse delivered at Essex-street Chapel. March 24, 1811, on the Decease of Augustus Henry, Duke of Grafton. By Thomas Belsham. 2s.

A Sermon preached at the Anniversary Meeting of the Stewards of the Sons of the Clergy, in the Cathedral Church of St. Paul's, on Thursday, May 10, 1810. By the Rev. James Stanier Clarke, L. L. B. F. R. S. 1s. 6d.

HISTORY. TRAVELS.

A Vindication of Mr. Fox's History of the Early Part of the Reign of James II. By Samuel Heywood, Sergeant at Law. 4to. 1l. 16s.

Journal of a Tour through several of the Southern Counties of Ireland, during the Autumn of 1809. 7s.

Parts Eighth, Ninth and Tenth, being the Completion of Dr. Hunter's History of London and its Environs. 1l. 11s. 6d.

Notices respecting Jamaica, in 1808, 1809, 1810. By Gilbert Matthison, Esq. 5s.

Introduction to the History of the Revolution of Spain. By Alvaro Florez Estrada, Attorney General of the Province of Asturias. Translated from the Author's MSS. By W. Burdon. 5s.

The Chronicle of the Kings of Britain, translated from the Welsh Copy, attributed to Tyflilio, collated with several other Copies, and illustrated by copious Notes. To which are added, Original Dissertations on the History and Epistle attributed to Gildas, on the Authority of the Brut: on the primary Population of Britain: on the Laws of Dyenwal Moemlyd, and on the Ancient British Church. By the Rev. Peter Roberts, A.M. 4to. 2l. 2s.

An Account of the Measures adopted for suppressing the Practice of the systematic Murder, by their Parents, of Female Infants: with incidental Remarks on other Customs, peculiar to the Natives of India. By Edward Moor, F. R. S. 4to. 1l. 11s. 6d.

The Historie of Cambria, now called Wales: written in the British Language above Two Hundredth Yeares past, translated into English. By Humphrey Lloyd, Gentleman. Corrected, augmented and continued out of Records and best approved Authors. By David Powel. 4to. 2l. 12s. 6d.

LAW.

Strictures on Courts of Request, vulgarly called Courts of Conscience, alias Courts without Conscience, containing many glaring Instances of shameful Decisions, completely arbitrary, contrary to Law and Equity, &c. By J. H. Prince. 1s.

A Dictionary of the Practice in Civil Actions in the Courts of King's Bench and Common Pleas, together with Practical Directions and Forms, distinctly arranged under each Head. By Thomas Lee, of Gray's Inn. 1l. 1s.

The Maltster's Guide, containing the Substance of the several Excise Laws and Regulations to which Maltsters are subject: and also a Variety of Information relating to the Excise in general. 6s.

AGRICULTURE.

An History of British Implements of Machinery, applicable to Agriculture, with Observations on their Improvement. By W. Lester, Engineer. 4to. 1l. 11s. 6d.

A Treatise on Rural Affairs: illustrated by various Plates of Husbandry Implements. By Robert Brown, Farmer at Markle, County of Haddington. 2 vols. 8vo. 1l. 5s.

An Essay on Sheep, intended chiefly to promote the Introduction and Propagation of Merinos of the United States of America, by proving, from actual Experiments, the great Advantage thereof to Agriculture and Manufactures. By R. R. Livingston. Printed by Order of the Legislature of the State of New York, with a Preface and Explanatory Notes, by William Cobbett. 8s.

POLITICS.

POLITICS.

A Replication to all the Theorists and Abstract Reasoners on Bullion, Coins, Exchanges and Commerce, in a Letter addressed to the Legislature of the United Kingdom of Great Britain and Ireland. 4s. 6d.

An Inquiry into the supposed Increase of the Influence of the Crown, the present State of that Influence, and the Expediency of a Parliamentary Reform. By John Ranby, Esq. 2s. 6d.

Observations on the present State of the Currency of England. By the Earl of Rofs. 3s. 6d.

Sur la Banque de France, les Causes de la Crise qu'elle a éprouvée, &c., Rapport fait à la Chambre de Commerce par une Commission spéciale. 3s.

Letter by Anglicus, addressed to the Editor of the Chelmsford Chronicle, concerning a Reform of Parliament. 1s.

POETRY.

Retrospection, a Poem, in familiar verse. By the late Richard Cumberland, Esq. 10s. 6d.

Poetical Pastimes. By James Eitzgerald. 7s.

The Campaign in Egypt, a Poem, intended to celebrate the Valour of the British Military and Naval Forces, employed on the Expedition to Egypt, &c. By Constantine Williams. 10s. 6d.

DRAMATIC.

The Gazette Extraordinary, a Comedy of Five Acts, as performing at the Theatre Royal Covent-Garden. By J. G. Holman, Esq. 2s. 6d.

NOVELS.

The British Soldier and Sailor, their Families and Friends. 2 Vols. 12s. Gotha, or Memoirs of the Wurtzburg Family. By Mrs. S———. 2 vols. 13s.

Les Fleurs, ou Les Artistes, par Madame de Genlis. 12mo. 3s.
The same in English.

MISCELLANIES.

Juvenile Correspondence, or Letters designed as Examples of the Epistolary Style, for Children of both Sexes. By Lucy Aikin. 2s. 6d.

An Essay on Human Consciousness, containing an original View of the Operations of Mind, Sensual and Intellectual. By John Fearn. 4to. 1l. 11s. 6d.

The Poll for the Election of Chancellor of the University of Cambridge, on Tuesday, March 26, 1811, and that of Representative in Parliament for the University, on Wednesday, March 27, 1811. By John Beverley, M.A. 2s.

The whole Art of Bookbinding: containing a great Variety of valuable Recipes for Edge Colouring, Fancy Marbling, Gilding, &c. 12mo. 7s. 6d.

The Insurance Guide: containing a Series of Calculations, shewing, on Inspection, the rate per Cent. to divide an average Loss or short Interest: the Amount of which Insurance should be effected to cover the Interest, Premium, &c. and the Amount of such Insurance at any given Premium: to which are added, concise Tables of Discounts. 8vo. 1l. 11s. 6d.

Case of the Rector of Doddington. 1s.

A Short Account of the late Inundation in the Neighbourhood of Boston; occasioned by a violent Gale of Wind, an extraordinary High Tide, and breaking of the Sea Banks: with a Statement of the Loss and Damage occasioned thereby; and of the Relief obtained by Public Subscriptions, and distributed among the poor Sufferers. 1s.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

A Friend, who lives at Standon, Herts, where Sir Ralph Sadler was buried, confirms our doubts as to the period of his admission to royal notice. He tells us from the tomb itself,

itself, that *Sadler* was 26 years of age, (not 11) when Henry VIII took him from his patron Lord Cromwell, and 30 when he was made secretary. [See *March*, p. 210.] The battle, in which he was made Knight Banneret, is there called *Muffelburgh*, not *Pinkie*; and the staff of the standard there taken is still standing within the rails. It is very lofty, and secured *spirally* with iron, above the reach of sword or battle-axe. Our Correspondent remembers the spurs there also. He is stated to have died in 1587, in his 80th year, which will settle the other dates. Our *Friend* sends the Latin inscription, which is wretched verse, but doubtless correct as to facts. He has given different dates of *Sadler's* preferments in different parts of his letter, but we have copied those which he professes to have taken from the tomb, viz. 26 and 30, whereas he had before said 28 and 32. He observes also, very properly, that *Great Hadham* is in *Herts*, not *Effex*. We sincerely thank him for his communication.

We are obliged to our *Constant Reader* for his intelligence respecting *Dr. Nott of Bristol*, the ingenious translator of *Catullus*, *Petrarch*, &c. though we had met with the same intelligence in the *Quarterly Review*. His account, however, confirms and extends that information.

LITERARY INTELLIGENCE.

The eighth volume of *Dr. Shaw's General Zoology* will be published in the course of about a month.

The late *Dr. Maskelyne*, Astronomer Royal, has left all his manuscripts to *Professor Vince* of Cambridge, with a request that he would prepare and publish whatsoever he may judge worthy of publication.

Two more Volumes of *Rivingtons Annual Register* are expected in the course of this month.

An octavo Volume of *Original Letters of the Rev. James Hervey*, Author of *Meditations*, &c. is in the press, and will appear in a few weeks.

The second Volume of *Dr. Hales's Analysis of Chronology*, in two Parts, will be ready for delivery in the course of the month of June.

It is the intention of *Dr. Clarke*, to present a copy of the Alterations and Additions in the second edition of his *Travels*, to the real Purchasers of the first.

ERRATUM.

In page 246, Art. VII. for Henry Home, B. C. L., &c. read Henry Home Drummond, B. C. L., &c.

THE
BRITISH CRITIC,

For JUNE, 1811.

“ Duris emuntur literæ laboribus,
Et fane iniquis efferuntur præmiis.”

BARTHOL. LATERNUS.

Hard is the toil a lettered fame to raise,
And poor, alas ! the recompence it pays.

ART. I. *Philosophical Essays.* By Dugald Stewart, Esq.
F. R. S. Edin. Emeritus Professor of Moral Philosophy in
the University of Edinburgh ; Honorary Member of the Imperial
Academy at St. Petersburg ; and Member of the American
Philosophical Society held at Philadelphia. 4to. pp. 666.
2l. 2s. Cadell and Davies. 1810.

THIS is the work of a man whose fame is so completely
established in the republic of letters, as to be impregnable
to the assaults of criticism. Of this he seems to be himself
duly sensible ; for he possesses all that consciousness of his
own powers, which Johnson has somewhere represented as
inseparable from superior talents. He has not therefore
thought it necessary to look out for a *patron* to this work, or
to inscribe it, as he inscribed his former, to any kindred mind
among his own countrymen ; but has dedicated it, in a strain
of affectionate respect, to M. Prevost, Professor of Philo-
N n sophy

BRIT. CRIT. VOL. XXXVII. JUNE, 1811.

fophy in the Academy of Geneva. This was certainly proper; as we are informed that M. Prevost has lately translated the author's *book* on the human mind, into the French language, and has always taken an interest in the success of that *work*, since the period of its first appearance. The *book* or *work* alluded to, is that, we suppose, which was published about nineteen years ago, under the title of *Elements of the Philosophy of the Human Mind*, and inscribed to Dr. Reid—the founder, if not the brightest ornament, of the Scotch metaphysical school.

In the advertisement prefixed to that early work, Mr. Stewart announced his intention to continue the speculations which he had there commenced; and if we are not deceived by the fallaciousness of our memory, he informed the public, in his life of Dr. Reid, that he had not then lost sight of his design. Aware, however, that the expectations so universally excited by these repeated intimations, may by this time have risen to impatience; and the state of his health having interrupted, he says, for many *months* past, the continuation of his work on the Human Mind, he was induced to attempt, in the mean time, the easier task of preparing for the press a volume of *Essays*, that the public, doubtless, might not be wholly disappointed. He assures us, however, that he means

“Not to delay any longer his best exertions for the accomplishment of an undertaking, which he has hitherto prosecuted only at accidental and often distant intervals; but which he has always thought (whether justly or not others must determine) might, if carried into complete effect, be of some utility to the public.”

The present volume then must be considered merely as an *intermediate* work, intended to employ the public attention only until the great work can be completed; but if this was all at which the author aimed, we may venture to predict, that his success will surpass his expectations; for the volume before us contains much discussion, as deserving of permanent attention as any thing which he has yet written, or is likely to write.

It is divided into two parts, but preceded by a preliminary dissertation in two chapters, the object of which, we are told, is to correct some prevailing mistakes with respect to the philosophy of the human mind. Among these mistakes he places such physiological theories as profess to explain how our different mental operations are produced, by means of vibrations

in the state of the *sensorium*; and exposing the absurdity of them, he makes, of course, some animadversions on the metaphysical writings of Hartley, Priestley, Darwin, and Bellham.

“ In offering these strictures on the physiological metaphysics of the present day, it is proper for me,” he says, “ to observe, that I object to it merely as an idle waste of labour and ingenuity, on questions, to which the human faculties are altogether incompetent; and not because I consider any of the theories, to which it has given birth, as standing in the way of my own doctrines. The facts which I wish to ascertain, rest on their own proper evidence;—an evidence, which would remain entire and unshaken, although a demonstration should be produced in favour of the *animal spirits* of Des Cartes, or of the *vibrations* of Hartley; and which would not gain the slightest accession of strength, if both these hypotheses were to fall into the contempt they deserve.”

He has in his own enquiries, he says, aimed at nothing more than to ascertain, in the first place, the laws of our constitution, *as far as they can be ascertained by attention to the subjects of our consciousness*; and afterwards to apply these laws as principles, for the synthetical explanation of the more complicated phenomena of the understanding. In a word, he professes to have followed the method of the mechanical philosophers, in applying the inductive logic of Bacon to the phenomena of mind, as they have applied it to the phenomena of body; and he justly observes, that

“ Whatever our opinion concerning the unknown physical or metaphysical course of gravitation may be, our reasonings concerning the system of nature will be equally just, provided only we admit the general fact, that bodies tend to approach each other with a force varying with their mutual distances, according to a certain law. The case is precisely similar with respect to those conclusions concerning the mind, to which we are fairly led by the method of induction. They rest upon a firm and indisputable basis of their own; and are equally compatible with the metaphysical *creeds* (creed) of the materialist and of the Berkelian.”

All this is perfectly just; but it is no discovery. Since the days of Locke every British philosopher—even Hume himself—has professed his conviction that the philosophy of mind, like the philosophy of body, can be improved only by the inductive method. Whether they have all uniformly *adhered* to that method, is another question. Mr. Stewart seems indeed to think that a proper regard has been paid to it only in the Scottish school and by some foreigners; but we

can tell him that there are in England philosophers, who hold the metaphysical or rather physiological reveries of Hartley, Priestley, Darwin, and Belsham, in as sovereign contempt as he does; and who pay equal regard to the authority of Bacon, though it may be presumption in any Englishman to say that he *understands* the writings of his illustrious countryman so well as they have been understood, for the last thirty-eight years, in the University of Edinburgh! That the phrase *association of ideas* makes a great figure not only in the writings of Hartley, but in those of every English metaphysician who has written since the period when the Rev. Mr. Gay's *dissertation, concerning the fundamental principle of virtue or morality*, was first published, is indeed true; and the subject deserves to make a great figure in such writings, if what the present author quotes with approbation from Locke be admitted. If ideas which have no natural connexion with each other, by being often impressed together on the youthful mind, come in time to be so closely associated, as to render it difficult, if not impossible, to recall one of them into view unaccompanied by the other, no subject can be more worthy of philosophical investigation, than the law or laws, by which such associations are formed. We agree however with Mr. Stewart that the man deserves not the name of a philosopher, with whatever arrogance he may write, or to whatever country he may belong, who boasts to have synthetically explained from this single principle all the phenomena of the mind; though we hope, if such hope be not presumption in Englishmen, that the author will in return agree with us in thinking it of some importance to distinguish, if we can, the phenomena, which may be thus explained, from those which are innate or instinctive in the mind.

We were surprised, after these insinuations against the neglect of the inductive logic by English metaphysicians, to find that the only objections to the use of that logic in the philosophy of the mind, which Mr. Stewart has thought it worth while to refute, were made by a Scotch metaphysician in the Edinburgh Review! We were surprised, indeed agreeably surprised, to find that one Edinburgh philosopher has had the candour to controvert publicly the doctrines of another—especially to find that an anonymous reviewer in that city has dared to call in question the doctrine of a man of Mr. Stewart's principles and transcendent abilities. We must confess, however, that the professor has completely refuted the arguments of the reviewer, and proved that the *Novum Organum* of Bacon is as applicable to the phenomena of mind as to those of matter; and that it was in fact intended by its
illustrious

illustrious author, to be employed in the one department of science as well as in the other.

But this reviewer of Mr. Stewart's *life of Dr. Reid* called in question even the *utility of metaphysical science*, or, as Mr. S. wishes it to be called, the philosophy of the human mind. To this cavil the professor likewise replies, though perhaps not always with the same success as to the former. The science of the mind, he says, furnishes, in itself, a field of study, equally interesting and important with the science of physics; and far more intimately connected than is commonly supposed, with all the arts which contribute to the stability, to the ornament, and to the happiness of civilized society.

The art of legislation is certainly one of these; and we most readily grant, that the man, who has accurately studied the philosophy of mind, will be better qualified, after some years attendance in the House of Commons, for the office of a legislator or statesman, than he who, without such previous education, may have paid equal attention, for the same length of time, to the business and debates of either house of parliament. It does not, however, follow that the science of mind which can be acquired in schools and colleges, or in sequestration from the world, will supersede the necessity of practice and experience; or that a man of good sound sense, who had never heard of *metaphysics* or *the philosophy of the mind*, would not, after seven years attendance in parliament, or in the office of one of the secretaries of state, be better qualified to discharge the duties of a legislator or plenipotentiary, than the most profound philosopher destitute of experience. Mr. Stewart observes—and observes justly—that

“The philosopher, the first time he is at sea, cannot cease to wonder, when he observes the theorems hitherto associated in his mind with mathematical diagrams exemplified by every ship-boy on board; nor need he be ashamed to acknowledge his own incompetency to apply these theorems to their practical use, while he attempts to handle the ropes, or to steer the vessel.”

Just so it is with the mere philosopher, who from confidence in the theories of political economy, and law of nations, with which his mind is stored, attempts, without experience, to play the politician, or to fabricate constitutions, and to legislate for empires, or to negotiate treaties with practical statesmen. That such a man is incompetent to apply his theories to their practical use, has been proved with the force of demonstration by the fatal consequences of the phi-

lophilical regeneration of France; and we trust that the experiment will never be made in England.

As Mr. S. has occasion, in his friendly controversies with his unknown antagonist, to make frequent allusions to what he has himself done and intends to do, for the public good, and to make hardly any allusion at all to what has been done by others in the same department of science, except once or twice casually to the writings of Dr. Reid and Adam Smith, he says,

“ I have been insensibly led into a much larger detail than I intended, about my future plans. I should be sorry if any of my readers should ascribe this prolixity to an idle egotism. Had I enjoyed a more unbroken leisure, my design would have been many years ago completed, as far as the measure of my abilities enabled me. I still look forward, though with hopes much less sanguine than I once indulged, to the prosecution of my task; and if (as is more than probable) those hopes shall be disappointed, it will afford me some satisfaction, to have left behind me this memorial, slight as it is, of what I had meditated.”

We confess that, had this preliminary dissertation been the work of any other author than Mr. Stewart, we should have been inclined to think it both prolix and egotistical; but no reader who is qualified to appreciate his merits, and considers the circumstances in which he was placed when writing it, will think it any thing but what was naturally to be expected. At the end of the dissertation, he gives the following account of the first part of the volume before us:—

“ In selecting the subjects of the Essays contained in the first part of this volume, I have had a view chiefly to the correction of some mistaken opinions concerning the origin of our knowledge (or, to use the more common phraseology, concerning the origin of our ideas) which, as they are naturally suggested by certain figurative modes of speaking, sanctioned by the highest authorities, are apt to warp the judgment in studying the most elementary principles of abstract science. I have touched slightly on the same question in one of the sections of my former work; where the doctrine maintained with respect to it coincides exactly with that which it is now my object to establish by a more ample discussion. At that time I did not imagine that it differed so widely from the current maxims of the learned, as I have since found from various later publications; and accordingly (as the point in dispute is intimately connected with almost every other question relating to the human mind), I have availed myself of the present opportunity to throw upon it some additional light, before resuming my analysis of the intellectual powers. With
this

this view I have been led to canvass, pretty freely, the doctrines not only of my predecessors, but of several of my contemporaries; and to engage in various arguments, which, however unconnected they may appear in a table of contents, will be all found, upon examination, to bear upon the same conclusion. I flatter myself therefore, that those, who may take the trouble to follow the train of thought, which has led me from one Essay to another, will discover in this part of my book, a greater degree of unity than its title-page seems at first to promise."

We shall now endeavour to follow this train of thought, and hope to make our readers acquainted, in the present number, with the reasoning which has led the author to a conclusion respecting the origin of our knowledge so different, as he seems to think it, from the current maxims of the learned. As the Essays, which fill up the second part of the volume, have no necessary dependence on the disquisitions to which they are subjoined, we shall postpone the consideration of them to some future, though no distant, period.

That part of the work, which demands our attention at present, consists of five Essays:

1. "On Locke's account of the sources of human knowledge, and *its influence* [the influence of that account] on the doctrines of some of his successors." 2. "On the Idealism of Berkeley." 3. "On the influence of Locke's authority upon the philosophical systems which prevailed in France during the latter part of the eighteenth century." 4. "On the Metaphysical theories of Hartley, Priestley, and Darwin." 5. "On the tendency of some late Philological speculations."

The first of these Essays is subdivided into four chapters, of which the first consists of some introductory observations on the import of terms, and the nature of self-evident truth. Treating of the power which the mind has of directing its attention steadily and accurately to the phenomena of thought, Mr. S. observes, that to this power Locke and his followers have very properly given the name of *reflection*; and adds, with singular felicity, that *reflection* bears precisely the same relation to *consciousness*, which *observation* does to *perception*. Such of our readers as are not accustomed to speculate on the nature of thought, may deem this concise illustration of very little importance; but we have never met with a happier illustration of a subject which cannot be logically defined; and we think, if it had occurred to the late Professor Scott, he might have avoided some mistakes, into

which he has fallen in his *Inquiry into the limits and peculiar objects of Physical and Metaphysical Science* *. The following remarks, however, may certainly be controverted :

“ The belief which accompanies consciousness, as to the *present existence* of its appropriate phenomena, has been commonly considered as much less obnoxious to cavil, than any of the other principles which philosophers are accustomed to assume as self-evident, in the formation of their metaphysical systems. No doubts on this head have yet been suggested by any philosopher, how sceptical soever ; even by those who have called in question the existence both of mind and of matter : and yet the fact is, that it rests on no foundation more solid than our belief of the existence of external objects ; or our belief, that other men possess intellectual powers and faculties similar to those of which we are conscious in ourselves. In all these cases, the only account that can be given of our belief is, that it forms a necessary part of our constitution ; against which metaphysicians may easily argue so as to perplex the judgment, but of which it is impossible for us to divest ourselves for a moment, when we are called upon to employ our reason, either in the business of life, or in the pursuits of science.” P. 6.

To the truth expressed in this last sentence we give the fullest assent. No man ever conducted himself through life as if he doubted the existence of external objects †, or whether other men possessed powers and faculties similar to those of which he was conscious in himself ; but it implies no *contradiction*, or metaphysical *impossibility*, to suppose that to any man things might appear exactly as they do at present, though no being whatever existed but God and himself. It is a *contingent* truth, if we may use the expression, that triangles and right angles exist any where in nature ; but supposing the existence of such things, it is a *necessary* truth that the three angles of any one plane triangle are just equal to two right angles. Whether there be actually any two things exactly equal to a third, may be doubted ; but supposing two such things to exist, it is impossible to doubt whether they be exactly equal to one another. In like manner it may be doubted (we say not that it is doubted) whether the sensations which suggest to us the material world, be excited in the mind by the immediate agency of God, or by the instrumentality of solid and extended substances ; but to us it seems absolutely *impossible* to doubt the reality of those *sensations*, from what-

* See the British Critic for February last.

† Pyrrho is said to have been an exception, but, for reasons which it is needless to state here, we doubt the fact.—Rev.

ever cause they proceed, *of which we are conscious*. A fire-brand whirled rapidly round excites a sensation, which suggests to us the existence of one unbroken luminous circle. Of the reality of the *sensation* there can be no doubt, for all men are conscious of it; but children alone—if even they—believe in the reality of the unbroken circle.

We readily grant that this distinction between the evidence of consciousness, and that on which we believe the existence of external objects, is of no practical importance in the affairs of life; but, with all due deference to Mr. Stewart, we cannot help thinking it of some importance in the pursuits of science, which nothing appears to us to retard more, than the confounding of things which are really distinct.

We were very much pleased to see this elegant and profound writer rescue the celebrated enthymeme of Des Cartes, *cogito ergo sum*, from the ridicule thrown on it by Dr. Beattie and other authors. Mr. Stewart indeed modestly says, in a note, that he is doubtful if he has not carried his apology for that philosopher a little further than his own words will justify; but we are convinced that he has not. We recollect to have somewhere, probably in this author's first publication, met with the same apology for the enthymeme, many years ago; and being struck with its ingenuity then, we looked into Des Cartes' *Meditations*, and found it to be perfectly just, as well as, to us at least, original.

In the second chapter the author objects to Locke's account of the origin of our knowledge, or, as that philosopher expressed it, of our *ideas*. It is universally known that Locke used the word *idea* in a very vague sense, and that it is the fundamental principle of his system, that we can have no simple idea which we did not receive through the medium of sensation or reflection. That our first ideas of bodily substances are suggested through the medium of our senses, Mr. Stewart admits; but he justly contends, as Dr. Reid and others had contended before him, that our ideas of *solidity* and *extension* are not *images* or *copies* in the mind of any *qualities* in bodies. Mr. Locke likewise affirms that all our *ideas*, or, as after Berkeley, we should say, our *notions* of mind, are derived from reflection on our own intellectual and active powers; but to this Mr. Stewart likewise objects, and instances, among other things, *personal identity* as something of which we have a very distinct notion, though that notion cannot have been derived from *reflection*, because no man is *conscious* of his personal identity.

To Mr. Locke's theory this objection would be unanswerable, were it certain that he employed the word *reflection*, in the

the first sense in which it is taken by Mr. Stewart, to denote a kind of second and more attentive *consciousness*. But, if our memory do not deceive us (which, however, is more than possible), Locke never talks, as this author talks, of *ideas of consciousness*, as if that phrase were of the very same import with *ideas of reflection*; we do not indeed recollect, at present, his having ever mentioned *ideas of consciousness*. *Reflection*, as applied to mind, denotes, in common language, *attentive consideration*, or the *throwing of the thoughts back on the past*, or *on themselves*; and it appears to us that it was used in this sense (we do not say properly) by Locke, when he represented it as one of the two sources, or channels rather, of all our original notions. But in this sense—indeed we think in any sense—the powers of memory and reason are essential to reflection; and if so, the notion of personal identity may be called with propriety a *notion or idea of reflection*.

We may suppose the process by which such a notion is acquired to be something like the following. A man standing on the brink of a river, sees a number of light bodies pass in succession down the stream and vanish from his sight, whilst he is conscious that *he himself*—the being which witnesses this transient succession of objects—remains unchanged. Reflecting on what passed before him on this occasion, his thoughts will naturally be led to think of the number of annual revolutions of the sun which have taken place since the first event which he distinctly remembers; and being *conscious* that he is the *same being* which *remembers that event* and *perceives what is present to him*, he will be led, by a law of his reasonable nature, to conclude that his personality has remained at least during so many revolutions of the sun. If he knew any thing of anatomy and physiology, he must be aware, that there is not probably one atom of his body which has not been changed during these revolutions of the sun; and he will therefore conclude that there is something within him, which is conscious, remembers, and reasons, and which he calls *Himself*, that has remained the same, while every thing around him, and even his own body, has been suffering change.

It is indeed very true, that if this be the process, or similar to the process, by which our notion of personal identity is acquired, almost all the powers of the mind are employed in the acquisition of that notion; but this we believe to be in some degree the case with respect to the acquisition of all our ideas—even those of sensation, not excepted. How indeed can it be otherwise? Without presuming to say what the substance of the mind is, which, as Mr. S. truly ob-

serves,

erves, the human faculties are incompetent to discover, we certainly know that whatsoever, within us, perceives, remembers, reasons, wills, and reflects, &c. is in the strictest sense of the word, *one*, according to our notions of *unity*. The different powers or faculties of the mind, so frequently mentioned by philosophers, must not, therefore, be considered as *parts* of it so distinct from each other, that one may be present and employed where the other is absent or idle; for the terms—*powers* and *faculties*—are mere contrivances of language to enable men to speak, without tedious circumlocution, of the operations and passions of one individual being.

We do not by all this mean to vindicate Locke's language, which is frequently ambiguous, and sometimes very incorrect; but we are strongly inclined to think that, from the acquisition of those notions which he called *ideas of reflection*, he did not mean to exclude the instrumentality of any one power of the mind. He probably called them *ideas of reflection*, because reflection, even in the strict sense in which it is employed by Mr. Stewart, may have appeared to him the first step in the intellectual process; because the word *reflection*, in the popular sense, implies the exertion of almost every intellectual power; and because he might think such a designation sufficient, though concise, to distinguish those ideas from the other class which he calls *ideas of sensation*. That something like this suggested the name, seems extremely probable from a passage which the present author, with a candour which we shall in vain look for among some of his metaphysical countrymen, quotes from the fourth book of the *Essay*; and by which, he says truly, that "all, which has been commonly regarded as most pernicious in the first book of that *Essay*, is completely disavowed and done away."

It cannot, however, be denied that Locke's account of the origin of our ideas has been very generally understood in a sense, which, combined with the influence of his authority, has led many subsequent philosophers to advance doctrines, from which have resulted the most mischievous consequences. This the present author has completely proved in the third and fourth chapters of this *Essay* under review, which therefore we recommend to the most attentive perusal of our metaphysical readers: premising only that we think Mr. Stewart mistaken, if it be his opinion, that to Locke's inaccurate language, or to the weight of his *authority*, should be attributed Berkeley's theory, with its consequences, whether good or bad. Berkeley appears not to have been a man disposed to pay undue deference to any *human* authority. He dared to
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attack the foundation even of Newton's theory of *fluxions*, to which he urged such objections as required all the address of some of the most skilful annalysts in Europe to repel; he laughed at Locke's doctrine of *abstraction*, which he proved, to the conviction of every competent judge, to be contradictory, impossible, and absurd; and that he did not admire Locke's *language* is evident from his employing the word *idea* to denote only what Locke calls ideas of sensation, contending that we have no *ideas* of *spirits*, or of objects purely intellectual, though we may have very distinct *notions* of them. But of the idealism of Berkeley Mr. S. treats in the next Essay, which we now proceed to consider.

In the former of the two chapters, into which that Essay is divided, Mr. Stewart corrects two mistakes concerning Berkeley's speculation, which have misled, he says, many of its partizans as well as opponents. The one confounds the scheme of *idealism*, with those *sceptical* doctrines, which represent the existence of the material world as only *doubtful*; whilst the other confounds it with the physical theory of Boscovich, which denies that matter is *solid* in the common sense of that word.

That Berkeley's doctrine is different from the *scepticism* both of the ancients and of Hume, on this subject, is indeed true; for, as our author observes, he is so far from entertaining any *doubt* that he asserts, with the most dogmatical confidence, that the existence of *matter*, in the philosophical sense of that word, is impossible, and that, were it possible, and even *real*, we could never know it. In justice however to that accomplished, amiable, and pious prelate, it is proper to add that he repeatedly admits the existence of all, of which the vulgar probably ever think, when they talk of body.

"I am of a vulgar cast," he says, "simple enough to believe my senses, and leave things as I find them. It is my opinion, that the real things are those very things I see and feel and perceive by my senses. That a thing should really be perceived by my senses, and at the same time not really exist, is to me a plain contradiction."

The controversy between him and his philosophical contemporaries, was, not concerning the credit due to the evidence of the senses, but what is the source of those perceptions, which we derive through that medium, and of which the reality was called in question by neither party. The philosophers maintained that what we see, feel, hear, taste, and smell, are not substances, but the qualities of certain inert, solid, and extended substances without us, which
operating

operating on our organs of sense, give to us ideas, some resembling the qualities of the unknown substances, and some, not. This, Berkeley replied, is impossible; for an idea can resemble nothing but another idea, and the qualities of an inert substance cannot be like the ideas of a sentient and perceiving mind. He maintained therefore that the impressions which give to us the notions or ideas of solid, extended, figured, and coloured substances, are made on our minds by the immediate agency of the supreme mind; that when several of these notions or ideas are observed regularly to accompany each other, they come to be marked with the same name, and so to be reputed as *one thing*; and that the supposition of any other thing from which they proceed, such as that which philosophers call *matter*, is a mere fiction.

“ Thus, for example, a certain colour, taste, smell, figure, and consistence having been observed to go together, are accounted one distinct thing, signified by the name *apple*. Other collections of ideas constitute a stone, a tree, a book, and the like sensible things; which, as they are pleasing or disagreeable, excite the passions of love, hatred, joy, grief, and so forth *.”

“ With respect to Mr. Hume, who is commonly considered as an advocate for Berkeley's system, Mr. Stewart observes, that although his fundamental principles lead necessarily to the same conclusion, and although he has frequently drawn from them this conclusion himself, yet, on other occasions, he relapses into the language of doubt, and only speaks of the existence of the material world, as a thing of which we have no satisfactory evidence. The truth is, that, whereas Berkeley was sincerely and *bona fide* an idealist, Hume's leading object in his metaphysical writings, plainly was to inculcate a universal scepticism.—His aim was not to *interrogate* nature, with a view to the discovery of truth, but by a *cross-examination* of nature, to involve her in such contradictions, as might set aside the whole of her evidence as good for nothing.

“ With respect to Berkeley, on the other hand, it appears from his writings, not only that he considered his scheme of idealism as resting on demonstrative proof, but as more agreeable to the common apprehensions of mankind, than the prevailing theories of philosophers, concerning the independent existence of the material world. ‘ If the principles (he observes in the preface to his *Dialogues*) which I here endeavour to propagate are admitted for true, the consequences, which I think evidently flow from them,

* “ Principles of Human Knowledge, Part 1. Sect. 1.”

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are, that atheism and scepticism will be utterly destroyed ; many intricate points made plain ; great difficulties solved, speculation referred to practice ; and man reduced from paradoxes to common sense." P. 56.

These consequences have not flowed from the good bishop's principles ; but it is certain that his principles, when rightly understood, do not lead to Hume's scepticism respecting the existence of mind. Mr. Stewart assures us, and we heartily agree with him, that Hume appears to have been perfectly aware of the essential difference between the aim of his own philosophy and that of Berkeley ; and to us it appears equally evident that Berkeley was fully aware that attempts might be made to prove the non-existence of mind by arguments similar to those by which he had, in his own opinion, proved the non-existence of matter. These he anticipates, in his third dialogue between *Hylas* and *Philonous* ; states them fairly and forcibly ; and refutes them much more completely than they have yet been refuted by the most zealous antagonist either of himself or of Hume. In the same dialogue he says expressly—

" When I speak of objects existing in the mind or imprinted on the senses, I should not be understood in the gross literal sense, as when bodies are said to exist in a place, or a seal to make an impression upon wax. My meaning is only that the mind *comprehends* or *perceives* them ; and that it is affected from without, or by some being distinct from itself."

And such we think must be the meaning of every philosopher, whether he be the disciple of Berkeley or of Reid.

Could we suppose that Mr. Stewart ever deigns to read the *British Critic*, we should take to ourselves the honour of being classed by him with those who compared the physical theory of Boscovich with the metaphysical theory of Berkeley ; for we have repeatedly said that there appears not to us to be any essential difference between these two theories. Boscovich, as far as we understand him, seems, with many other philosophers of great and deserved reputation, to consider *space*—pure space—as a *real thing*, distinct both from mind and from matter, having no property whatever of the former, and none of the latter, but *extension* without limits. In this indefinitely extended thing called *space* are scattered, at various distances from each other, certain visible and tangible substances called bodies, which, in the opinion of the generality of mechanical philosophers, consist of minute atoms so perfectly solid and hard as to be indestructible but
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by annihilation. According to Boscovich bodies consist of no such hard and solid atoms, but of mere *mathematical points* endued with certain powers of attraction and repulsion, which alternately change from the one to the other, according to certain laws. These mathematical centres of attraction and repulsion constitute the elements of what is called body in Boscovich's system, so that a certain number of them acting according to one law, constitute a body of one kind—a metal for instance; and another number acting according to a law somewhat different constitute another body—a stone perhaps, or mass of earth.

To this theory an obvious and, we think, insurmountable objection presents itself. These attracting and repelling points are points of pure space; but the points of space must be immoveable among themselves, if space be any thing real and indefinitely extended; and yet we know that all bodies are not only moveable, but actually in motion. We shall let this pass, however, as we are not concerned with the truth or falsehood of the theory of Boscovich; and only beg leave to ask what is the substance of which those powers, that are perpetually changing from attraction to repulsion, and from repulsion to attraction, are the attributes? Power inherent in *no* substance is by Newton pronounced to be inconceivable, and we have never yet met with any philosopher, or indeed any man, who was of a different opinion; but the power, which is perpetually *changing* from attraction to repulsion, and *vice versa*, can be nothing but the power of *volition*. Volition is the attribute of *mind*; is space mind? This will not be said. What mind is it then, which is perpetually acting in the regions of pure space, in such a manner, as to communicate to the human mind the perception of the corporeal universe? We have surely no reason to suppose that it is any other than the Supreme Mind; but this is the very theory of Berkeley? The only difference that we perceive between the two theories, is, that Boscovich considers *space* as something *real*, and the operations of the Deity which suggest the existence of matter, as carried on at a *distance*; whilst Berkeley considers space as mere abstract indefinite extension, and the operations of the Deity as performed *immediately* on the human mind. But this difference is surely not essential; for at the very instant when the attractions and repulsions of other mathematical points are by the agency of the Deity constituting the body which we see or feel; the attractions and repulsions of other mathematical points are, by the agency of the same Almighty Being, constituting the organs of sense by which our minds perceive
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that body. This being the case, we are persuaded that the candour, of which Mr. Stewart has given various proofs in the volume before us, will induce him to expunge from the subsequent editions of it the sentence, in which he affirms that the systems of Boscovich and Berkeley have not the most remote relation to each other.

In the second chapter of this Essay Mr. Stewart proposes to illustrate and improve Reid's refutation of the theory of Berkeley; but we cannot say that to us he appears to have added any strength to the reasoning of that refutation. He divides the chapter into two sections, beginning the first with some very judicious remarks on that principle of our constitution which leads us to believe in the permanence or stability of the order of nature. In opposition to some great names he considers this as an original law of our intellectual constitution, which can be traced to no higher principle; and we are inclined to think that he is right, but we cannot agree with him and Turgot that on this principle rests our belief of the existence of the material world.

"It appears," he says, "that Turgot resolved our belief of the existence of the material world into our belief of the continuance of the laws of nature; or, in other words, that he conceived our belief, in the former of these instances, to amount nearly to a conviction of the established order of physical events, and to an expectation that, in the same combination of circumstances, the same event will recur. It has always appeared to me, that something of this sort was necessary to complete Dr. Reid's speculations on the Berkeleyan controversy: for although he has shewn our notions concerning the primary qualities of bodies to be connected, by an original law of our constitution, with the sensations which they excite in our minds, he has taken no notice of the grounds of our belief that these qualities have an existence *independent* of our perceptions." P. 79.

There was not the smallest occasion to take notice of these grounds; for Berkeley admits, in the most explicit terms, that what we call the *primary* qualities of bodies have an existence independent of our perceptions.

"The question, says he *, between the materialists and me is not, whether things have a real existence *out of the mind of this or that person*, but whether they have an absolute existence, *distinct from being perceived by God, and exterior to all minds*. This indeed

* "The third Dialogue between *Hylas* and *Philonous*."

some heathens and philosophers have affirmed, but whoever entertains notions of the Deity suitable to the holy scriptures, will be of another opinion.—In them (the holy scriptures) God is represented as the sole and immediate author of all those effects, which some heathens and philosophers are wont to ascribe to nature, matter, fate, or the like unthinking principle. This is so much the constant language of scripture, that it were needless to confirm it by citations.”

That the established order of physical events, or the permanence and stability of the laws of nature is as well secured by Berkeley's theory as by any other, is rendered indisputable by his account of the creation, towards the end of the same Dialogue, which is too long to be here transcribed, and could not easily be abridged. It is sufficient, however, to observe, that imagining himself to have been present at the creation as described by Moses, he supposes that he should have seen things produced into being, that is rendered perceptible to such finite beings as were capable of perceiving them, by the several volitions of God, in the order described by the sacred historian; that such things continue perceptible to percipient beings, because it is the will of God that they should do so; that to us they are indeed nothing more than ideas fleeting and changeable; but that they are not changed at random or by our caprice, but according to the fixed order of nature; and that “in this consists that *constancy and truth of things* which secures all the concerns of life, and distinguishes that which is *real* from the irregular visions of the fancy.”

Had Mr. Stewart read this part of Berkeley's works with that attention which he is so capable of bestowing on abstract and profound subjects, we hardly think that he would have represented his theory as inconsistent with our belief of the permanence and stability of the laws of nature. Far less could he have said, that his idealism (if indeed he means *his* idealism *) has not the most distant affinity, in its origin and tendency, to the creed said to be prevalent among the Hin-

* We express this doubt, because Berkeley's theory has not the smallest dependence on Locke's *account of the origin of our ideas*. His pretended demonstration, that the existence of matter is *impossible*, rests indeed on that hypothesis; but that all the sensations and perceptions that we now have *might* be impressed on our minds by the immediate agency of the Deity, without the interposition of matter, is a truth which depends on no hypothesis whatever; and such is Berkeley's theory of ideas;

doos, with respect to the nature of matter. Of that creed he gives the following abstract from Sir William Jones.

“ The difficulties attending the vulgar notion [we should have said the common philosophic notion] of material substances, induced many of the wisest among the antients, and some of the most enlightened among the moderns, as well as the Hindoo philosophers, to believe that the whole creation was rather an energy than a work, by which the infinite mind, who is present at all times, and in all places, exhibits to his creatures a set of perceptions like a wonderful picture, or piece of music, always varied, yet always uniform.”

In another passage, the same author (adds Mr. Stewart) observes,

“ that the *Vedantis*, unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of supreme goodness was left a moment to itself, imagine that the Deity is ever present to his work, and constantly supports a series of perceptions, which in one sense they call illusory, *though they cannot but admit, the reality of all created forms, as far as the happiness of creatures can be affected by them.*” P. 82.

We appeal to our readers if this be not the very idealism of Berkeley, though extremely different indeed from that of Hume. Mr. Stewart says, it is involved in the physical theory of Boscovich; and if so, it furnishes a new proof that the theory of Boscovich differs not essentially from that of the Bishop of Cloyne, who says expressly—“ I see this *cherry*, I feel it, I taste it; and I am sure *nothing* cannot be seen, or felt, or tasted; it is therefore *real*. Take away the sensations of softness, moisture, redness, tartness,” (i. e. the forms of the Hindoos) “ and you take away the *cherry**.”

In the second section of this chapter, Mr. Stewart censures Dr. Reid for confounding with the *primary qualities* of matter, what he calls its *mathematical affections*; and declares it to be his opinion, that the Doctor thus lost some advantage, which he might otherwise have had in his controversy with the adherents of Berkeley. We confess ourselves to be of a very different opinion. The *mathematical affections* of matter could not, as Mr. S. admits, have been employed in that controversy, but on the supposition that *space* is a *real thing*, distinct alike from mind and matter, but of necessary existence, and equally incapable of being created or annihilated! But Berkeley and his adherents did not admit the

* Third Dialogue, &c.

reality of this modern idol of *Englishmen*, as Leibnitz somewhere calls it; and therefore Dr. Reid could have gained nothing by introducing it into a controversy with such men. We are perfectly aware of the opinions of Newton and Clarke about the nature of *space*, and we are ready to pay all reasonable deference to their high authority; but even Newton and Clarke were not infallible; and their mistakes on this subject, as well as on some others, may have been detected by meaner men. It is by no means peculiar to Berkeley and his adherents to deny the existence of *space* as a *positive thing*. Dr. Law, afterwards bishop of Carlisle, whom no man ever suspected of being a *Berkeleyan Idealist*, attacked this notion, both in his notes on King's *Essay on the Origin of Evil*, and afterwards in his own *Inquiry into the idea of space, time, immensity, and eternity*; and proved, we think, with the force of demonstration, that *space* has no better claim to a necessary and uncreated existence than a vacuum; that we have as *positive an idea* of the one as of the other; and that we might with as much truth talk of an infinite and eternal vacuum, as an existence distinct both from mind and matter, as of an infinite and eternal *space*. This opinion we have very decidedly adopted, though it would require more room than we can afford, to enter into a defence of it here, against the advocates for the positive existence of *space*. It would indeed be impossible, within the limits prescribed to us, so much as to enumerate distinctly the different notions which these men have professed to entertain of this singular existence;—some calling it a *substance*; others, a *property*; some, a *middle thing*, between substance and property; and others, a *mode of existence*, a *relation*, a mere *possibility*; while some have considered it as one of the *attributes of the Deity*, or an *attribute of his attributes*; and a very few have dared to call it even his *sensorium*. It is very true that we have a distinct idea or notion of *space*; and Dr. Reid has shown, in a satisfactory manner, as Dr. Law had done before him, by what process that idea or notion is required; but we have as distinct ideas of *darkness* and a *vacuum* as of *space*. Are *darkness* and a *vacuum* real things, of which any *positive* properties may be predicated? If it be said, and we think we have met with such a saying somewhere, that *space* must be *something real*, because it admits, within certain portions of it, the existence of *solid bodies*; we reply, that a *vacuum* likewise admits within some portions of it the existence of *matter*; *darkness*, the existence of *light*; and *nothing*, the existence of *many things*. Are a *vacuum*, *darkness*, and *nothing*, realities? But it is said, that

after we have got the idea of *space*, we cannot by any effort banish it from our minds, or set limits to its extension. In a certain sense, this is true; but is it not likewise true, that, if we were placed on the utmost verge of creation, we could not banish the idea of vacuity from our minds, nor set any limits to its imaginary extension beyond us?

In the third Essay we have found nothing to arrest our attention. It is extremely well written, as every part of the volume is; and the author has clearly proved, that on most questions connected with the philosophy of the human mind, the French are, at least, half a century behind the writers of this Island. He likewise tells us, once more, what he shall himself achieve, should he live to execute a plan which he has long meditated, of analyzing the logical processes, by which we are conducted to the different classes of truths; i. e. if he should live to complete his great work on the Human Mind, with which he has so often promised to favour the public.

There is not any thing in this work, which has pleased us more than the fourth Essay. Mr. Stewart does not reason gravely with Hartley, Priestley, and Darwin; but fairly states the peculiarities of their system in their own words, showing how readily the same writer employed these peculiarities at different times to serve purposes not only different, but directly opposite and contrary to each other. He has thus exposed them to the contempt and ridicule of all thinking men, much more effectually than if he had attempted to treat them as Hume and Berkeley were treated by Dr. Beattie; while by making them contradict themselves and confute each other, he has satisfied the reader that he had no occasion to reason on the subject. The justice too that he has rendered to the character of Dr. Hartley, which had begun to suffer from the company into which he has been dragged, gave us great pleasure; for Hartley seems to have been a conscientious and virtuous man.

“It must not,” says Mr. Stewart, “be concluded from these extracts, that Hartley was a decided materialist. On the contrary, after observing, that ‘his theory must be allowed to overturn all the arguments which are usually brought for the immateriality of the soul, from the subtilty of the internal senses, and of the rational faculty,’ he acknowledges candidly his own conviction, that ‘matter and motion, however subtilly divided, or reasoned upon, yield nothing but matter and motion still;’ and therefore requests, that ‘he may not be, in any way, interpreted so as to oppose the immateriality of the soul.’ I mention this (continues our author) in justice to Hartley, as most of his
later

later followers have pretended, that, by rejecting a supposition of a principle distinct from the body, they have simplified and perfected his theory." P. 130.

The philological speculations, of which Mr. Stewart considers the tendency in his fifth Essay, are chiefly those of Horne Tooke, of which we have given our own opinion elsewhere *. Mr. Stewart admits, as we do, the greatness of that author's merit as an *Etymologist*; but he doubts, as we do likewise, whether he be entitled to the character of great, either as a *philosopher* or as a *philosophical Grammarian*. Mr. Stewart objects particularly to Mr. Tooke's mode of interpreting the words of the English language, its tendency to impress upon mankind the belief that *sensation* is the only source of ideas or notions; and that it has this tendency, is indisputable. It has accordingly been adopted and applauded beyond measure by Dr. Darwin and other materialists, who labour so strenuously to degrade man from his elevated rank in the scale of beings.

"When I study the intellectual powers of men," says Mr. Stewart, "in the writings of Hartley, of Priestley, of Darwin, or of Tooke, I feel as if I were examining the sorry mechanism that gives motion to a puppet. If, for a moment, I am carried along by their theories of human knowledge, and of human life, I seem to myself to be admitted behind the curtain of what I had once conceived to be a magnificent theatre; and while I survey the tinsel frippery of the wardrobe, and the paltry decorations of the scenery, am mortified to discover the trick which had cheated my eye at a distance. This surely is not the characteristic of truth or of nature; the beauties of which invite our closest inspection; deriving new lustre from those microscopical researches which deform the most finished productions of art." P. 187.

We have now taken as comprehensive a view of the first part of this volume as the limits prescribed to us would admit; a view certainly sufficient to convince our readers, that in every respect it is worthy of its author. The style is elegant, perspicuous, and precise, rivalling in these respects the style of Reid and of Berkeley—the two greatest masters of the style proper for metaphysical discussion, that our country had hitherto produced. In the happiness of his illustrations, Mr. Stewart perhaps surpasses them both. There is however one peculiarity in the structure of some of his sentences, which, as we think it improper, we will take the liberty to point out.—He speaks of the *SYSTEMS* OF Berkeley and OF Boscovich, and calls M. Prevost, to

* See Brit. Crit. vol. 29. pp. 461 and 631.

whom his book is dedicated, Fellow of the Royal SOCIETIES OF London, and OF Edinburgh; but this is surely improper; for it indicates, that Berkeley and Boscovich had *each* more than *one* system, and that there are more than *one* royal society both in London and in Edinburgh. It should have been, we think, the SYSTEMS of Berkeley and Boscovich; or the SYSTEM OF Berkeley and OF Boscovich; and M. Prevost should have been called Fellow of the royal societies of London and Edinburgh, without the interposition of the second OF. Elsewhere he speaks of certain conclusions, which are equally compatible with the metaphysical CREEDS OF the materialist and OF the Berkeleyan. This should surely have been—"equally compatible with the metaphysical CREED OF the materialist and OF the Berkeleyan;" or rather—"which are compatible with the metaphysical creed as well of the materialist, as of the Berkeleyan." These however are very trifling improprieties.

[*To be concluded in another Number.*]

ART. II. *Observations on the Natural History, Climate, and Diseases of Madeira, during a Period of Eighteen Years.* By William Gourlay, M. D. Fellow of the Royal College of Physicians, Edinburgh; and Physician to the British Factory at Madeira. 8vo. pp. 158. 6s. Callow. 1811.

WE have long been familiar with the name of Madeira, but although we can attest the excellence of its wine, and have heard the salubrity of its climate often celebrated, we know little of its actual state; we have therefore great pleasure in introducing Dr. Gourlay's work to our readers. He has resided on the island twenty-five years, and enjoyed the advantages of extensive medical practice.

The first part of the volume treats of the natural history of the island. The account given of its first discovery by an English nobleman of the name of Machim *, in the reign of Edward the Third, is somewhat romantic; he derives his information from Cordeyro, and states, that he is confirmed in it by the unanimous testimony of other authors. Puffendorff, however, mentions that the island was discovered by the Portuguese in 1420. Moreri also dates it in the same year, and Paynal, still by the Portuguese in 1420. Moreri also dates it in the same year, and Raynal, still by the Portuguese,

* Or *Machin*. Mr. Bowles has made poetical use of it. See his *Spirit of Discovery*, Book 4, and the note,

in 1418, in proof also of the uncertainty of the accounts, we observe, that all these writers give the honour of discovering the island to different persons.

“ Madeira is situated in 32 degrees, 37 minutes, 30 seconds, north latitude, and in 17 deg. 5 min. longitude, west of Greenwich, about 80 leagues N. by E. from Teneriffe, 120 leagues from Cape Cantin, on the coast of Africa, nearly 100 leagues from the Isle of Terno, and about 17 leagues S. W. from Porto Santo. It is about 120 miles in circumference, its greatest length from E. to W. being 45 miles, its greatest breadth from S. to N. 15 miles, and its least breadth $8\frac{1}{2}$ miles.

“ It is formed of lofty mountains, of hills, and fruitful vallies, and in figure makes an oblong irregular quadrangle. Its capital is Funchal, which is situated on the south side of the island, at the bottom of a spacious valley, open to the sea, and surrounded by lofty mountains, having all the appearance of an amphitheatre, gradually ascending to a great height. Its mountains and hills generally rise with a slow ascent, the highest points of land being about 8250 feet, or one mile and a half, above the level of the sea. The situation of Madeira, in some places, presents a most picturesque and enchanting appearance, while in others, huge perpendicular rocks, lofty precipices, prominent ridges, deep excavations and chasms, innumerable cascades, liberally supplied with rivulets, beautiful vallies, deep gullies and ravines, containing immense torrents of water, afford a highly varied, sublime, and no less alarming picture of nature.”
P. 5.

Many parts of the island afford proofs of its having been subjected to the action of subterraneous fires and volcanic eruptions. “ There exist evident marks of two craters, and in all parts of the island the stone has completely the appearance of lava : strata of pumice, and scoria perfectly vitrified, every where abound.” Some alteration appears to have taken place in the soil of Madeira ; Dr. Gourlay describes it as having ~~been~~ been extremely fertile, yielding in luxuriance every production of nature, and furnishing for four hundred years, with the assistance of little or no manure, a constant succession of crops ; whereas, many situations which formerly produced some of the finest wines in the island, now present nothing but bare rocks, or small hillocks of earth.

“ The most common soil is pumice stone, of the consistence of soft rock, mixed with a proportion of clay, sand, and marle, and also a dark red earth, consisting of the three latter ingredients, only without the pumice. Several of the smaller hills consist of a black or grey sand, a great proportion of which is lava, or scoriated matter. These varieties of soil are all proper for the
O o 4 vine ;

vine ; but being very poor, they require the frequent assistance of manure ; for otherwise the plants soon decay, or produce scanty crops."

The rocks of the island consist, in general, of a blue stone, called by the natives *pedra viva*, something like our whinstone ; but, in reality, lava—there are several varieties of this stone. It is often found having the appearance of basalt ; and, at other times, as at Mexico, a village ten miles from Funchal, in the form of glass imbedded in loose earth. There are two kinds of free stone in common use, the one hard, the other soft ; and in some parts of the island a sort of lime stone or gypsum is found.

With proper cultivation, the island might be rendered extremely fertile ; European, as well as tropical, fruits grow therein perfection ; and a variety of indigenous plants are found. Groves of trees, chiefly cedar, formerly extended to the sea shore, but these are now seldom observed, except in the interior parts of the country. The pine, the chestnut tree, the poplar, the wild olive, the laurel, and the orange tree, also thrive in this island ; also the nasso wood, or *lignum klodium*, which is much used for domestic purposes, and equals mahogany in beauty. " This island also boasts of being the first situation in the western world, where the *arundo saccherifera*, or sugar cane, was cultivated. The sugar of Madeira is uncommonly fine, and possesses a peculiar violet smell." The growth of the vine, however, has now superseded that of the sugar cane. A very great variety of grapes is produced in Madeira. The vintage begins early in September : our author gives a pretty full account of the process of making the wine, the average quantity of which is from 25 to 30,000 pipes ; only half of this is exported, the remainder being consumed on the island.

Besides the trees which grow on the higher lands, the mountains are covered with several varieties of brush wood ; of these the principal is the heath, which reaches a great size ; the broom ; a kind of beech called *faya* ; and a species of bilberry, *vaccinium*. The strawberry grows wild in great plenty, and the myrtle abounds.

Various herbs and roots, culinary and medicinal, are easily cultivated ; and many plants grow spontaneously ; among these is the palm tree, which grows to a great height, flowers and bears fruit in abundance, though it never attains perfection, nor do the seeds, when planted, vegetate ; from which the author concludes, that the plant is a female, " and that there is no male one in the island by which it might be fecundated."

" Of

“ Of the stone fruits, there are the cherries, plumbs, peach, nectarin and apricot.—Of the apple tribe, the common apple, pear, medlar, quince, pine apple, orange, lemon, lime, bergamot, pomegranate, guava, and banana. Of the small seeded fruits, the strawberry, red and white currant, gooseberry, bilberry, mulberry and grapes, are the principal ones.—Of the farinaceous fruits, the cucumber, melon and pompion, are the chief; the last is much used as an article of diet.” P. 23.

Madeira affords abundance of cattle, but the flesh is rather inferior to that in England. Poultry and small birds are plentiful; and the market is well supplied with various kinds of fish. We wish that Dr. Gourlay had paid more attention to the natural history of this island, being convinced, that he might have furnished much interesting intelligence.

His account of the inhabitants, is on the whole pleasing.

“ The natives of Madeira, particularly the peasantry, are distinguished by an olive or tawney colour of skin, and a swarthy complexion; nor is it improbable that they are of Mulatto or Moorish origin. Indeed only a few of the first families, at all resemble in complexion the fair inhabitants of northern Europe, and these are unequivocally of Portuguese extraction. The people of Madeira are, in general, athletic, well made, active, and of a middle stature. Those of the lower class, or the country people, are sober, inoffensive, economical, and capable of enduring much hard labour; in the prosecution of which they are often reduced to great emaciation of body, and debility of constitution, and thus a premature old age is brought on. The higher classes, on the contrary, are inclined to corpulence, and at the same time more disposed to indolence, attended with a moroseness of temper, and disposition to melancholy: though sober in respect to drinking, they are apt too often to indulge in eating to excess; from this circumstance, joined to the sedentary life they lead, they become subject to a variety of chronic disorders, and also early arrive at a premature old age; nor is it to be concealed, that of late years the use of spirituous liquors has become common here among all ranks, which has opened a new field for the production of a long train of maladies.” P. 27.

The women marry early and are very prolific; there being generally from six to twelve children in one family, although the mothers often suckle their infants from two to three years, to prevent their having such a numerous progeny. They lead a sedentary life; are very abstemious on fast days and during Lent; the younger branches of the highest families, are confined within convents, where, to poverty of diet, is added the rigorous and dull monotonous course of religious

religious exercise, they are unremittingly condemned to perform, shut up as they thus are from the common air, and the common use of their limbs. From the combined operation of these causes we are not surprized to hear that the females suffer much in their health, and have soon the appearance and the infirmities of premature old age.

Dr. Gourlay describes the temper of the Portuguese inhabitants of Madeira, as impetuous and irascible; the practice of stabbing, however, is by no means frequent, and is confined to the lowest classes; strangers are never molested; but since the arrival of the British troops, several of the soldiers have been stabbed by the natives. We have no doubt that a longer and more intimate acquaintance with British soldiers, will induce the Portuguese to abandon altogether this unmanly and degrading practice, especially when we learn, that

“No nation is possessed of more elegant manners, with a greater degree of courteousness, condescension, and contentment, than the Portuguese, although placed under an arbitrary government, and subject to great oppression; to strangers, particularly, their kindness and generosity overflow.” P. 30.

The second part of this publication treats of the climate of Madeira, which has long been extolled for its salubrity. This is attributed in a great degree to the uniformity of the temperature, which prevails there the greatest part of the year; the hottest months being rendered pleasant, by a regular succession of land and sea breezes, that cool and purify the atmosphere.

“During the summer months the thermometer ranges from 68 to 76, in the course of the day, its medium heat in the shade, being from 73 to 75. In winter it ranges from 57 to 65, its medium in the shade being from 60 to 64, and during this colder season, it only drops below 57, when the northerly winds prevail on the heights with falls of snow. It seldom also rises above 65, except when there are easterly winds. During the summer it sometimes rises to 80 and upwards, and during the prevalence of hot winds it stands even so high as 85.—Indeed, during the *Sirocco* winds, it has risen at times to 130 and upwards, when the heat was sufficient in a few seconds to melt wax. The hottest time of the day, during the whole year, is between the hours of one and three, P. M. and the coolest period, a few hours after midnight. During the day, the whole range of the thermometer will seldom at any season exceed two, or at most four degrees, and frequently, for several days together, the same degree of heat is indicated.” P. 32.

These

These observations were made in the town of Funchal, where, as in all other low situations on the island, the temperature is 10, 12, or more degrees greater than on the highlands.

In July, August, and September, which are the hottest months, the heat sometimes, however, becomes excessive; and occasionally in winter a storm is experienced; in 1803, indeed, one of extraordinary violence occurred. Besides the damage occasioned in other parts of the island, the town of Funchal suffered most severely; "whole streets of houses, with their inhabitants, were swept into the sea, churches, bridges, and edifices of every description, were involved in the same general wreck, leaving hardly a stone or other vestige behind them, to be discovered on the following morning when the storm abated. It is computed that no less than 300 souls perished on this occasion."

The coldest months of the year, are January, February, March, when the winds generally blow from N.N.E.

This part of the work closes with a long extract from a meteorological register kept during a period of sixteen years.

The remainder of the volume is occupied with an account of the maladies which prevail in Madeira. Notwithstanding the boasted salubrity of the climate, and the mildness of the weather, the inhabitants of this island are affected with almost every variety of disease, which is usual in more northern regions; at times, very sickly seasons prevail, and even pulmonary consumption is a very frequent complaint. The author has given a description of the symptoms, with a detail of the treatment of the diseases which have occurred to his notice, but as these differ little from those which we find in this country, we shall conclude this article with some observations on Consumption, in which complaint, a voyage to Madeira is generally the last hope.

Dr. Gourlay acquaints us, that the proper period for consumptive patients to leave their native shore, is the month of October, and that the fittest season for them at Madeira, is from November to the beginning of June. Indeed the principal advantage which results from change of climate in such complaints, is avoiding the extremes of cold in winter, and of heat in summer. The remedy which Dr. Gourlay found most successful, was digitalis, which certainly, in his hands, seems to have produced much more beneficial effects than we have experienced in this country. Unhappily in this complaint, patients too frequently deceive themselves with the hope of recovery, till even change of climate will afford

afford no effectual benefit; it cannot then be too strongly urged, that the first appearance of the disease should be the signal for departure; and young people, in whom the predisposition to it is very decided, would do well not to await even its approach; as a skilful gardener adapts the just degree of temperature to a tender exotic, the judicious physician should foster the delicate offspring of consumptive parents.

ART. III. *A Description of the Collection of ancient Terra Cottas in the British Museum, with Engravings.* 4to. 39 pp. 41 plates. 1l. 11s. 6d. G. and W. Nicol. 1810.

AMONG the many additions which have been made of late years to the British Museum, none has been so considerable, nor so creditable to the munificence of Parliament, as the collection of ancient sculptures, made by the late Charles Townley, Esq. who, during a long residence at Rome, and likewise since his return to England, lost no opportunity of procuring materials, and ultimately forming an aggregate, which has for many years been considered by artists and antiquaries as one of the chief ornaments of his country. The gallery built for the reception of this important acquisition is now viewed with admiration by a great concourse of visitors*, who at the same time express their approbation of the facility recently afforded to the public, both for improving the national taste by a free and repeated access to these exquisite productions of art, and for the opportunities offered to artists for drawing from models of such superior excellence.

The whole of this collection, exclusive of the Egyptian antiquities obtained by the capitulation of Alexandria, and which occupy one of the rooms of this gallery, is now deposited in nine rooms; and the first of these contains the Terra Cottas, which are the subjects of this publication.—Most, if not all, of them were found in and near Rome; a great part were brought over by Mr. Nollekens, who afterwards sold them to Mr. Townley, but a considerable number were imported by the latter gentleman. These ancient basso

* Mr. G. Rose, on a late occasion, stated to the House of Commons, that the number of persons admitted during the last twelve months amounted to no less than 30,000.

relievos of baked clay; appear to have been chiefly cast in moulds, though perhaps afterwards retouched by the graver. They were used as decorations in the public and private buildings probably as friezes, and they have at all times been prized by artists, as being often the first thoughts and the freest exertions of the genius of the sculptor. Of the designs some are of Roman invention; but many appear to have been copied from the works of Greek artists.

The plates to this volume, including the vignette, are 41 in number. Two of them exhibit a general view of the two sides of the room; and the remainder contain 80 subjects, five of which represent statues less than four feet high, two are heads of the bearded Bacchus, four are Amphoras, and the remainder are basso relievos, most of them on mythological subjects. The drawings were made from the Terra Cottas by Mr. Alexander, of whose skill as an artist sufficient proofs are to be found in Sir George Staunton's Account of Lord Macartney's Embassy to China. The engravings are by various hands, and most of them executed with much neatness, and we can vouch from comparison, with an equal degree of accuracy. Those we have the least in our power to commend, are the numbers 26, 27, 28, and 29. The descriptions are by Mr. Taylor Combe, librarian for the department of Antiquities in the British Museum, who in this his first publication, amply evinces his taste and various erudition; particularly his skill as an antiquary. As the work is intended to be continued throughout the collection, we may safely augur, that practice will produce a still higher degree of perfection in the succeeding numbers.

A work of this nature being incapable of abridgment, we must content ourselves with laying before our readers a few specimens of the descriptions, in order to convey an idea of the style in which that part of the work is executed.

No. XVI.

"A bas-relief, representing the goddess Minerva, superintending* the construction of the ship Argo. The figure employed

* "Αὐτὴ γὰρ καὶ νῆα θοὴν κάμε' σὺν δὲ οἱ Ἄργος
Τεῖξεν Ἀρεσβρίδης, κείνης ὑποθημοσύνησι. *Apol. Rhod. i. 111.*

——ipsamque secundis
Argoia trabibus jactent iudasse Minervam."

Claud. de Bello Get. v. 15.

in using a chissel and hammer is Argus*, the builder of the ship; and the other figure, assisted by Minerva in fixing the sail to the yard, is Tiphys†, the pilot of the vessel. The ship was built at Pagasæ, a sea-port of Magnesia, in Thessaly, where there was a temple of Apollo; and the timber with which the vessel was constructed, was cut from the forest of Pines on the top of *Mount Pelios*‡. Winckelman is therefore of opinion that the tree and part of the edifice, which are introduced into this bas-relief, represent, both the forest of Pelios, and the temple of Apollo. This forest, however, could hardly have been represented so close to the town, since they stood at a considerable distance from each other; and as the temple of Apollo could have no particular connection with the present subject, it is probable that the edifice rather represents part of the walls of the city of Pagasæ, namely, that part which fronted the sea. The style of the building coincides strongly with this supposition. This bas-relief, and two others similar to it, were found in an old wall of a vineyard, near the Porta Latina at Rome, where they had been made use of instead of bricks§. One of these bas-reliefs was procured for the collection of Cardinal Albani, and is engraved in the frontispiece to the first volume of Winckelmann's *Monumenti Antichi inediti*. Dimensions 1 foot 10 inches, by 2 feet 1 inch." P. 10.

No. XLVII.

"A bas-relief, representing Bacchus received as a guest by Icarus ||. Bacchus is represented in the costume of India, with a

* "— ad carum Tritonia devolat Argum
Moliri hunc puppin jubet, et demittere ferro
Robora." *Val. Flacc. v. 64.*

† "Τίφυς τ' Ἀγνιάδην δολιχῆς ἰθύσσορα νῆος. *Orph. Arg. v. 120.*
— quem cursus penes imperiumque carinæ
Tiphyn agit violenta lues." *Val. Fl. v. 14.*

‡ It should be Pelion; though Cellarius has once written *Pelios*.
— In the following passages it is in the nominative case.

Et quas Ossa tulit, quasque altus *Pelion* herbas.
Pelion Hæmonix mons est. *Id. Fast. 5. 381. Ovid Met. 7. 224.*
— flet imposita,

Pelion Ossa. *Seneca Agam. 337.* and various other places.

Rev.

§ See Winckelman, *Histoire de l'Art.* tom. 1. p. 29.

|| "— et cunctis Baccho jucundior hospes
Icarus. *Tibul. IV. i. 9.*

"Cum Liber Pater ad homines est profectus, et suorum fructuum
suavitatem atque jucunditatem ostenderet, ad Icarium et Erigonen
in hospitium liberale devenit. *Hyginus i. 130.*"

beard, and a garment reaching to the ground. A Faun is in the act of taking off his sandal, while another Faun is supporting Bacchus during the operation. Icarus is seated on a couch welcoming the arrival of Bacchus. In front of the couch is a table, covered with fruits and other refreshments. Erigone, the daughter of Icarus, is also seated on the couch, at the feet of her father; her own feet are resting on a footstool. The figure, standing between Icarus and Bacchus, appears to be a servant in attendance, and his looks, which are directed towards Icarus, seem to watch the commands of his master. Behind this group is a curtain, which extends across the back-ground. A bas-relief, representing the same subject, but more amplified, may be seen among the ancient marbles in this collection. Dimensions 1 foot 5 inches, by 1 foot 6 $\frac{1}{8}$ inches." P. 25.

This subject has till lately been erroneously considered as representing the feast of Trimalchio, described by Petronius.

We have often lamented an injudicious practice in writers on Antiquities, who, while they lay before their readers engravings of the subjects which they mean to illustrate, enter into minute details of the attitudes, draperies and appendages, of all which an accurate knowledge may more easily be obtained by mere inspection of the plates. Mr. Combe, we acknowledge with pleasure, has trespassed in this respect much less than the generality of his predecessors, especially the Italians, but we wish him to be quite free from such redundances.—The following specimen will best explain the tendency of our animadversion. It may be urged, that in many cases, unless an author be allowed to enter into such particulars, he will have nothing to say on the subject: but to this we briefly answer, "Let him then say nothing."

No. XXX.

"A bas-relief, representing Bacchus leaning on the shoulders of a Faun, who is bearing an inverted torch in his left hand. At the feet of Bacchus, is a Panther holding up its mouth to receive the wine, which is poured from a vase held in the right hand of Bacchus *. Before this group is a Bacchante, holding a thyrsus decorated with fillets. Bacchus is here represented in his youthful character; his head is crowned with vine-leaves, and he holds some of the fruit and leaves of the vine in his left hand. Dimensions 1 foot 5 $\frac{3}{4}$ inches, by 1 foot 1 $\frac{3}{4}$ inch." P. 19.

* "—— lynci præbet cratera bibenti."

Nemesian Ecl. iii. 65.

Perhapa, however, only the words printed in Italics can strictly be called superfluous, even here. We must suppose that Mr. Alexander was restrained as to the size of his delineations, and that had he had his own option, he would not have preferred so small a scale: and we must add, that considering the minuteness of the objects, mere outlines would, in our opinion, have been less operose, and equally, if not more, satisfactory both to artists and amateurs.

ART. IV. *Memoirs of the Life of Thomas Beddoes, M. D. with an analytical Account of his Writings, by John Edwards Stock, M. D.* 4to. pp. 413. Murray. 1810.

IN all Biographical publications, the Reviewer must be supposed to have *two* objects before him, the subject of the history, and the Biographer. We have in the present work, an account of the Life and Writings of an eminent physician, written by a brother physician of reputation and abilities; and were we to go regularly through the book, in order to present the reader with a critical commentary on its contents, we should have perhaps nearly as much to say of the historian, as of the person whose history he writes. We do not mean to intimate that Dr. Stock really writes about himself, but in giving an account of the writings, remarks and discoveries of his friend, he intersperses further remarks of his own, so as to render his history a kind of review of Dr. Beddoes's writings and opinions. Now it so happens that almost all the writings of Dr. Beddoes, mentioned in this volume, have already been reviewed by ourselves, nor do we see any particular occasion to alter our opinions, so that in our account of the work before us, we shall have more to do with the man than with the physician and Philosopher. The lives of literary men, Dr. Stock observes, seldom supply the biographer with much diversity of incident; we are bound, however, at the same time to acknowledge, that what they may want of this popular attraction, is for the most part likely to be compensated by the importance and utility of the researches and occupations to which such persons may have devoted their time, and from the nature and character of the particular pursuits in which Dr. Beddoes engaged, we are very ready to admit, that no man's life could well have been more uninterruptedly, zealously and enthusiastically applied to the advantage of his fellow creatures, than that of the

the learned person here preserved from oblivion. In saying this, we lay out of the question, the actual utility, and consequences of his labours and researches; were they to turn out ultimately of no account at all to mankind in general, the Doctor would still deserve the fair praise due to every one who bestows his time and attention wholly upon pursuits so intimately and immediately connected with the welfare, happiness, and good of his brethren. We think it incumbent on us to say this, openly and explicitly, because having before us the testimony of very respectable persons, to the disinterestedness and purity of all his aims and intentions, we cannot regard him in any lower light, than as a most ardent philosopher, and sincere friend of man. We are the more disposed to say this, because in our former reviews of his writings and opinions, we have frequently found occasion to differ from him, and sometimes have been led to espouse the opposite side with an earnestness and warmth of feeling, called for as we then thought, by the strong terms in which Dr. B. himself was wont to assert his own opinions; not always (undoubtedly,) with that liberality of sentiment and decorum of manners, the want of which he was forward to resent in all cases that applied to himself. He was undoubtedly an eccentric man, but eccentricity may lead to good as well as harm. It is not therefore any positive fault in itself; and it is well to have shown, as the present biographer *has* done, that the eccentricity of Dr. Beddoes always tended towards the good and happiness of man, however attainable; these were the objects he constantly had in view.

The Doctor was by descent of Welch extraction, though born himself at Shifnal, in Shropshire, April 15, 1760, where he received the first rudiments of his education, but was soon removed to Brood [or Brewood] in Staffordshire; he very early displayed a thirst for knowledge, and, as is frequently the case, appears to have been determined rather by accident than design, to adopt the line in which he afterwards most distinguished himself. From Brood he was removed to the free grammar-school at Bridgenorth, which he quitted again at the age of thirteen. His manners and habits at school were peculiar. He seemed early to give way to deep thought and reflection, and this, added to a natural shyness of disposition, gave him an air of reserve, which distinguished him from his young associates. In May, 1773, he was placed under the tuition of the Rev. Samuel Dickenson, rector of Blym-hill, in Staffordshire, who supplied the bio-

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grapher

grapher with some particulars of his character, highly creditable to him. In 1776, he was removed to Pembroke College, Oxford; here he applied himself with remarkable industry and diligence to the study of modern languages, chemistry, mineralogy, and botany. In 1781, he visited the metropolis, and studied anatomy, under Sheldon. In the course of these studies it was, that he undertook to translate and publish the works of Spallanzani, which appeared in 1784. Dr. Stock is inclined to think he was undoubtedly the person who supplied the notes to Dr. Cullen's edition of Bergman's Physical and Chemical Essays; in 1786, he edited Scheele's Chemical Essays. In 1783, he took the degree of master of arts. In 1784, he went to Edinburgh, where he distinguished himself, not only as a member, but for some time *President* of the Royal Medical and Natural History Societies; he was highly gratified with his residence at this place. In 1786, he returned to Oxford and took his Doctors degree; in the same year he visited the Continent, and became acquainted with various eminent naturalists, &c. It was shortly after his return from the Continent, that he received the appointment to the Chemical Lectureship at Oxford, in which situation he certainly distinguished himself much, and was generally attended by a class, not only numerous, but particularly respectable. Mineralogy at this time appears to have occupied much of his attention; his Theory of the Earth, Dr. Stock tells us, was conformable to that of Hutton, and he was a zealous *Vulcanist*. We know this to have been the case; but we also know, that at this time he was particularly hasty in his conclusions, and would frequently acknowledge that he had been misled in the judgment he had formed of certain fossils, especially in regard to the operations of fire; and we can cite a very remarkable instance of this, which happened very soon after his *first* opinions had been publicly declared and maintained before a large audience *. At this time nothing seemed to interest him

* The case was simply this. The writer of this article had brought to Oxford from the summit of one of the mountains surrounding Coniston Lake, in Lancashire, some specimens which had evidently undergone the operation of fire, but which happened to abound near a *hollow* on the top of the mountain, which some *Italian* gentlemen had not long before pronounced to be the crater of an extinct Volcano. Upon showing them to Dr. Beddoes, he was so persuaded of the fact, that he even summoned a particular assembly of the members of the University, by an
extra

him more than the account of the Two Giants Causeways, or groups of prismatic basaltine columns, in the Venetian states, in Italy, in the LXVth Vol. of the Philosophical Transactions, communicated by Mr. Strange, long his Majesty's Resident at Venice, a circumstance incidentally mentioned by himself in the work before us, and to which, from an acquaintance at the very time, with both the learned persons alluded to, the writer of this article can bear ample testimony.

Many pages of the work before us are taken up with a poetical attempt of Dr. Beddoes in the style of Dr. Darwin, and some discussion is entered into, upon the merits of the latter gentleman's productions. As our opinions upon this subject are stated elsewhere, we need not enter upon it again; Dr. Stock is evidently a great admirer of Dr. D., but he admits, that the public has been much divided in regard both to the Poetry and Philosophy of the celebrated physician and bard of Derbyshire.

Dr. Beddoes's retirement from Oxford, which we believe took place in the year 1792, seems to have been accelerated by his intemperance in politics, occasioned by the remarkable circumstances of the times. Dr. Stock has taken some pains to soften and palliate every thing that was exceptionable in the Doctor's conduct, and to give a fair and candid account of the motives by which he was probably actuated*.

It

extraordinary notice, before whom he delivered a long Lecture on the specimens supplied, as indicative of the natural operations of fire in those parts of England. A very short time after, the writer of this article having reason to think he had changed his opinions, questioned him again about the same specimens, when he protested that they were evidently nothing better than mere slags from some old furnace, and that he had since discovered a criterion by which he could distinguish between the productions of natural and artificial fire, but this discovery, and the consequent change of his sentiments, he could not be prevailed on to announce as publicly as he had delivered his former opinions; in fact, he had engaged in new pursuits, and he concluded the University would discover the mistake without being told of it by himself.

* We are bound to believe that Dr. Beddoes was far from wishing ever to inculcate "more than constitutional resistance," for he positively asserts it himself in the work before us, p. 117, that he was sincere also in "deprecating all violence," and could "shudder at the idea of *confusion*," we are likewise disposed to believe, not only from his own declarations, but from

It was in the year 1793, that the Doctor removed to Bristol, where he began that career of medical and physiological researches, experiments, and lectures, which made him so generally conspicuous, and which appear to have been continued with the most striking zeal and perseverance to the last moment of his short life, varied according to circumstances, but never wholly abandoned.

At Bristol Dr. Beddoes first formed a connection with the family of Mr. Edgeworth, the author of the popular work on Practical Education, whose daughter he afterwards married. In the year 1798, the two elder sons of W. H. L. Esq. M. P. (we presume Mr. Lambton, member for Durham) were placed under the care of Dr. B. in conformity, as it would seem, with the express wish of their deceased parent, to be brought up on Dr. B.'s *own plan of education*. They continued with him four years, and the learned historian remarks, that upon this occasion "he realized very happily, in his mode of instruction, many of his former *theories* on the subject of education; and the results were highly gratifying." This is certainly as much as the editor could be expected to say, and we are not inclined to dispute it, not being ourselves in the way of appreciating the effects alluded to.

In the same year, the Pneumatic Institution was opened, which is certainly particularly memorable as an æra in philosophy, if for no other reason, yet for this, that it was almost the first stage on which Mr. Davy began to exhibit his extraordinary talents. We are not unwilling, however, to assign to this Institution a credit of its own. Though apparently forgotten and done with at the present moment, we confess we feel inclined to agree with Dr. Stock, that *perhaps*, "Pneumatic medicine has fallen into premature and unmerited oblivion," p. 314. Gaseous remedies appear to us undoubtedly to be capable of considerable effects, and we see no reason why they may not by judicious methods of modification and exhibition, simple or combined, be some time or other brought to bear no inconsiderable share, in the alleviation certainly, and possibly in the perfect cure of some of the worst diseases to which mankind is liable. We

what we knew of the private temper and amiableness of the man; but undoubtedly he often spoke and often *wrote* of public men and public measures, in a strain, which was, to say the least of it, liable in the nature of things to produce an irritation, which might have much exceeded the bounds he would have himself prescribed: a case by no means uncommon.

judge

judge only from the effects unquestionably and undeniably produced by their exhibition ; which, however incapable at present of being reduced to certain principles, and directed to certain ends, may yet, we apprehend, in time, be better understood, and more scientifically applied.

We are much inclined also to give Dr. B. great credit for his wish to disseminate certain *principles* of medical knowledge among all classes of persons. We are confident that a just conception of the true nature of the *first symptoms* of disease, would indeed tend greatly to the lessening the amount of fatal cases, and exceedingly alleviate and abridge the sufferings of the species at large. "Preventive and prophylactic medicine" in short, is, in our opinion, a grand desideratum, especially among the poor, whose ignorance upon this particular point exceeds any thing that can be conceived, and is, we fear, the occasion of the loss of many children. Still, however, we are aware of the amazing difficulty of teaching those who are resolved not to learn. Quacks and empirics, and village gossips, against whom Dr. B. was particularly severe, would, we are confident, long maintain their ground against the wisest and best conducted efforts of regular practitioners. We cannot forbear extracting one of the Doctor's remarks on a certain class of persons just alluded to, namely, Village Gossips, who

"Without faculties to comprehend the laws of the human system, even if they had attempted to study them, force upon their friends some infallible recipe, for any disorder with which they may be afflicted,"

The Doctor observes, that

"It is particularly worthy of remark, that the interference of these volunteer practitioners is almost uniformly confined to the medical province alone : were any one of them to produce her case of instruments, it is doubted whether even the politeness due to the sex would induce submission to any surgical operation, though it were only proposed to open a vein ; and yet," adds the Doctor, "the tools of the physician are not less keen than those of the surgeon : but a simple reason will explain the difference ; their operation is secret *." P. 198.

* "From a remark of the Doctor's, however, to be found in the appendix, it appears, that he thought quackery not upon the increase, but that "in proportion to the population of the country, medicine is now less frequently administered by unprofessional hands, than at any former period."

We are confident Dr. Beddoes had a just view of many real evils subsisting in the world, though perhaps he might see others in too strong a light, and concerning some, be altogether mistaken. That in regard to *all* errors and abuses, he was generally too sanguine about the practicability of their speedy removal, and too hasty in applying his remedies and certainly by no means discreet in his mode of employing them, we most fully admit; but we are yet willing to give him credit for projecting many things, which under other circumstances, and even in other hands, might possibly, with great advantage to the world in general, be carried into effect, and probably one time or other will be realized.

It is very melancholy, but highly instructive, to read the account of Dr. Beddoes's end. Nothing can be more calculated to repress all extravagant prospects of sublunary happiness, or that confidence which we are all too apt to place in the future events of life. With a mind as active as ever, perhaps more so than at any other period of his life, with an imagination teeming with projects and speculations, upon points the most important, happy in his family, comfortable, perhaps even affluent in his circumstances, and so little advanced in the career of life, as fairly to admit the hope of many years to come, he is suddenly arrested by the hand of death; and notwithstanding all his own skill, and the care and advice and closest attention of many eminent medical friends, hurried to the grave, and removed from a stage on which no man was calculated to act a busier part. Though himself a practitioner, he seems, as is not uncommon, to have entertained wrong notions of his malady, and probably at last fell a victim to a complaint, least suspected by himself, though not so by the friends who knew him. He judged his hepatic system to be out of order, but the complaint lay in his chest, his respiration had always been difficult, and sensibly so to his acquaintance. Dr. Beddoes died before he had completed his 49th year.

The character which Dr. Stock has given of him we have read with pleasure; we verily believe it to be just; privately we always entertained a regard and high respect for him; publicly we often differed from him, and our opinion was no less fixed and determined. We ever accounted him capable of great things, but too hurried, too sanguine, too unconscious of the lapse of time, and too little aware of the want of opportunity for any one man to accomplish any very numerous ends, either of invention or reformation. To effect all that he wished to do, he ought to have been able to calculate upon a residence here of at least a thousand

land years, but this being evidently impracticable, it would have been better if he had not attempted too much, but had fixed his whole thoughts, and applied all his time to some one design. It was, however, as possible to stay the lightning, or regulate the winds as his movements; they were too rapid to take any steady direction; and he was easily turned aside from any pursuit by new objects of curiosity or enquiry*. As he was not above changing his opinions upon conviction, it appears much to be wished, that so well-meaning, and so very ingenious, a man could have lived much longer, but his premature death is among the events, which in our present state, we must not presume to fathom or understand—Providence sees not as we see.

Dr. Stock has enlivened his book by many pleasant traits of character, displayed principally in the intercourse of his friend with other eminent persons, his correspondence, and his occasional remarks.

The following account of his reception of a learned foreigner, is so perfectly characteristic of the man, that we cannot possibly omit to transcribe it, though already selected by other reviewers.

* As Dr. Stock has particularly noticed this feature in his character, we shall not scruple to relate the following circumstance, to show how rapidly and *inconsiderately* he passed from one pursuit to another. In the summer of 1792, Dr. B. applied to the writer of this article, then at Oxford, to find him some young person, capable of translating French, and acquainted enough with mineralogy and chemistry, to undertake an English edition of *Dolomieu's Travels to the Lipari Islands*. Instead of recommending any third person, the writer of this article, being perfectly at leisure, undertook the translation. Dr. B. was much pleased with the offer, undertook to spare no efforts to make it an important work; and accordingly wrote to *Dolomieu* then at *Paris*, to apprise him of the undertaking. He engaged a most ingenious German, then at Oxford, to make drawings of certain fossils; he engaged Messrs. Cadell to print the work, and take the charge of the engravings, and the whole for which he made *himself* responsible was, to *write a Preface*. The event, however, really was, that though *M. Dolomieu* much espoused the work, and sent over many drawings of fossils, from the King's library, at *Paris*; though the German draftsmen copied many of them most beautifully, though Messrs. Cadell stood to their agreement, and the translation was fully completed and put into his hands, the whole came to nothing; his thoughts had taken a different turn, and he could not be induced to take a step further in the business.

“ In the year 1803, Doctor Joseph Frank, of Vienna, having visited England, for the purpose of examining into the state of our prisons, and charitable institutions for the sick, called upon Dr. Beddoes, at Clifton. The account of the interview we have from himself, and it is briefly as follows. ‘ All his acquaintance,’ says Dr. F. ‘ had told me before-hand, that I should find in Dr. Beddoes, a man, whose *premier abord* was rather repulsive. On entering his house, I gave the servant my introductory letters, that his master might be somewhat prepared, and not taken by surprise. After waiting about a quarter of an hour, Dr. Beddoes appeared with several books under his arm. The first words that he addressed to me, were, ‘ which Dr. Frank are you? for there are a great many of you.’ Before I could answer him, he laid before me, in a row, several books, all written by Franks, constantly asking as he turned them over, ‘ Is that you? Is that you?’ The first that met my eye, was a *Materia Medica*, by Solomon Frank, I protested against this being mine. Then followed some of the works which I had written in elucidation of the Brunonian system. Having now recognized me, Brown became the first topic of our conversation, &c.”

In an appendix we have two curious papers, which were read by the Doctor before the Natural History society, of Edinburgh, the one on the Sexual system of vegetables, the other on the Scale of Being. In which, as Dr. Stock remarks, “ he maintains the negative of both these questions with considerable ingenuity.” In the latter, there is a good deal of humorous satire, very entertaining certainly, but rather unsuitable to the dignity and gravity of a Philosophical Society. The following specimen will amuse the reader.

“ To shew the difficulty of adjusting the claims of different beings to certain stations, it will be proper to consider a few instances. I shall suppose that man has taken his place, and that a competition arises among the other animals for the honour of standing next the Lord of creation. The ape will urge his form, the half-reasoning elephant, his superior intelligence; the beaver his mechanic arts, his dependence on the co-operating powers of many associated individuals for his well-being, and may not the pertness of the parrot produce in her favour, the power of uttering articulate sounds? nay may not the abject bradypus, which may be said rather to grow than to live, and in sagacity is lower than the insects, put in a still more powerful claim? If native helplessness, if paucity and weakness of instincts be among the characteristics of man, then will an impartial judge hesitate, before he dismisses this plea as inadequate; and if he, moreover, takes into consideration the circumstances of pectoral mammae, and no very distant similitude of habit in other respects, he

he must either invite this seeming outcast of nature to a seat by his side, or pronounce the contest doubtful.

“ It would be no less difficult to find the next link to the bradypus : for it is allied to the Pecora by the property of rumination ; to the birds in having a common cloaca ; to the amphibious animals, by tenacity of life, and faintness of vital actions ; to the myrmecophagus, in having strong and reflected nails, and in wanting dentes incisores. From the myrmecophagus, the manis differs only in having scales, instead of which the Darypus is provided with a shell, by means of which this genus is allied to the Testudines. I mention these last marks of resemblance, merely to shew what kind of a chain might be constructed if equal or stronger marks of resemblance were kept out of view. The following would be a few of the links ;

Homo sapiens,
Bradypus,
Myrmecophagus,
Manis,
Darypus,
Testudo.

Whence it appears that we might get from an alderman to a turtle at five steps.”

In the appendix also are some very amusing extracts from the Doctor's Common-place book, which are well calculated to show the course and turn of his thoughts, and the many experiments he had in view, some of the latter, however, though connected with very important researches, will scarcely be read without a smile, such for instance, as follows :

“ Memorandum.—To try *this*.—To opiate a number of frogs near an air-thermometer. Also to *digitalise* them. *Phosphorus*.—To eat a little ; bleed ; smell and try the air in the dark, if luminous.”

The following articles pleased us as well as any.

“ *Nature*—It is a vulgar error to say such an invalid must be left to nature, the thing is nearly impossible. Nature has no temple in which the sick can be deposited. Medicines made up at an apothecaries may be discarded, but some sustenance must be administered, and some plan of management followed, and the circumstances of these may be far from indifferent. What they call nature is all *art* ; *art*-fed, *art*-dressed *victuals*, as artificial as medicines.”

“ *Names*—The force of genius preserves a writer against certain faults of taste. Shakespeare calls scarce any of his characters by adjectives, expressive of the character he means to paint, except Shallow and Slender. The vulgar author of the Pilgrim's Progress, vulgarly labels all his. It is a miserable shift to help
out

out deficiency in dramatic drawing and colouring. It should be left to the reader to find out the proper epithet. The name and nature of different members of a family are put sadly at cross purposes. If the hypocrite hero of the School for Scandal, is to be baptized Joseph Surface, his brother ought to have stood in the *dramatis personæ*, as Charles Bottom."

We must now take our leave of Dr. Beddoes, and we do it with unfeigned regret, lamenting his early end on many accounts, but especially because we think age might have corrected some of those blemishes, or rather brilliant eccentricities in his character, which prevented his doing justice, even to his own designs, and his own powers. Had he been less impetuous, less sanguine, and more capable of fixing and concentrating his views, he might have accomplished much more good, and left the world much more benefited by his extraordinary labours, and indefatigable diligence. To the work before us is prefixed an engraving of the Doctor, by Warren, from a painting by Bird, which we think one of the happiest resemblances we ever remember to have seen.

ART. V. *A Refutation of Calvinism, &c. &c. &c.**

(Continued from p. 457.)

WHEN the true friend to the church of England reflects seriously and deeply on the pecuniary strength as well

* The following plan should have appeared as a Note on the words "changing the order," &c. in page 437, of our last Number:—

REVIEW.		REFUTATION.	
I. Account of Calvinistic Doctrines.	As described in Calvin's Works. Ref. C. VII. p. 527. As compared with the Fathers' Account of Heresies, Ref. C. VI. p. 511. As opposed by the Primitive Fathers. Ref. C. V. p. 287. As opposed by Scripture and our Reformed Church. Ref. C. I. p. 1. C. II. p. 83.	C. VIII. p. 591.	
II. Original Sin. Free Will. Operation of the Holy Spirit.		C. I. p. 1.	
III. Regeneration.		C. II. p. 88.	
IV. Justification. Faith. Good Works.		C. III. p. 97.	
V. Universal Redemption. Election. Reprobation.		C. IV. p. 184.	

as on the mental faculties of her opponents, he will rejoice at the perusal of any work, which illustrates her doctrines, and at the same time defends her against the charge of inconsistency, or of favouring tenets, to which her genuine sons are professedly hostile. While the establishment is assailed both within and without, the best of her members should openly come forward with the firmness of reason, and confidence of truth, and nobly spurn those mean, however formidable, methods of opposition, which her enemies so assiduously employ. The members of the church of England, who occupy the vantage ground in this contest, should not stoop to seek any benefit from such unworthy means. No solid advantage ought either to be sought or expected by them from insulated remarks, from detached pamphlets, or anonymous publications. We must look for the *justum volumen*: we must call for writers, whose talents are distinguished, whose learning is acknowledged, and whose stations are dignified. Such must stand forward as champions of our reformed church, and repel the accusations, which are brought against her articles and formularies by those, who rally round the standard of Calvin.

Τῶν τοι ματαίων ἀνδράσιν φρονημάτων
Ἡ γλῶσσ' ἀληθείης γίνεται κατήγορος.

Æsch. Sept. contra Theb. 444.

Dr. Bentley, "like an eagle in a dove-cote, fluttered" the band of disbelievers by his CONFUTATION OF ATHEISM, in the days of our forefathers; nor,—*si quid veri mens augurat*,—shall a less effectual overthrow accompany, in its progress, the REFUTATION OF CALVINSIM. It will provoke a host of replies from the followers of the Geneva reformer; but it becomes them to recollect, that every reply is not an answer. Happy would it be for the present age, if some of our learned Bishops would exert themselves with equal zeal and abilities in reprobating the impious tenets of ancient Socinians, or modern Unitarians. They who can coolly and deliberately degrade the Son of God; and can struggle to sink the eternal Author of their religion into a mere man; might, with more consistency of character, reject Christianity as a fable, than, after mutilating the scriptures in defiance of all authority, and with a worse than puerile abandonment of the very *first* principles of genuine criticism, presumptuously dare to denominate themselves CHRISTIANS.—Yet: PEACE to all such!

Οὐχ ἡμῖν γὰρ ἔδωκε Θεὸς ΠΟΛΕΜΗΙΑ ἔργα.

We

We shall, therefore, in place of polemics, now proceed, without further preface, in examining the REFUTATION OF CALVINISM.

After the able and perspicuous discussion of the doctrines held by our church, respecting Original Sin, Free Will, and the Operation of the Holy Spirit, the Bishop commences his second chapter, which treats of REGENERATION.

The following are the references to the pages of the REFUTATION, in which his quotations from Calvin on this topic are produced:—INSTITUT. III. 3. 21. [p. 536.] IN ROMAN. vi. 6. [p. 546.]

The quotations from the FATHERS, in opposition to Calvin, on Regeneration, are these:—JUSTIN MARTYR, p. 297, 298. IRENEUS, 301. CLEM. ALEX. 311. CYPRIAN, 341. GREG. NAZ. 374. JEROME, 383, 410. AUGUST. 416, 421. CHRYSOST. 456, 480, 494, 497, 498, 499. THEODOR. 505. 508.

The chapter begins by explaining the term REGENERATION, or NEW BIRTH, as it is employed in scripture, and in the public formularies of our church, in opposition to the usage of it, for *instantaneous conversion* and *indefectible grace*, by the modern Calvinists. Chapter I. states, that

“By the transgression of Adam, the nature of all his posterity was corrupt; that a recovery from this condition can only be accomplished through the atonement of Christ; and that baptism is appointed by our Saviour himself, the form and seal of admission into his religion. The baptized are immediately translated from the curse of Adam to the grace of Christ; their original guilt is mystically washed away; their actual sins are forgiven: reconciled to God, partakers of the Holy Ghost, heirs of eternal happiness, they acquire a new name, a new hope, a new faith, a new rule of life. The holy rite by which these blessings are communicated is by St. Paul figuratively called ‘Regeneration*,’ or New-birth. Many similar phrases occur in the New Testament†; but all relate to a single act once performed—an act essential to the character of a Christian, and instrumental to our salvation‡. As we are not naturally men without birth, so neither are we Christian men, in the eye of the church of God, but by new-birth; nor new-born, but by that baptism which declareth us Christians. Christians then have, what Bishop Pearson calls a ‘double birth§,’ namely, natural from Adam, spiritual from

* “Tit. c. 3. v. 5. † John, c. 3. v. 5. 1 Pet. c. 1. v. 3. Eph. c. 2. v. 5. Col. c. 2. v. 12. 1 Pet. c. 1. v. 23. ‡ 1 Pet. c. 3. v. 21. Tit. c. 3. v. 5. John, c. 3. v. 3. § On the Creed, Art. 1.”

Christ. There cannot be two natural births, neither can there be two spiritual births. There cannot be two first entrances into a natural life, neither can there be two entrances into a spiritual life. There cannot be a second baptism, or a second regeneration. Baptism conveys the promise of privileges annexed to the Christian faith; and as 'he is faithful that promised *,' the promise once made by him, 'with whom is no variableness, neither shadow of turning †,' continues without repetition in force for ever. It is indeed conditional, and men neglecting the conditions, have no claim to the privileges of the covenant into which they entered. Christians, who had relapsed, are never in the new Testament exhorted to regenerate themselves, or taught to wait in a passive state for regeneration by the Holy Ghost. They are called upon to be renewed in the spirit of their mind ‡; 'the inward man is renewed day by day §,' which indicates progressive improvement, not sudden conversion; and restoring those who had departed from the truth, is not called regenerating, but 'renewing them again unto repentance ||.' St. John, in the Revelation, commands the guilty churches, not to be regenerated, but to 'repent ¶.' The word regeneration, therefore, is in scripture exclusively applied to the one immediate effect of baptism once administered, and is never used as synonymous to repentance, nor to express any operation of the Holy Ghost upon the human mind subsequent to baptism. 'And the Christians did in all ancient times continue the use of this name for baptism; so as that they never use the word regenerate or born again, but that they mean or denote by it baptism **.' "

This meaning of the word is obvious from our Liturgy, Articles, and Homilies.

The Bishop then produces citations from the three forms of baptism: the Catechism—the office of Confirmation—and the Collect for Christmas-day; and to these positive proofs, adds an argument of a negative nature. In the Liturgy, the word *regeneration* is never used, when the sinfulness of Christians, after baptism, is supposed, and the duty of repentance is enforced.

"Our Reformers, accurately acquainted with the New Testament, did not think it consistent with the principles of the Gospel to require regeneration from those, who were already baptized. Regeneration occurs only in three of our ARTICLES. In the IXth, those 'that are regenerated,' and those 'that believe and are

* "Heb. c. 10. v. 23. † Jas. c. 1. v. 17. ‡ Eph. c. 4. v. 23. and Rom. c. 12. v. 2. § 2 Cor. c. 4. v. 16. || Heb. c. 6. v. 6. ¶ Rev. c. 2. v. 5, and 16.—c. 3. v. 3 and 19.
** Wall's Hist. of Inf. Bapt. Int. Sect. 6."

baptized,' are mentioned as the same persons. The XIIIth speaks of Christians 'baptized and born again in Christ;' and article XXVIIth says, that 'baptism is a sign of regeneration or new-birth.'"

From our Homilies the Bishop produces three passages: from Book II. Homily III. for Repairing the Church, p. 229.—Hom. IV. Part II. on Good Works, p. 243; and in Hom. XII. on the Nativity, p. 345—in which regeneration, or new-birth, signifying baptism, occurs; and then adds from Secker, vol. V. p. 390, that

"Preaching the necessity of being regenerated, as a thing absolutely wanting to a great part of those, who call themselves disciples of Christ, is using a language not conformable to that of scripture, nor indeed of the primitive fathers, nor the offices of our own Liturgy; which declares every person who is baptized to be by that very act *regenerate and grafted into the body of Christ's church.*"

The Bishop thus proceeds:

"Neither scripture nor our church authorize the calling of those, who have been baptized, to regenerate themselves; it is proper to exhort them to repent—to preserve or to repair that regenerate state, which the Spirit once gave them*. Far different is this from teaching them to wait for a second regeneration—a sudden conversion—a sensible operation of the Holy Spirit effecting a total and instantaneous change in their hearts and dispositions. Let them rather be admonished to review their past lives; let them compare their conduct with God's written commandments; let them consider the danger of sin; let them abandon their wicked ways; let them pray for spiritual aid; let them thus *renew their minds*, and they may rest assured, that they will be strengthened and promoted by 'power from on high.'

"Regeneration of those, who are already baptized, by the forcible operation of the spirit, is one of the doctrines, by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. Men, who fancy that they have received this second birth, and consider themselves full of divine grace, too often imitate the persons spoken of in the Gospel, who 'trusted in themselves that they were righteous, and despised others†.'

"Regeneration then, in its true sense, signifies an inward effect produced by the Holy Ghost through the means of baptism, whereby the person baptized exchanges his natural state in Adam for a spiritual state in Christ. Water applied outwardly to the body, together with the grace of the Holy Ghost applied in-

* "Rom. c. 6. v. 4.

† Luke, c. 18. v. 9."

wardly to the soul, regenerates the man ; or in other words, the Holy Ghost, in and by the use of water baptism, causes the new birth. And the words regeneration and new-birth are never used in the New Testament, or in the writings of our church, as equivalent to conversion or repentance, independent of baptism."

Before we close this chapter, we must beg leave to recommend a passage in St. Matthew to the consideration of our Right Reverend author. It is in the 28th verse of the XIXth chapter.

‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἘΝ Τῇ ΠΑΛΙΓΓΕΝΕΣΙΑΙ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρινόντες τὰς δώδεκα φυλὰς τῆ Ἰσραήλ.

In our version it is thus translated :—

“ And Jesus said unto them, verily I say unto you, that ye which followed me IN THE REGENERATION, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

In the New Testament, ΠΑΛΙΓΓΕΝΕΣΙΑ occurs only in this place, and in the Epistle to Titus. III. v. In our translation the corresponding word is REGENERATION in both passages. The Bishop has quoted a valuable note from Dr. Nicholls's Commentary on the Book of Common Prayer, [*Bapt. of Infants, pag. penult.* ;] but neither the Bishop, nor Dr. N. have mentioned St. Matthew, though both have illustrated the διὰ λουτροῦ παλιγγενεσίας in Titus.

It may not be useless to observe, that in the Gospel, all the manuscripts* and editions, and we believe commentators agree universally in giving Παλιγγενεσία. No exertion of critical sagacity is demanded to establish this reading ; but doubts may be, and have been, entertained about the meaning of the word, and respecting the punctuation of the passage. Scripture affords little help, and profane writers still less ; but from the early Fathers much may be gleaned.

As to the punctuation, it should be recollected by those, who publish ἐν τῇ παλιγγενεσίᾳ ὅταν—as if ὅταν were to be interpreted ἐν ᾗ—and joined to the latter part of the verse ; that St. Matthew uses ὅταν preceded by ἐν with the article and a substantive, only in one other place. In the MSS. and in the editions, (and the same variations are observable in the versions,

* So it appears from Mills, Wetstein, and Griesbach.

and in the Commentators) some punctuate thus—μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν—others μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν—and others place a comma both before and after ἐν τῇ παλιγγενεσίᾳ. Let those, who favour the first mode, be careful not to assign a meaning to παλιγγενεσία, which they cannot defend by instances of sound authority.

We must not dwell, however, on this difficult passage. In examining it, and in searching for its true meaning, these slight hints may be of some service to the investigator. In order still further to assist him, a list is subjoined of the passages, in which Gregorius of Nyssa, who flourished about the year 370 after the Christian era, employed the word ΠΑΛΙΓΓΕΝΕΣΙΑ, in two distinct works, which he wrote expressly on the subject of BAPTISM. One or two of these passages, as the book is before us, we insert at length.

Vol. III. p. 375. c.

Ὡς δὲ Παῦλος τῷ Θεσπεσίῳ δοκεῖ, καὶ ὁ λαὸς αὐτὸς τὴν ἐρυθρὰν περαιωθεὶς θάλασσαν, τὴν ἐξ ὕδατος σωτηρίαν εὐηγγελίσατο. παρεῖλθεν ὁ λαὸς, καὶ βασιλεὺς ὁ Αἰγύπτιος μετὰ τῆς στρατιᾶς ἐβυδίσθη, καὶ τοῦτο τὸ μυστήριον διὰ τῶν ἔργων προεφητεύετο. καὶ νῦν γὰρ, ἥνικα ἂν ὁ λαὸς ἐν τῷ τῆς παλιγγενεσίας ὕδατι γένηται, φεύγων τὴν Αἴγυπτον, τὴν μοχθηρὰν ἀμαρτίαν.

Vol. III. p. 373. c.

Εὐρίσκω γὰρ ὅτι τὴν τοῦ βαπτίσματος χάριν οὐ μόνον τὰ μετὰ τὸν γαυρὸν ἐκήρυξεν εὐαγγελίᾳ· ἀλλὰ καὶ πρὸ τῆς ἐνανθρωπήσεως τοῦ κυρίου πανταχοῦ ἡ παλαιὰ γραφὴ τῆς παλιγγενεσίας ἡμῶν προετύπωσε τὴν εἰκόνα·

Vol. III. p. 374. D. 9.

Ἐπέκειτο τοίνυν τῷ φρέατι ὁ λίθος ὁ νοητὸς Χριστὸς, κρύπτων ἐν βάθει καὶ μυστηρίῳ τὸ τῆς παλιγγενεσίας λουτρὸν, ἔτι χρόνου πολλοῦ δεόμενον εἰς ἀποκάλυψιν ὡς σχοινίου μακροῦ.

Vol. II. p. 220. A. 6. p. 221. B. 6. p. 224. A. 3.

Vol. III. p. 373. C. 4. p. 374. D. 11. p. 375. C. 7. p. 377. A. 6. C. 7. p. 378. C. 8.

The First is entitled, Πρὸς τοὺς βραδύνοντας εἰς τὸ βάπτισμά. Vol. 2. p. 215.

The second, Εἰς τὴν ἡμέραν τῶν φώτων, ἐν ᾗ ἐβαπτίσθη ὁ Κύριος ἡμῶν. Vol. III. p. 366.

The next chapter in the Bishop of Lincoln's work, is a chapter of uncommon excellence. The powers of the au-

thor appear to rise in proportion to the increase of difficulty in the subjects which he discusses.

We shall pursue our former plan.

The heads of chapter third are—JUSTIFICATION, FAITH, and GOOD WORKS.

CALVIN'S opinions on these topics are given in the REFUTATION, from these works

"CALV. in Rom. III. 27. *Refut.* p. 546. in Epist. ad Ephes. 1. 4. *Refut.* p. 555."

The FATHERS quoted on these points are,—

ON JUSTIFICATION:

CLEM. ROM. 289. IRENÆUS, 303. TERTUL. 318. AMBROSE, 379. JEROME, 401. AUGUST. 425, 429, 434, 435, 446. CHRYSOST. 475.

ON FAITH AND GOOD WORKS:

IGNATIUS, 287. CLEM. ALEX. 315, 316. CYRIL OF JERUS. 350, 352, 353. HILARY, 357, 360, 361, 362, 363, 364. BASIL, 370, 370. GREG. NAZ. 370, 371, 374. AMBROSE, 381, 383. JEROME, 383, 385, 392, 406, 410. AUGUST. 415, 419, 438, 442, 443, 444, 448. CHRYSOST. 449, 450, 453, 455, 456, 459, 460, 464, 471, 481, 485, 488, 494, 496, 497, 501. THEODOR. 504.

In the chapter on JUSTIFICATION, FAITH, and GOOD WORKS, the Bishop observes, that

"Though there must be the most perfect harmony between authors who are influenced by the Divine Spirit, yet that there is some *appearance* of inconsistency in the different books of the sacred volume; and *seemingly* contradictory texts have occasioned many of the contests, which have harrassed the Christian church. The passages which relate to Justification, Faith, and Works, have always produced eager disputes. The true doctrine upon them"

the Bishop thus explains :

"First, he enquires in what senses the words JUSTIFICATION and FAITH are used in the New Testament, and in the public formularies of our church.

"Justification is a forensic term—to be justified before God, signifies to be declared and accounted as just or righteous in his sight. In the New Testament it is not confined to Christians.

Q q

It

It speaks of the justification of Abraham *; of the Jews †; of the Heathens ‡; and of ail mankind §. When justification is applied to Christians exclusively, in the Apostolical Epistles, it always refers to the present life, or justification in this world, as in 1 Cor. c. 6. v. 11. Rom. c. 5. v. 1. and v. 9."

The word is used in the same manner, in our XIth, XIIth, XIIIth, and XIVth Articles.

"The Homily 'On the Salvation of Mankind,' in strict conformity to the 12th article, speaks of 'Good Works necessarily to be done afterwards,' [Part the first, p. 19. ed. 1810,] that is, after a man is justified; and the same Homily, uses the expression, 'baptized or justified,' considering justification as taking place at baptism, and consequently in this life. [P. iii. p. 24.]"

The Bishop then proceeds to FAITH; and examines its signification, when applied in the New Testament to CHRISTIANS.

"In the Corinthians, c. xiii. v. 2. Faith is declared to be, in some cases, an useless qualification; but in the Ephesians, St. Paul says, 'By grace are ye saved through faith †;' it is declared to be nothing less than the power of attaining salvation, through the grace of God. The word consequently is used by this inspired writer in different senses. The faith, which a man may possess, and yet be 'nothing,' is a bare belief of the gospel, without gratitude to God for its blessings, or practical regard to its duties."

So St. James, c. ii. v. 17. declares that *faith*, if it has not works is dead, being alone; and St. Peter exhorts his converts to add to their *faith*, virtue, temperance, and charity. II. c. i. v. 5.

"The faith, which is the means of salvation, is that belief of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance upon the merits of Christ."

At the end of an excellent note, p. 102, on the Hebrews, c. xi. the Bishop refers to Calvin, Lib. III. cap. 2. sect. 13. as acknowledging, "that the word *faith* is used in scripture in various senses." To this authority, we shall beg leave to add the words of a more illustrious voucher: St. Chrysostom, Homil. xxvi. in Epist. ad Hebræos, XI.—'Ἡ πίστις ἡ γὰρ πολυσημῶς ἐστί λεγέται. Vol. XII. p. 236. C.

"Our 12th article speaks of a 'true and lively faith,' which

* "Rom. c. 4. v. 2. Jas. c. 2. v. 21. † Rom. c. 2. v. 13. ‡ Gal. c. 3. v. 8. § Matt. c. 12. v. 36 and 37. † Eph. c. 2. v. 8."

epithets imply, that there is a faith which is not true and lively ; and our Homilies are very full in their discrimination between these two sorts of faith."

It must be sufficient to refer to the Homily " of a true and lively faith," p. 27 ; and to Bishop Bull's *Harmonia Apostolica*, p. 11. as our limits will not allow sufficient room for the insertions of the Bishop's quotations.

" This limited sense of the word justification, and the twofold meaning of the word faith, when applied to Christians, will reconcile all the passages; both in scripture and in our formularies, in which these words occur.

" The subject of justification is mentioned in several of the Apostolical Epistles, but it is discussed at the greatest length in the Romans. St. Paul shews that all Jews and Gentiles were under sin, and liable to punishment by that God whose laws they had violated, Rom. c. 3. v. 21—28. From this passage, the general doctrine of justification may be resolved into three parts: First, The meritorious cause on account of which we are justified: Secondly, The condition to be performed by ourselves, to render that cause efficacious: and, Thirdly, The motive which led to the appointment of this mode of justification. FIRST, God is said, by St. Paul, to have set forth Christ as our propitiation for the remission of sins: that is, the atonement made by his death is the meritorious cause of the remission of our sins, or of our justification: This satisfaction for sin is the characteristic blessing of the Christian religion, to which it has an exclusive claim: by him all that believe are justified from all things, from which they could not be justified by any previous dispensation*. SECONDLY, This cause does not operate necessarily, and produce our justification as its unavoidable effect; but ' through faith in his blood: ' that is, the means by which it operates is *our faith in the death of Christ*. If we have not that faith, if we do not embrace the Gospel when proposed to us, Christ is not our propitiation; and consequently, faith is the condition to be performed by ourselves, to render the death of Christ effectual to our justification. The same thing is also expressed in Rom. iii. 22. THIRDLY, The motive for appointing this mode of justification, is contained in these words, ' being justified freely by God's grace: ' it was God's mercy and good will which alone induced him to it. He did it ' freely ' and gratuitously, without merit or claim on our parts; we were all sinners in the sight of God, and must otherwise have perished everlastingly. ' Where is boasting then? It is excluded. By what

* [Acts, xiii. 39.—In the note is a good and sound quotation from Dr. Barrow: we wish that the part of his works, in which it occurs, had been specified.—*Rev.*]

law? Of works? Nay, but by the law of faith.' Boasting cannot be excluded by the law of works, or of Moses, because in that dispensation, no one was 'the propitiation for our sins *;' no one 'gave himself for us, an offering and a sacrifice to God †;' there is no 'mediator between God and men ‡.' In 'the law of faith,' or the Gospel of Christ, however, boasting is excluded, by denying merit to faith, and by referring all merit to Christ, from whose death the justifying efficacy of faith is wholly derived. This is a fundamental difference between the two covenants, the law of works and the law of faith, the dispensation of Moses and the Gospel of Christ. The Jews boasted the observance of their ordinances, as conferring a right to the favour of God; but Christians confess themselves unprofitable servants, and rely solely upon the merits of their blessed Redeemer for acceptance at the throne of grace §. There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ's righteousness to men ||. Christ being himself 'without sin,' voluntarily underwent the punishment due to sin; and we enjoy the benefits of his righteousness and passion, in being 'reconciled to God ¶,' and made 'heirs of salvation **.'

"No individual of the human race, as all have violated the commands of God, could claim justification as a debt due to his unvaried observance of the law under which he lived. He would otherwise have had a title, upon the ground of strict justice, without any grace or favour, to the sentence of justification ††. Since, however, justification is due to no one on the ground of works, or obedience, justification can only be granted as an act of grace. God declared, that he would appoint faith in Christ as the condition of this act of grace; and therefore ‡‡, to the believer on him that justifieth the ungodly, his faith is counted for righteousness; 'and therefore it is of faith, that it might be by grace §§:' faith then stands in the place of righteousness, or uniform obedience; and through the mercy of God obtains for the transgressor that justification, as an act of grace, which, as a debt of justice, he

* "1 John, c. 4. v. 10. † Eph. c. 5 v. 2.

‡ "1 Tim. c. 2. v. 5.—Upon the subject of 'the efficacy of the Mosaic atonement as applied to cases of moral transgressions,' vide Dr. Magee's discourses, V. I. p. 308, a learned author."

§ "Is. c. 53. v. 6. 1 Pet. c. 2. v. 24. 2 Cor. c. 5. v. 21. 1 Cor. c. 1. v. 30. || Rom. c. 3. v. 26. ¶ 2 Cor. c. 5. v. 20. ** Heb. c. 1. v. 14. Consult Allen, Preface to the 'Two Covenants.'"

†† "Strictly speaking, reward is not included in the idea of justification."

‡‡ "Rom. c. 4. v. 5. §§ Rom. c. 4. v. 16."

could not claim, because he had not been uniformly obedient. A claim from works *, and grace through faith, are incompatible. A man cannot obtain justification upon both grounds, works and grace; in the one case he would have fulfilled the law, in the other case he would not have fulfilled it.

“The same condition of justification is concerned, clearly asserted in the Epistle to the Galatians †, in which not only the justifying power of faith in Christ is asserted, but it is also declared that the works of the law do not contribute to justification.”

The Bishop then relates, with his usual perspicuity, the proceedings among the early converts to Christianity, not long after the ascension of our Saviour; when the Jewish Christians felt great reluctance at adopting rules, which seemed to contradict the religion of Moses; and even some, who had embraced Christianity, could not readily abandon the ordinances of their ancestors. They even endeavoured to persuade the Gentile converts, to conform to the Mosaic ritual ‡.

“This opinion was first publicly advanced at Antioch, and it was ‘determined that Paul, Barnabas, and others, should go up to Jerusalem unto the Apostles and Elders about this question.’ Upon their arrival, they declared the purpose of their journey, and ‘the Apostles and Elders came together; and after a full discussion, the doctrine of the Judaizing Christians was condemned, and the Gentile converts were pronounced to be free from the burden of the Mosaic law. This decision carried with it not only the authority of the whole church: and the express sanction of the Holy Ghost §: it was communicated in writing to the churches, and confirmed by the special mission of ‘Judas and Silas, chief men among the brethren;’ yet the practice of requiring the Gentile converts, to obey many of the other legal ordinances, continued to prevail.

“The severity with which these practices were reprov'd by St. Paul, and the decided manner in which he maintained the doctrine of justification by faith without the deeds of the law, produced an error highly injurious to religion and virtue. It was inferred, that because faith would justify, and the deeds of the law were unnecessary, Christians were under no obligation to

* “Rom. c. 11. v. 6. † Galat. c. 2. v. 16.—c. 3. v. 10, 11, 12, 22. ‡ Acts, c. 15. v. 1. § Acts, c. 15. v. 22, 23, and 28.”

obey the moral precepts of the Mosaic law *, and that faith alone would entitle them to all the privileges and blessings of the Gospel, both here and hereafter. This error, as congenial to the corrupt nature of man, as it is contradictory to the true spirit of Christianity, was eagerly adopted, and produced its obvious consequences, licentiousness and profligacy. St. James, in his epistle, argues against it, and shews that 'by works a man is justified, and not by faith only †.' Here St. James uses the word faith, not as St. Paul did, when speaking of justification, but in the sense in which it was used by those whose opinions he is combating, namely, *bare belief without producing inward purity or practical obedience*: this is evident, by his attributing the FAITH of which he is speaking, to devils. By WORKS he means not the ceremonial works of the Mosaic law, which were rejected by St. Paul; but works conforming to the will of God. His illustration is 'a brother or a sister who is naked and destitute of daily food ‡,' and his examples are Abraham and Rahab §, who gave proof of their faith by their actions. By the word JUSTIFY also, he does not mean, as St. Paul did, justification or remission of past sins at the entrance into the Christian covenant; but the continuance in a state of justification, which would be followed by salvation; here also he conforms himself to the language of those, whose error he is refuting. He asks, 'Can faith save him ||?' Implying, that the faith spoken of is insufficient for salvation: yet if it be insufficient for salvation in the world to come, it is insufficient to keep a person in a state of justification in this world; and accordingly the Apostle soon after says, 'By works a man is justified, and not by faith only ¶;' that is, faith only will not preserve a man in a justified state; it must be accompanied by works, for 'faith without works is dead.' It is evident, that the faith here spoken of may exist without works; and in that case it is of no avail to salvation.

* "Irenæus, Lib. 1. cap. 20. says, that Simon Magus, mentioned in the Acts, c. 8, taught, *secundum ipsius gratiam salvari homines, sed non secundum operas justas*, which is a clear proof how early the doctrine of justification by faith was corrupted, and that salvation by grace without good works was considered an heretical doctrine. Irenæus lived in the second century, and his authority upon this point cannot be questioned. This corruption is the more remarkable, as St. Paul seems to have guarded against it, Rom. c. 6. v. 1, and 15. Gal. c. 2. v. 17. St. Paul himself tells us, that his doctrine was misrepresented, Rom. c. 3. v. 8. St. Peter says the same of St. Paul's doctrine, 2 Pet. c. 3. v. 15, and 16."

† "Jas. c. 2. v. 24. ‡ V. 15. § V. 21 and 25." || C. 2. v. 14. ¶ V. 24."

"Wherever

“Whenever St. Paul, in speaking of justification, uses the word works or deeds, he invariably adds ‘of the law;’ he frequently says, a man is not justified by the works of the law*, but not once does he say, a man is not justified by works. The works, therefore, which he rejects from any share in justification, are the ceremonial works of the law, for which the Judaizing Christians contended. On the other hand, St. James, in speaking upon the same subject, uses the word ‘works’ simply, never adding ‘of the law;’ he does not therefore mean the ceremonial works of the law, but moral works, which the corrupters of St. Paul’s doctrine pronounced to be of no importance. Even to these works he does not attribute the whole of justification: moral works must follow faith, or a man will not continue justified, or in a justified state.

“It has been noticed, that both St. Paul and St. James speak of the justification of Abraham: the former ascribes it to faith, referring to a passage in Genesis†. The latter ascribes it to works, and as it were to shew that his doctrine was not contrary to that of St. Paul, he refers to the same passage in Genesis‡. God, foreseeing that the faith of Abraham was true, and would produce obedience, imputed it to him for righteousness; and accordingly he did obey God, when commanded to ‘offer Isaac his son upon the altar.’ His ‘faith wrought with his works;’ that is, his faith produced this act of obedience: by it his ‘faith was made perfect;’ for disobedience to the commands of God is incompatible with a state of justification. St. Paul’s assertion therefore is this; Abraham was justified by faith, which produced works: St. James’s is, Abraham was justified by works, which proceeded from faith. These assertions are in substance the same; and St. James only intended to correct the error of those who had misinterpreted the doctrine of St. Paul, who meant, that ceremonial works were not necessary before justification; not that moral works were not necessary after justification. God grants remission of men’s past sins, for the sake of his blessed Son, on account of faith only; but he requires implicit obedience to his commands in future. By disobedience pardon is cancelled, acceptance is forfeited, and liability to punishment ensues.”

* “Gal. c. 2. v. 16. † C. 15. v. 6. and Rom. c. 4. v. 3.”

‡ “Jas. c. 2. v. 21. Abraham seems to have been justified three times, First, When by the command of God he left his own country, Heb. c. 11. v. 8; Secondly, When he believed God’s promise of numerous descendants, Gen. c. 15. v. 6; and Thirdly, When he obeyed God’s command to offer his son, Jas. c. 2. v. 21.”

To the much-agitated question then, Whether works be necessary to justification? the Bishop thus answers:

"If by justification be meant the first entrance into a state of justification, works are not necessary; if by justification be meant the continuance in a state of justification, works are necessary. By this distinction, we support the fundamental principle of the Gospel, justification by faith in Christ; and at the same time secure the main purpose of our Saviour's incarnation and death, 'who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works *;' we shew the consistency of justification by faith alone, with the necessity of personal righteousness and holiness; we vindicate the mercy of God and the atonement of Christ, while we afford the strongest possible sanction to the cause of moral virtue."

Then follows an examination of Dr. Pearson's sentiments, respecting justification. High as the respect is, which we bear towards this able theologian, and highly as we estimate the clearness and weight of the Bishop's arguments, yet we cannot help feeling, that criticism applied to the works of *individuals* appears out of its place, in so enlarged and general a discussion of an important question, as this *Refutation* exhibits. We shall proceed, therefore, in our abridged view of the work; and refer the attentive reader to the volume itself for the passage, which relates to Dr. Pearson's opinions.

The Bishop then, in order to illustrate distinctly what our church teaches, relative to justification and faith, takes a general and connected view of the whole subject. It is too long for extraction. The purport is, that

"Justification in the Epistles, refers to adult persons converted to Christianity by the Apostles, and is said by St. Paul to be effected by faith; that is, suppose a person to have been educated as a Jew or a Heathen, and to have been guilty of sin; but by attending to the gospel, to have been convinced, that Jesus was the Messiah, the promised Saviour of the world: contrition for past wickedness follows, and he is anxious to avoid punishment to which he was liable. Baptism is to entitle him to the blessings of this new dispensation, and he would eagerly apply to those who were commissioned to baptize. Baptism then, administered according to the appointed form to a true believer, would convey justification; or, in other words, the baptized person would receive remission of his past sins, would be reconciled to God, and

* "Tit. c. 2. v. 14."

be accounted just and righteous in his sight. Baptism would not only wash away the guilt of all his former sins, both original and actual, and procure to him acceptance with God, but it would also communicate a portion of divine grace, to counteract the depravity of his nature, and to strengthen his good resolutions. Faith, therefore, including repentance for former offences, was, as far as the person himself was concerned, the sole requisite for justification. No previous work was enjoined; but baptism was the instrument by which justification was conveyed. St. Paul himself was baptized *. The Æthiopian Eunuch †, and on the day of Pentecost no fewer than 3000 persons, were baptized; under the promise of receiving 'remission of their sins ‡.' It is plain that these men were justified by faith, and by faith only; but a person thus converted, baptized, and justified, does not necessarily continue in a state of justification, without belief of, and obedience to, the Gospel; that is, not without his performance of the conditions of the covenant into which he had entered by the holy rite of baptism; and then, if he persevered to the end of his life, his salvation was secured. Yet if he did not perform these conditions, he was no longer in a state of justification, but again became liable to God's wrath; and if he died in his sins, his apostacy from the truth would be an aggravation of his guilt and punishment §. St. Paul tells the Romans and Galatians, that they have been justified; and yet he gives them rules for conduct, the observance of which he represents as essential to their salvation. Nay, he speaks of 'some, who having put away a good conscience, concerning faith had made shipwreck ||.' These men must have lost that state of justification which they once had, and have failed of salvation. Surely then the distinction between justification and salvation is as clear as it is important. In the days of the Apostles, these two very different things were confounded:—some Christians taught that faith alone was sufficient for salvation, as well as for justification; that men had only to believe in the Gospel, and they would inherit eternal life. The Jewish Christians, while Jews, thought themselves the peculiar favourites of heaven, and had neglected 'the weightier matters of the law;' and now having embraced the Gospel, they fell into the opinion, that a bare profession of Christianity was sufficient to secure their salvation. This opinion they supported by misrepresenting St. Paul's doctrine of justification by faith. The error spread also among the Gentile converts. St. James, in his epistle, opposes this dangerous tenet, and proves, that sincere faith, though it may justify a man when first con-

* "Acts, c. 9. v. 18. and c. 22. v. 16. † Acts, c. 8. v. 37, 38. ‡ Acts, c. 2. v. 38, and 41. § 2 Pet. c. 2. v. 20, and 21. || 1 Tim. c. 1. v. 19."

verted to the Gospel, by procuring him remission of the sins committed by him previous to his conversion; will not, when a man has been converted and justified, keep him in a state of justification. He says, that besides faith, a Christian must have works, not the ceremonial works of the law, but the moral works of the gospel. He describes a dead charity *, which is a mere pretence, and shews itself only in words of compassion; and teaches, that so a dead faith is useless, as it consists in a naked assent to the truth of Christianity, without the performance of the works enjoined by its author. Such was the doctrine inculcated by St. James on the Christians of his day."

The bishop then applies this principle to the present times, in which baptism is generally administered to infants.

" Infants cannot have committed actual wickedness, and therefore are justified from that sin only, in which 'all men are conceived and born,' 'and are grafted into the church of Christ,' with all the benefits of 'adoption to be the sons of God by the Holy Ghost †.' Sureties still are required, in the name of the children, promise for them 'obediently to keep God's holy will and commandments, and to walk in the same all the days of their life;' and the sureties are admonished that it is their 'duty to see that the children are instructed and brought up to lead a Christian life.' A closer adherence to the practice of the Apostles, the difference of circumstances will not admit. The condition of faith at baptism, and the promise of future obedience to the Gospel, are distinctly required; and the children, when at a proper age, are called upon by the highest order of Christian ministers, in the presence of God and of his church, 'to renew the solemn promise made in their name, at their baptism, acknowledging themselves bound to believe and to do what their godfathers and godmothers then undertook for them ‡,' thus establishing the necessity of works, as well as of faith, in the life of a Christian. Many persons baptized in infancy, and confirmed in youth, fall into habitual wickedness, even while they retain a belief in the Gospel; yet such persons, 'although born again in Christ §,' do not remain in a state of justification. That state may be recovered by repentance and faith. They must feel 'godly sorrow which worketh repentance,' and a lively faith that their sins will be pardoned through the merits of Christ; and God will then, for the sake of his Son, accept their repentance and faith, and they will become again justified from all their offences.

* "Jas. c. 2. v. 15 and 16. † Form of Baptism: ‡ Office of confirmation. § Art. 15."

“ In the form of ‘ Baptism of such as are able to answer for themselves,’ the adults are not required to perform any good works previous to baptism, but simply to profess their faith in the blessed Trinity, and to promise future obedience to God’s commandments. They are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual. Here is an exact conformity to the practice of the primitive Christians. Yet an adult, when baptized, may have a firm belief in christianity, and an intention to obey its laws: yet, from the corruption of his nature, and the enticements to sin, he may not afterwards follow the precepts of the Gospel; and in that case his faith, though at first true, loses that character; and if he dies while impenitent, he will not be saved, although he once had justification in this world; but if he repents, and returns to a lively faith in the merits of Christ, his sins are pardoned, and his justification is renewed.”

The bishop then pursues the subject of justification and faith with equal industry, acuteness, and success, through our catechism,—communion service—absolution—our articles, and our homilies. We must again, though reluctantly, plead want of room for an abridgement of these pages; though we should deem ourselves inexcusable, if we did not recommend them to the diligent perusal of our lay readers, and to the careful study of our young divines.

We may venture to observe, that the forcible passage p. 143-4. from Waterland on Justification, occurs p. 6. Note § of that admirable, though rather intricate work.—The citation from Burnet’s *Abridgement*, is in page 140. Ed. Oxon. 1800—and the reference to the History of the Reformation, is to be found in Vol. I. p. 292.—In page 157, the passage from St. Chrysostom, respecting the man who arrived at heaven by faith without works, which is quoted in our Homily of Good Works annexed unto Faith, will be found in the *first* volume of the Benedicline edition, p. 826. D. and in the *sixth* of Sir Henry Savile’s, p. 387. It is taken from a work evidently spurious; of which, however, the original does not appear to have been printed, when the first Book of Homilies was published in quarto, 1547.

These are slight omissions; and in so laborious a work, who can be surprised, that the references are sometimes omitted and sometimes imperfect. In points of higher importance, our Right Reverend author may exclaim,

“ ———Non fas obrepere somnum.”

In page 160, he observes,

" With respect to a true christian, *faith* and *good works*, pleasant and acceptable to God, are in their own nature inseparable. True faith produces good works as naturally as a tree produces its fruit: good works must proceed from faith, their only genuine source. Hence the one is often mentioned in Scripture without the other, although the other is implied or supposed. See St. John * and St. Paul †. There are, however, more passages in the Epistles which attribute justification ‡ and salvation to good works, than to faith; and more exhortations to virtue, than there are arguments for the establishment of a right belief. These Epistles were written to persons who had already professed their faith in Christ, and in general to bodies of christians at some particular place, men who were unaccustomed, if not unable, to enter into nice distinctions. The authors were therefore chiefly anxious, by the use of plain language, to induce their converts to walk worthily, by an upright and holy life: to make professed believers in the Gospel real christians. Again, see St. John §, and St. Paul ||. In these passages, salvation is promised both to faith and to obedience; and consequently faith and obedience must in reality signify the same thing, or include each other; otherwise, the two would not be reconcilable. There seems no essential difference in these propositions;—a man is saved by obedience which proceeds from faith;—a man is saved by faith which produces obedience;—a man is saved by faith and obedience;—for in all Christ is supposed to be the meritorious cause of salvation, and faith and obedience are asserted to be in the person saved. If the obedience of the first proposition does not proceed from faith, it does not save, if the faith of the second proposition does not produce obedience, it does not save; and therefore both faith and obedience, as declared in the third proposition, are necessary to salvation."

Then follows some excellent advice to the ministers of our church, respecting the introduction of justification, faith, and good works, as prominent topics in their sermons. The bishop then instructs them, that

' No clergyman should confine his public instruction to subjects
' of morality or of theology ¶. The sermons of a parish priest

* " John, c. 20. v. 31. † Rom. c. 2. v. 7."

‡ " That is, continuance in a state of justification."

§ " John, c. 3. v. 16. || Heb. c. 5. v. 9."

¶ There are some solid and sound remarks on this subject; in a *charge* by the eminently learned bishop of Gloucester, GEORGE ISAAC HUNTINGFORD.—*Rev.*

‘ought to extend to all the doctrines and to all the duties of Christianity. The one are not to be dwelt upon to the exclusion of the other. A faithful minister of the Gospel will strive to shew himself approved unto God by ‘rightly dividing the word of truth*,’ so as to embrace the whole Christian scheme of human redemption. Sometimes he will give a summary of this wonderful dispensation, and explain its divine origin, necessity, extent, and inestimable value. At other times he will illustrate the various truths which it reveals, and enlarge upon the numerous precepts which it contains; and whatever doctrine he inculcates, or whatever duty he enforces, he will be careful not to lead his hearers into the error of imagining, that this single point is all that is required of a christian; or that obedience or belief in this one article will compensate for disobedience or unbelief in any other. ‘He that offendeth in one point, is guilty of all†;’ surely then every portion and particle of the christian character is to be explained, lest a man by a single omission become a transgressor of the whole law. Much less are doctrinal subjects totally to supersede the duties of morality, ‘for what doth it profit, though a man say he hath faith, and have not works‡?’ Let not these two, faith and works, which Christ has joined together in his Gospel, be ever separated by his ministers. Let faith be inculcated as the appointed condition of justification; and let works at the same time be always enforced as the necessary fruits and sole criterion of true faith.”

We have given this page at length, that it might not suffer by being epitomized. It may likewise afford the Reader a fair and proper opportunity of forming a judgment respecting the clearness and force of our Right Reverend author’s style.

The learned Bishop then repeats the assertion, that

“Good works are in no respect or degree the meritorious cause of our salvation§; whenever any benefit derived from the Gospel dispensation is mentioned, all notion of deserving and of merit on our part, is to be disclaimed. The whole and every part, every consequence and effect of this inestimable blessing,

* “2 Tim. c. 2. v. 15.” † Jas. c. 2. v. 10. ‡ Jas. c. 2. v. 14.”

§ “Burnet says, that our reformers, ‘taught that good works were indeed necessary to salvation, but that the purchase of heaven was only by the death and intercession of Jesus Christ.’ Hist. of Ref. V. I. p. 287.”

is the free-gift of God to undeserving man. This distinction between meritorious cause and appointed condition is very material—it will influence both our sentiments and our conduct. If we believed, that there was an intrinsic merit in our good actions, which constituted a species of right * to salvation, our obligation to our Redeemer would seem proportionably diminished; puffed up with pride, we should lose the characteristic quality of a true christian, the ornament of a meek and lowly spirit. This is the error of THE CHURCH OF ROME. If again in the opposite extreme, we believed, that good works were not the appointed condition of salvation, we should soon become convinced, that virtue and vice had no effect on our future destiny, what a check would be removed from our passions. At full liberty, as far as another world is concerned, we should indulge every propensity: the fear of eternal punishment would no longer either strengthen the power of the civil magistrate, by stopping crimes which are destructive of the peace of society; or prevent secret sins prompted by avarice, lust, and revenge, which are so injurious to the comfort and happiness of individuals. This is the error into which they are apt to fall, who adopt THE OPINIONS OF CALVIN.——Those who listen to the ENTHUSIASTS OF THE PRESENT DAY, too often suppose themselves the chosen vessels of God; and are persuaded, that no misconduct can finally deprive them of eternal felicity; since they are taught to believe, that though it may be ordained, that for a time they may fall from grace, yet it is irreversibly decreed, that they shall ultimately be saved. If these preachers do not tell the hearers, that their moral conduct will have no influence upon the sentence of the last day; or if they are not entirely silent about the great duties of morality, still if by dwelling more earnestly and more frequently on the necessity and merit of faith, they induce an opinion that good works are of

* “In the Revelation it is said, ‘Blessed are they that do his commandments, that they may have right to the Tree of Life,’ c. 22. v. 14. This is a right not founded in the real merit of men, but derived from the gracious promise of God; not a claim upon God’s justice, but a free-gift of his mercy. A promise, from its nature implies, that it might have been withheld without injustice; but he who promises, contracts a debt which he is bound to discharge upon the performance of the conditions on which the promise is made: *Justum est ut reddat, quod debet; debet autem quod pollicitus est.* Bernard.—A promise proves the kindness of him who promised, and not the worthiness of him to whom the promise is made; and that kindness is the greater, the greater is the value of the thing promised, and the more easy the conditions upon which it is promised.”

little comparative importance,—the natural consequence will be, a laxity of principle and a dissoluteness of manners.

The best actions of men must partake of their nature, and cannot give the slightest claim to eternal happiness; yet to represent every human deed as an actual sin, and deserving of everlasting punishment, is unauthorized by Scripture, and of very dangerous consequence. It tends to destroy all distinction between virtue and vice, and to make no discrimination between the habitually wicked, and those who through inadvertence deviate from duty. Why then are particular actions of men commended both in the Old and New Testament? Where can be the justifying works of which St. James speaks? where can be 'the charity, and service, and faith, and patience' recorded in the Revelation*?

"We are however to remember, that no partial obedience to the Gospel, is allowed. The law of Christ admits of no compromise. If men heartily strive to make the precepts of the Gospel the rule of their conduct, but still, from their frail natures, if they sometimes sin, or rise not to the standard of purity required by our holy religion; we have ground to believe, that such a defective obedience will be accepted through faith in the merits of a crucified Redeemer. If similar deviations from duty will not be forgiven, who of the sons of men can be saved? In no part of our Public Formularies is actual perfect obedience supposed; and in the only prayer which our Saviour himself commanded his followers to use, we pray God to 'forgive us our trespasses:' all christians therefore are taught by their Saviour to consider and confess themselves as sinners, that is, at best as yielding an imperfect obedience."

The bishop then continues his remarks on those, who invidiously arrogate to themselves the exclusive title of **EVANGELICAL CLERGY**:—refers to some passages in a book called *The True Churchman ascertained*; and passes some temperate, but judicious observations, on the blame which its author has deemed himself authorized, to bestow on Mr. Clapham, Mr. Daubeney, Dr. Croft, Dr. Hey, Mr. Benson, and Mr. Polwhele. The curious reader must search in the original *Refutation* for these strictures; for we cannot transcribe them; and are persuaded, that such attacks do not merit the honour of reprehension in such a work, as that which we are now reviewing;—how pleasing soever it may be to the parties attacked, that their Champion is armed with a coat of mail, and that the staff of his spear is like a weaver's beam!

* "Rev. c 2, v. 19."

This chapter concludes by observing, that

“ Calvinistic ministers, zealous in supporting the doctrine of salvation through faith alone, and anxious to depreciate the importance of moral virtue, allow that ‘ good works will be rewarded; that they are acceptable to God in Christ; absolutely requisite in order to our meetness for God’s service and heaven,’ and that they will ‘ fix the degrees of our blessedness in eternity * ;’ but yet will not acknowledge good works to be a condition of salvation.—If good works be not a condition of salvation, salvation may be attained without them; but it is acknowledged, that a man cannot be meet for heaven without good works; then a man ‘ may attain salvation without being meet for heaven. ‘ If the endeavour to maintain such a distinction as this does ‘ not deserve the name of direct absurdity and contradiction, ‘ surely it is at least ‘ a strife of words,’ ‘ a perverse disputing,’ ‘ which ministers questions, rather than godly edifying † .’ ‘ Such subtleties, not to apply a harsher term, may amuse persons sitting and reasoning in their closets, but they are certainly ‘ not calculated to instruct and improve the bulk of mankind, ‘ and ought never to find their way into the pulpits of a protestant church. It was probably some refinement of this sort ‘ which caused errors in the doctrine of faith among the philosophizing Greeks in the days of the apostles, and against which ‘ St. Paul with great earnestness guarded Timothy, whom he ‘ had appointed superintendant of the church at Ephesus, ‘ O Timothy, keep that which is committed to thy trust; avoiding profane and vain babblings, and oppositions of science falsely ‘ so called: which some professing, have erred concerning the ‘ faith ‡ .’ ”

It may be worth hinting to the reader, that in this third chapter, p. 117, the quotation from Irenæus is in the XXIII^d chapter, page 100, of the Benedictine edition, and not chapter 20. The quotation from St. Bernard, in note (p) page 170, is taken from his treatise *De Grat. et Libero Arbitrio*, vol. I. p. 690. A. Capt. XIV. 51. *Edit. Benedict.* The whole passage requires consideration.

In note (d) p. 176, the citation from Grotius will be found in his *Discuss. Rivetiani Apolog. Opp.* Vol. IV. p. 671.

These references and some others, which were omitted in the Refutation, may save some trouble to the curious and accurate reader.

* “ True Churchmen ascertained, p. 221, &c.”

† “ 1 Tim. c. 6. v. 4 and 5. and c. 1. v. 4. ‡ 1 Tim. c. 6. v. 20 and 21.”

(To be concluded in our next Number.)

ART.

ART. VI. *Bibliomania, or Book Madnefs; a Bibliographical Romance, in fix Parts. Illustrated with Cuts. By the Rev. Thomas Frognal Dibdin.* 8vo. Longman and Co. 791 pp. 1l. 4s. 1811.

WE frankly confefs that we put ourfelves fomewhat out of our way, to pay early attention and to appropriate a conspicuous place to a ftaunch "brother of the Angle." At the fame time we think but little apology due to our readers, to fuch of them at leaft as mean to retire, at this feafon of the year, from the tumult of the metropolis to the retirement of the county, for giving them the opportunity of taking as a companion a moft agreeable and entertaining publication.

Not long fince Mr Dibdin published on this fubject, and with the fame title, a pamphlet addreffed to Mr. Heber, of which an account will be found in our 24th vol. p. 200. But finding, it may be prefumed, that the *difeafe* required ftill more elaborate investigation and difcuffion, he has deliberated further upon it, collected more extenfive information, and fuch an accumulation of materials, that the pamphlet has diftended itfelf into a fubftantial volume of almoft eight hundred pages. This volume contains fix parts, or dialogues.

" I. THE EVENING WALK. On the right Ufe of Literature.

" II. THE CABINET. Outline of foreign and domeftic Bibliography.

" III. THE AUCTION ROOM. Character of Orlando. Of ancient Prices of Books, and of Book-binding. Book Auction Bibliomaniacs.

" IV. THE LIBRARY. Dr. Henry's Hiftory of Great Britain. A Game at Chefs. Of Monachifm and Chivalry. Dinner at Lorenzo's. Some Account of Book Collectors in England.

" V. THE DRAWING-ROOM. Hiftory of Bibliomania, or Account of Book Collectors, concluded.

" VI. THE ALCOVE. Symptoms of the Difeafe called the Bibliomania. Probable Means of its Cure."

To thefe parts are added, a Supplement, three Indexes, and a Table of Errata.

The Plot is conducted on the model of the ancient dialogues of Plato, Xenophon, and Cicero; but in this publication Mr. Dibdin often appears in the character of an

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original

original writer, and the vivacity and versatility of his Lisardo. In particular seems not to be formed after any prototype. The work opens thus.

“ It was on a fine autumnal evening, when the sun was setting serenely behind a thick copse upon a distant hill, and his warm tints were lighting up a magnificent and widely extended landscape, that, sauntering 'midst the fields, I was meditating upon the various methods of honourably filling up the measure of our existence; when I discovered, towards [on] my left, a messenger running at full speed towards me. The abruptness of his appearance, and the velocity of his step, somewhat disconcerted me; but on his near approach my apprehensions were dissipated.

“ I knew him to be the servant of my old college friend, whom I chuse here to denominate *LYSANDER*. He came to inform me, in his blunt and honest manner, that his master had just arrived with *PHILEMON*, our common friend; and that, as they were too fatigued with their journey to come out to me, they begged I would quickly enter the house, and, as usual, make them welcome. This intelligence afforded me the liveliest satisfaction. In fifteen minutes, after a hearty shaking of hands, I was seated with them in the parlour; all of us admiring the unusual splendor of the evening sky, and, in consequence, partaking of the common topics of conversation with a greater flow of spirits.

“ You are come, my friends,” said I, (in the course of conversation) “ to make some stay with me—indeed, I cannot suffer you to depart without keeping you at least a week; in order, amongst other things, to view the beauty of our neighbour Lorenzo's grounds, the general splendor of his house, and the magnificence of his *LIBRARY*.” “ In regard to grounds and furniture,” replied Lysander, “ there is very little, in the most beautiful and costly, which can long excite my attention—but the *LIBRARY*—.” “ Here,” exclaimed Philemon, “ here you have him in the toils.” “ I will frankly confess,” rejoined Lysander, “ that I am an arrant *BIBLIOMANIAC*—that I love books dearly—that the very sight, touch, and, more, the perusal’—“ Hold, my friend,” again exclaimed Philemon, “ you have renounced your profession—you talk of *reading* books—do *BIBLIOMANIACS* ever *read* books?” “ Nay,” quoth Lysander, “ you shall not banter thus with impunity. We will, if it please you,” said he, [turning round to me] “ make our abode with you for a few days—and, after seeing the library of your neighbour, I will throw down the gauntlet to Philemon, challenging him to answer certain questions which you may put to us, respecting the number, rarity, beauty, or utility of those works which relate to the literature and antiquities of our own country. We shall then see who is able to return the readiest answer,” “ Forgive,” rejoined Philemon, “ my bantering strain. I revoke my speech. You know that, with yourself, I heartily love books; more
from

from their contents than their appearance." Lyfander returned a gracious smile, and the hectic of irritability on his cheek was dissipated in an instant." P. 3.

After much literary discussion, the subject of public schools is introduced, and the following character is given of an individual whom we have long and habitually venerated.

"I know," continued he, "that you, Philemon, have been bred in one of these establishments, under a man as venerable for his years as he is eminent for his talents and worth; who employs the leisure of dignified retirement in giving to the world the result of his careful and profound researches; who, drinking largely at the fountain head of classical learning, and hence feeling the renovated vigour of youth, (without having recourse to the black art of a Cornelius Agrippa,) circumnavigates 'the Erythrean Sea'—then, ascending the vessel of Nearchus, he coasts 'from Indus to the Euphrates'—and explores with an ardent eye what is curious and what is precious, and treasures in his sagacious mind what is most likely to gratify and improve his fellow countrymen. A rare and eminent instance this, of the judicious application of acquired knowledge!—and how much more likely is it to produce good, and to secure solid fame, than to fritter away one's strength, and undermine one's health, in perpetual pugilistic contests with snarling critics, dull commentators, and foul-mouthed philologists."

"Philemon heartily assented to the truth of these remarks; and more than once interrupted Lyfander in his panegyrical peroration by his cheerings: for he had, in his youth, (as was before observed) been instructed by the distinguished character upon whom the eulogy had been pronounced.

"The effort occasioned by the warmth in discussing such interesting subjects nearly exhausted Lyfander—when it was judged prudent to retire to rest. Each had his chamber assigned to him; and while the chequered moon-beam played upon the curtains and the wall, through the half-opened shutters, the minds of Lyfander and Philemon felt a correspondent tranquillity; and sweet were their slumbers till the morning shone full upon them." P. 23.

The second part, in which an outline of foreign and domestic Bibliography is exhibited, opens with a description of a fine autumnal morning. Lyfander, who is the hero of the romance, is entrusted by Philemon to discuss the above subject. Lyfander complies, but the character of Lisardo, who becomes, like other profelytes, most enthusiastically zealous among Bibliomaniacs, is first introduced.

"LYSAND. If our facetious friend LISARDO, who is expected shortly to join us, should happen to direct our attention and the discourse to the sale of MALVOLIO's busts and statues, what favourable opportunity do you suppose could present itself for handling so unpromising a subject as *Bibliography*?

"PHIL. Well, well, let us hope he will not come: or if he does, let us take care to carry the point by a majority of votes. I hear the gate bell ring: 'tis Lisardo surely!

"Three minutes afterwards, Lisardo and myself, who met in the passage from opposite doors, entered the cabinet. Mutual greetings succeeded: and after a hearty breakfast, the conversation was more systematically renewed.

"LIS. I am quite anxious to give you a description of the fine things which were sold at Malvolio's mansion yesterday! Amongst colossal Minervas, and pigmy fauns and satyrs, a magnificent set of books, in ten or twelve folio volumes (I forget the precise number) in Morocco binding, was to be disposed of.

"LYSAND. The Clementine and Florentine Museums?

"LIS. No indeed—a much less interesting work. A catalogue of the manuscripts and printed books in the Library of the French King, Louis the fifteenth. It was odd enough to see such a work in such a sale!

"PHIL. You did not probably bid ten guineas for it, Lisardo?

"LIS. Not ten shillings. What should I do with such books? You know I have a mortal aversion to them, and to every thing connected with bibliographical learning.

"PHIL. That arises, I presume, from your profound knowledge of the subject; and hence finding, as Solomon found most pursuits, 'vanity of vanities, and vexation of spirit.'

"LIS. Not so, truly! I have taken an aversion to it from mere whim and fancy: or rather from downright ignorance.

"PHIL. But I suppose you will not object to be set right upon any subject of which you are ignorant or misinformed? You don't mean to sport *hereditary* aversions, or hereditary attachments?

"LIS. Why, perhaps, something of the kind. My father, who was the best creature upon earth, happened to come into the possession of a huge heap of catalogues of private collections, as well as of bookseller's books—and I remember, on a certain fifth of November, when my little hands could scarcely grasp the lamp-lighter's link, that he bade me set fire to them, and shout forth—'Long live the king!'—ever since I have held them in sovereign contempt.

"PHIL. I love the king too well to suppose that his life could have been lengthened by any such barbarous act. You were absolutely a little Chi Ho-am-ti, or Omar! Perhaps you were not aware that his Majesty is in possession of many valuable
"books,

books, which are described with great care and accuracy in some of those very catalogues.

" *Lis.* The act, upon reflection, was no doubt sufficiently foolish. But why so warm upon the subject?

" *LYSAND.* Let me defend Philemon; or at least account for his zeal. Just before you came in, he was leading me to give him some account of the *RISE AND PROGRESS OF BIBLIOGRAPHY*; and was fearful that, from your noted aversion to the subject, you would soon cut asunder the thread of our conversation.

" *Lis.* If you can convert me to be an admirer of such a subject, or even endure it, you will work wonders: and unless you promise to do so, I know not whether I shall suffer you to begin.

" *PHIL.* Begin, my dear Lysander. A mind disposed to listen attentively; is sometimes half converted. O, how I shall rejoice to see this bibliographical incendiary going about to buy up copies of the very works which he has destroyed! Listen, I entreat you, Lisardo.

" *Lis.* I am all attention; for I see the clouds gathering in the South, and a gloomy, if not a showery mid-day, promises to darken this beauteous morning. 'Twill not be possible to attend the antiques at Malvolio's sale.

" *LYSAND.* Whether the sun shine or the showers fall, I will make an attempt—not to convert, but to state simple truths: provided you 'lend me your ears!'

" *PHIL.* And our hearts too. Begin: for the birds drop their notes, and the outlines of the distant landscape are already dimmed by the drizzling rain.

" *LYSAND.* You call upon me as formally as the shepherds call upon one another to sing in Virgil's eclogues. But I will do my best." P. 33.

Lysander afterwards discourses at length on Bibliography from Richard De Bury down to the living school of English and French writers on this subject. This part finishes with a determination on the parts of Lisardo and Philemon to attend a book auction.

The third part is entitled the Auction Room, and here the author, who accompanies Philemon and Lisardo to the scene of action, describes those whom he terms Book Auction Bibliomaniacs. On their way to the Auction Room is a long disquisition, with copious notes, on the ancient prices of books, and the relative skill of ancient and modern book-binding. There is also a very neat copper-plate illustration of the subject, representing the portraits of Luther and Calvin, from the parchment cover of an old book. On arriving at the Auction Room, the various distinguished purchasers of

books are delineated under fictitious names, which are, however, of easy application, and with one of which, namely, ATTICUS, we would gladly, if we had room, adorn our pages.

The fourth part is entitled the Library, the conversation being carried on in the library of Lorenzo. The following extract will explain the conduct of the remainder of the plot.

“ At four o'clock we set off, in company with Lisardo, for Lorenzo's dinner. I need hardly add that the company of the latter was cordially welcomed by our host; who, before the course of patry was cleared away, proposed a sparkling bumper of Malmsey Madeira, to commemorate his conversion to Bibliomanicisim. By half-past five we were ushered into THE LIBRARY, to partake of a costly dessert of rock melons and Hamburg grapes, with all their appropriate embellishments of nectarines and nuts. Massive and curiously cut decanters, filled with the genuine juice of the grape, strayed backwards and forwards upon the table: and well-furnished minds, which could not abuse the luxury of such a feast, made every thing as pleasant as rational pleasure could be.

“ LIS. If Lorenzo have not any thing which he may conceive more interesting to propose, I move that you, good Lysander, now resume the discussion of a subject which you so pleasantly commenced last night.

“ PHIL. I rise to second the motion.

“ LOREN. And I, to give it every support in my power.

“ LYSAND. There is no resisting such adroitly levelled attacks. Do pray tell me what it is you wish me to go on with?

“ PHIL. The history of book-collecting and of book-collectors in this country.

“ LIS. The history of BIBLIOMANIA; if you please.

“ LYSAND. You are madder than the maddest of book-collectors, Lisardo. But I will gossip away upon the subject as well as I am able.

“ I think we left off with an abuse of the anti-bibliomaniacal powers of chivalry. Let us pursue a more systematic method; and begin, as Lisardo says, “ at the beginning.”

“ In the plan which I may pursue, you must forgive me, my friends, if you find it desultory and irregular: and as a proof of the sincerity of your criticism, I earnestly beg that, like the chivalrous judge, of whom mention was made last night, you will cry out “ *Ho!*” when you wish me to cease. But where shall we begin? From what period shall we take up the history of BOOKISM, (or, if you please, BIBLIOMANIA) in this country? Let us pass over those long-bearded gentlemen called the Druids; for in the various hypotheses which sagacious antiquaries have advanced upon their beloved *Stone-henge*, none, I believe, are to be found wherein the traces of a *Library*, in that vast ruin, are pretended

pretended to be discovered. As the Druids were sparing of their writing *, they probably read the more; but whether they carried their books with them into trees, or made their pillows of them upon Salisbury-plain, tradition is equally silent. Let us therefore preserve the same prudent silence, and march on at once into the seventh, eighth, and ninth centuries; in which the learning of Bede, Alcuin, Erigena, and Alfred, strikes us with no small degree of amazement." P. 217.

The History of Book Collecting is subsequently carried on down to the sale of the library of the late Mr. Gough. This comprehends parts IV. and V. and occupies no less than 400 pages with copious notes. This will be found to include an account of the earliest book auctions in this country, and also exhibits a series of catalogues of books so sold, from that of R. Smith in 1681, to that of Mr. Gough in 1810. This is a very curious and interesting portion of the work, and contains great variety of literary anecdote and bibliographical information. Much of this we should like to transcribe, but must satisfy ourselves with what Mr. Dibdin communicates on the subject of Sir Robert Cotton.

" Sir Robert Cotton was educated at Trinity College, Cambridge. The number of curious volumes, whether in the Roman, Gothic, or Italic type, which he in all probability collected during his residence at that University, has not yet been ascertained; but we know that, when he made his antiquarian tour with the famous Camden, (' par nobile fratrum!') in his 29th year, Cotton must have greatly augmented his literary treasures, and returned to the metropolis with a sharpened appetite, to devour every thing in the shape of a book. Respected by three sovereigns, Elizabeth, James, and Charles, and admired by all the literati in Europe, Sir Robert saw himself in as eminent a situation as wealth, talents, taste, and integrity can place an individual. His collection of books increased rapidly; but MS. records, deeds, and charters, were the chief objects of his pursuit. His mansion was noble, his library extensive, and his own manners such as conciliated the esteem of almost every one who approached him. Dr. Smith has well described our illustrious bibliomaniac, at this golden period of his life: " Ad Cottoni aedes, tanquam ad communem reconditoris doctrinae apothecam, sive ad novam Academiam, quotquot animo paulo erectiori musis et gratiis litaverint, sese recepere, nullam a viro humanissimo repulsam passuri: quippe idem literas bonas promovendi studium erat omni

* Julius Cæsar tells us that they dared not to commit their laws to writing. *De Bell. Gall. lib. vi. §. xiii-xviii.*

auctoramento longe potentius. Nec ista obvia morum facilitas, qua omnes bonos eruditio isque candidatos complexus est, quicquam reverentiæ quavicissim ille colebatur, detraxerat: potius, omnium, quos familiari sermone, repetitisque colloquiis dignari placuit, in se amores et admirationem hac insigni naturæ benignitate excitavit." Vit. Rob. Cottoni, p. xxiv. prefixed to the *Catalogus Librorum Manuscriptorum. Bibl. Cott.* 1696. folio.

" Sir Robert was, however, doomed to have the evening of his life clouded by one of those crooked and disastrous events, of which it is now impossible to trace the correct cause, or affix the degree of ignominy attached to it, on the head of its proper author. Human nature has few blacker instances of turpitude on record, than that to which our knight fell a victim. In the year 1615, some wretch communicated to the Spanish ambassador 'the valuable state papers in his library, who caused them to be copied and translated into the Spanish;' these papers were of too much importance to be made public; and James the 1st had the meanness to issue a commission 'which excluded Sir Robert from his own library.' The storm quickly blew over, and the sunshine of Cotton's integrity diffused around its wonted brilliancy. But in the year 1629, another mischievous wretch propagated a report, that Sir Robert had been privy to a treasonable publication; because, forsooth, the original tract, from which this treasonable one had been taken, was, in the year 1613, without the knowledge of the owner of the library, introduced into the Cottonian collection. This wretch, under the abused title of librarian, had, 'for pecuniary considerations,' the baseness to suffer one or more copies of the pamphlet of 1613 (written at Florence by Dudley, Duke of Northumberland, under a less offensive title) to be taken, and in consequence printed. Sir Robert was therefore again singled out for royal vengeance: his library was put under sequestration; and the owner forbidden to enter it.

" It was in vain that his complete innocence was vindicated. To deprive such a man as Cotton of the ocular and manual comforts of his library—to suppose that he could be happy in the most splendid drawing-room in Europe, without his books—is to suppose what our experience of virtuous bibliomaniacs will not permit us to accede to. In consequence, Sir Robert declared to his friends, 'that they had broken his heart, who had locked up his library from him:' which declaration he solemnly repeated to the Privy Council. In the the year 1631, this great and good man closed his eyes for ever upon mortal scenes: upon those whom he had gladdened by his benevolence, and improved by his wisdom.

" Such was the man, of whom Gale has thus eloquently spoken:—" quisquis bona fide Historiam nostram per omne ævum explicare sataget, nullum laudatum Scriptorem à se desiderari exoptarique posse, quem COTTONIANUS ille incomparabilis thesaurus promptissime non exhibebit: Ea est, et semper fuit, nobilis Domus
erga

ergo literatos indulgentia—Hujus fores (ut illæ Musarum, apud Pindarum) omnibus patent. Testes apello Theologos, Antiquarios, Jurisconsultos, Bibliopolas; qui quidem omnes, ex Cottoniana Bibliotheca, tanquam ex perenni, sed et communi fonte, sine impensis et molestiâ, abundè hauserunt.” *Rev. Anglic. Script. Vet.* vol. i. præf. p. 3.

“The loss of such a character—the deprivation of such a patron—made the whole society of book-collectors tremble and turn pale. Men began to look sharply into their libraries, and to cast a distrustful eye upon those who came to consult and to copy: for the spirit of COTTON, like the ghost of Hamlet’s father, was seen to walk, before cock-crow, along the galleries and balconies of great collections, and to bid the owners of them ‘remember and beware!’—But to return. The library of this distinguished bibliomaniac continued under sequestration some time after his death, and was preserved entire, with difficulty, during the shock of the civil wars. In the year 1712, it was removed to Essex House, in Essex-street, Strand, where it continued till the year 1730, when it was conveyed back to Westminster, and deposited in Little Dean’s Yard. In October 1731, broke out that dreadful fire, which Hearne (*Benedict. Abbat.* vol. i. præf. p. xvi.) so pathetically deploras; and in which the nation so generally sympathized—as it destroyed and mutilated many precious volumes of this collection. Out of 958 volumes, 97 were destroyed, and 105 damaged. In the year 1753 the library, to the honor of the age, and as the only atonement which could be made to the injured name of Cotton, as well as to the effectual *laying* of his perturbed spirit—was purchased by Parliament, and transported within the quiet and congenial abode of the British Museum: and here may it rest, unabused, for revolving ages! The collection now contains 26,000 articles. Consult Mr. Planta’s neatly written preface to the catalogue of the same; vide p. 120, 350, ante. And thus take we our leave of the ever-memorable bibliomaniac, Sir ROBERT COTTON, KNT.” P. 351, note.

The sixth and last part is devoted to a description of the symptoms of Bibliomania, and the probable means of its cure. Two symptoms unnoticed in the author’s former publication on this subject, are here explained and discussed; one the passion for books printed for *private distribution*, the other for books *printed at a private press*.

We are sorry that we can afford room but for one more specimen, but this, it is apprehended, will be more generally acceptable to Bibliomaniacs than any which have preceded.

“Museum Worsleyanum; by Sir Richard Worsley: 1798, 1802, atlas folio. 2 vols. The first volume of this work, of which 200 copies were printed, was finished in May, 1798, and circulated, with the plates only of vol. ii, amongst the chosen friends

friends of Sir Richard Worsley, the author; who was, at that time, the diplomatic Resident at Venice from the Court. The second volume, with the letter-press complete, of which only 100 copies were printed, was finished in 1802. The entire expence attending this rare and sumptuous publication (of which a copy is in the library of the Royal Institution amounted to the enormous sum of 27,000*l.* and from the irregularity of delivering the second volumes of plates, in the first instance, without the letter-press, many of the copies are incomplete.

"The Father's Revenge; by the Earl of Carlisle, K. G. &c. 1800, 4*to*. A limited impression of this very beautiful volume, decorated with engravings from the pencil of Westall, was circulated by the noble author among his friends. I saw a copy of it, bound in green Morocco, with the original letter of the donor, in the library of Earl Spencer at Al horp.

Mount St. Gothard; by the late Dukes of Devonshire, folio. Only 50 copies of this brilliant volume were printed; to a few of which, it is said, Lady Diana Beauclerk lent the aid of her ornamental pencil, in some beautiful drawings of the wild and romantic scenery in the neighbourhood of Mount St. Gothard.

Dissertation on Etruscan Vases, by Mr. Christie. Imperial 4*to*. With elegant engravings. Only 100 copies of this truly classical volume were printed. From the death of one or two of the parties, who became originally possessed of it, as a present from the author, it has fallen to the lot of Mr. Christie to become, professionally, the vender of a work which he himself never meant to be sold. A copy was very lately disposed of, in this manner, for 14*l.*

"Bentleii Episto'æ; Edited by [the Rev.] Dr. Charles Burney; 1807, 4*to*. This is one of the most beautiful productions of the Shakspeare press; nor are the intrinsic merits of the volume inferior to its external splendour. The scarcer copies of it are those in medium quarto; of which only 50 were printed: of the imperial 4*to*. there were 150 executed.

"I add two more similar examples; which were not printed at the Shakspeare press.

"Lord Baltimore's Gaudia Poetica; Lat. Eng. et Gall. with plates. (No date.) Large 4*to*. Only ten copies of this rare volume were printed, and those distributed among the author's friends: a copy of it was sold for 6*l.* 10*s.* at the sale of Mr. Reed's books: see Bibl. Reed, No. 6682. It was inserted for sale in the catalogue of Mr. Barnham, bookseller at Northampton, A. D. 1796—with a note of its rarity subjoined.

"Views in Orkney and on the North-Eastern Coast of Scotland. Taken in 1805. Etched 1807. Folio. By the present Marchioness of Stafford.

"The letter-press consists of 27 pages; the first of which bear this unassuming designation; "Some Account of the Orkney Islands, extracted from Dr. Barry's History, and Wallace's and Brand's

Brand's Descriptions of Orkney." To this chapter or division is prefixed a vignette of Stroma! and the chapter ends at p. 5. Then follow four views of the Orkney Islands.

"The next chapter is entitled "The Cathedral of Kirkwall," which at the beginning exhibits a vignette of the Cathedral of St. Magnus, and at the close, at p. 9, a vignette of a Tomb in the Cathedral. To these succeed two plates, presenting Views of the Inside of the Cathedral, and an Arch in the Cathedral.

"The third chapter commences at p. 11, with "The Earl of Orkney's Palace," to which a vignette of a Street in Kirkwall is prefixed. It ends at p. 12, and is followed by a plate exhibiting a View of the Door-way of the Earl's Palace; by another of the Hall of the Earl's Palace; and by a third containing two Views, namely, the Inside of the Hall, and, upon a larger scale, the Chimney in the Hall.

"The Bay of the Frith" is the subject of the fourth chapter; which exhibits at the beginning a vignette of the Hills of Hoy. It closes at p. 14, with a vignette of the Dwarfy Stone. Then follow six plates, containing a view of the Bay of Frith, a View from Hoy, two Views of the Eastern and Western Circles of the Stones of Stennis, and two Views of Stromness.

"The next chapter is entitled "Duncansbay or Dungsby-head," which bears in front a vignette of Wick, and at the end, in p. 16, a vignette of the Castle of Freswick. Three plates follow; the first presenting a View of Duncansbay-head; the second, Views of the Stacks of Hemprigs and the Hills of Schrabiner or Schuraben; the third, a View of the Ord.

"The Castle of Helmsdale" is the title of the succeeding chapter, to which is prefixed a vignette of Helmsdale Castle. It ends at p. 19, with a vignette of the Bridge of Brora. Then follow two plates, presenting Views of Helmsdale Castle, and the Coast of Sutherland.

"The subject of the next chapter is "Dunrobin Castle," (the ancient seat of her Ladyship's ancestors, and now a residence of her Ladyship,) which presents, at the beginning, a vignette of Dunrobin Castle, and after the close of the chapter, at p. 23, four plates; the first of which is a View of Dunrobin Castle and the surrounding scenery; the second, a smaller View of the Castle; the third, a View of Druid Stones, with another of Battle Stones in Strathflete; and the fourth, Dornoch, with the Thane's Cross.

"The last chapter is entitled "The Chapel of Rosslyn," to which is prefixed a vignette of Rosslyn Chapel. It is followed by four plates; the first exhibiting a View of a Column in Rosslyn Chapel; the second, a Door-way in the Chapel; the third, the Tomb of Sir William St. Clair; and the fourth, Hawthornden, the residence of the elegant and plaintive Drummond; with whose beautiful Sonnet, to this his romantic habitation, the volume closes:

"Dear

“ Dear wood! and you, sweet solitary place,
Where I estranged from the vulgar live,” &c.

“ Of the volume which has been thus described, only 120 copies were printed. The views were all drawn and etched by her Ladyship; and are executed with a spirit and correctness which would have done credit to the most successful disciple of Rembrandt. A copy of the work, which had been presented to the late Right Hon. C. F. Greville, produced, at the sale of his books, the sum of sixteen guineas.” P. 712, note.

The embellishments introduced into this closely and elegantly printed volume are, it is evident, both appropriate and beautiful. Each part begins with an ornamented initial capital letter, surrounded by a similar wood-cut border, after the manner of ancient books. A fanciful vignette, cut in wood, concludes every part. The following are the portraits introduced: Magliabechi, Erasmus, Leland, Bale, Abp. Parker, Sir Thomas Bodley, Anthony Wood, Hearne, Mr. Thomas Miller, Trithemius, and a *silhouette* of the author: the ornamental illustrations are, Friar Bacon's study, Erasmus's study, fac simile of an ancient book-room, torments of hell, arms of the University of Oxford, John Bagford's arms, ornaments of Grolier's binding, and a pilgrim hawker: all these are cut in wood. In copper there are, a vignette of the interior of the Bodleian Library, of the golden covers of Q. Elizabeth's Manual of Devotion, of the interior of Mr. Johnes' principal library, and of the vignette prefixed to the Strawberry-hill books: an outline etching also of the whole-lengths of Luther and Calvin, being a fac-simile of these figures on the exterior of the vellum covers of an old book.

There are three indexes: namely, chronological, bibliographical, and general: the two latter are both copious and exact.

It can hardly be necessary to add, that we have received particular gratification from the perusal of this volume, which displays extraordinary diligence, a prodigious variety of information, combined with much vivacity of thought and style, and is in every respect very highly creditable to the author. We much doubt, however, its efficacy in contributing to the cure of the disease, which is here the subject of animadversion. We rather think it will tend to spread the infection, and add fuel to the flame; and to this the author has, probably, no very *serious* objection.

ART. VII. *Columbanus ad Hibernos; or a Letter from Columban to his Friend in Ireland, on the present Mode of appointing Catholic Bishops in his native Country.* 8vo. 128 pp. 3s. 6d. Payne. 1810.

ART. VIII. *Columbanus ad Hibernos, No. 2; or a second Letter, with Part I. * of an historical Address, on the Calamities occasioned by foreign Influence, in the Nomination of Bishops to Irish Sees.* By the Rev. C. O'Connor, D. D. 8vo. 68 and 264 pp. 7s. 6d. Seeley and Payne. 1810.

ART. IX. *Columbanus's third Letter, on the Liberties of the Irish Church, and on some Points of Irish History, connected with the Catholic Question: or a Letter from the Rev. C. O'Connor, D. D. to Owen O'Connor, Esq. Delegate from the C. of Roscommon to the General Committee of the Catholics of Ireland.* 8vo. 160 pp. 3s. 6d. Payne, &c. 1810.

THE importance of these tracts is considerable. They detect abuses of great magnitude, and tend to remove delusions into which vast numbers have been led, by the circulation of false ideas, on a matter in which they feel a deep concern. We observed some time ago the violence with which Lord Grenville and Sir John Hipplesey had been attacked by the very persons whom they were labouring to serve, the Roman Catholics of Ireland, on account of what has been called the *Veto*; that is, the negative which he proposed to give to the King and his Ministers, upon the nomination of Romish Bishops in that country †: a condition without which he has pledged himself not to support the claims of their petitions for power and influence. It is here proved by a most unexceptionable witness, because he appears not only to be an able and a learned man, but a true Catholic and a true patriot, not only that the proposed restriction is consistent with the canonical order of such a Church, but that the discipline introduced in the mean while by the nominal Bishops of Ireland, and for which they have contrived to get the popular cry on their side, is the most corrupt and improper that was ever introduced into any ecclesiastical body. What indeed can be worse than that Bishops should be allowed to name their own successors, and

* A second part of this Historical Address is announced as to appear on St. Patrick's Day, (March 17, 1811,) but we do not find that it is yet published.

† See vol. xxxvi. p. 640.

bequeath their sees? thus rendering that which ought to be a matter of choice and deliberation, the subject of intrigue and favouritism; and giving to their bishops, for the time being, a power which was never before delegated to such a body of men in the world.

Dr. O'Connor, who at first concealed himself under the assumed name of Columbanus, or Columban, a famous Irish bishop*, has since avowed his name, because he found himself attacked by a person who has often attacked our Church also, Dr. Milner, titular Bishop of Castabala, in Asia, and a zealous supporter of Papal influence in the Irish Church. Dr. O'Connor strongly contends, that the liberties which the Gallican Church asserted to itself in the famous Four Articles, are equally the liberties of the Irish Church; and, that it may be rightly and generally understood what those liberties are, he has printed the four articles at the end of his third tract (p. 145) with a very pertinent quere to each of the two first, "Why have our Bishops rejected this?" It appears that Dr. O'Connor was himself proposed by his friends for the Romish Bishopric of Tuam, but declined all kind of attempt for that purpose, on account of the present perfectly uncanonical mode of obtaining such appointments. It is hardly credible, that such a measure should not only be tolerated, but even be rendered popular, as we shall here state in the very words of the present author.

"The truth is, that twenty-one suffragan Bishops have entered into a solemn compact with the four Archbishops of Ireland [Romish Bishops and Archbishops] that they, the suffragans, shall be allowed to *bequeath* their respective Dioceses to whomsoever they please, provided the Archbishops are allowed to do the same: and so Doctor *Troy* has bequeathed *Dublin* to a Mr. Murray; Doctor *Dillon* has bequeathed *Tuam* to a Mr. Kelly; other Bishops have already elected their own successors, without the least reference to the feelings of the subordinate Clergy, Gentry, or Nobility; and this is styled *canonical election*! This is the boasted, this the glorious spiritual independence of the Irish Church!" 1st Tract. P. 12.

No wonder then that the author, professing that he would die for the *genuine* articles of his faith, declares most strongly his determination not to be imposed upon "by an insidious clamour, the object of which is to gild the pill of ecclesiastical domination, by giving it the colour of a divine right; and

* Not to be confounded with Columba, the saint of Hiona.

to consecrate, by a sacred name, one of the most *ungenerous usurpations* and one of the most *novel*, against the rights and privileges of the second order of Clergy, &c. &c. that ever has disgraced a Christian country." He contends, and we believe truly, that "there is no instance, and there *ought* to be none, in the history of the Christian Church, in which the Bishops of any Catholic country elected their own successor, as the Bishops of Ireland actually do, by their own *private choice*; a private arrangement, in which *simony* for aught we know, but certainly *favouritism*, reasons of flesh and blood, and worldly propensities, must necessarily prevail against honest exertions." It will surely be granted by all unprejudiced persons, of whatever Church, that the strongest expressions which can be used, against so glaring an abuse, cannot be too strong; and very powerful expressions Dr. O'C. does use, together with arguments drawn from the whole history of the Church; yet this is the *liberty* for which the Irish populace have been taught to clamour; while they were influenced to detest that temperate and customary interference of the civil power, which has prevailed in all ages and all countries, and always with the most salutary effects.

If any thing can remove a delusion of this nature, the Letters of Columbanus are calculated to remove them; being supported by all the strongest authorities of historical documents, decrees of Councils, and declarations of the writers of the first repute in their Church, and indeed the Christian world. We cannot, of course, go into all these particulars, but whoever feels an interest in the subject will find abundant satisfaction in these Letters and the Historical Address. With equal strength does Dr. O'Connor oppose the assumed right of the Popes to nominate to Irish sees, or to confirm Bishops there chosen, which he proves never to have been claimed before the twelfth century (Tract I, p. 77). His own ideas of the proper manner of appointing a Catholic Bishop are so excellent, that, in justice to him, we shall give them in his own words.

"III. The obsequies of the deceased Bishop must be attended before any canvas commence.—These being performed.—1. A day is to be appointed by the three senior presbyters of the vacant see, and a place of worship must be also appointed by them, where all those who are in the care of souls are to assemble, for the election of a successor.—2. Prayers are to be solemnly offered for the election of a man whose morals, learning, and prudence may qualify him for such a station.—3. If the diocese affords such person, the electors are not to elect from another diocese. If it

it does not, they may elect from another.—4. Each clergyman is to vote *individually*, at the foot of the altar, having first ascended to the highest step, and laid his right hand on the Bible, to signify the conscientious integrity of his mind, in voting without any other partiality than that which arises from virtue.—5. He is to vote by handing to the senior clergyman who presides, or to any of the provincial suffragans who may preside, (he having been previously called to the chair by a majority of voices,) a paper, on which the names of *three candidates* are written, in the order of preference which that clergyman would assign. 6. The votes are then to be counted by the president; and the three candidates, in whose favour the majority have voted, are to be presented by a chosen deputation to the metropolitan.—Lastly, the metropolitan is to agree with the civil power in the *confirmation*, or *nomination* of one of the three, *without any reference to any foreign jurisdiction.*" P. 82.

Dr. O'Connor not only is strictly orthodox with respect to his own Church, but he has the candour to defend us also from misrepresentation. "It must," he says, "in common justice be acknowledged, that the title of *Head of the Church*, [borne by the Kings of England] though odious to a Catholic, means no more, in the acceptance of an Englishman, than *temporal Head of the Church*, or *Defender of the Faith*. No Englishman ever yet for a moment supposed that the King could administer sacraments, ordain priests, give a mission for preaching or teaching, or be the source of spiritual as well as temporal power. They give him no authority, even in church discipline, but such as is necessary for maintaining order in the state," &c. P. 91. He also says, in another place, "after long experience I can say, from personal acquaintance, that Englishmen are not intolerant, *except where they see intolerance in others;*" (p. 99.) and this is, in fact, the great hinge on which every thing turns. If we did not dread the long-experienced intolerance of the Romish Church we should have no objection whatever, not only to grant, but to offer it every possible indulgence. But we have smarted, and we remember! Nor have we any reason to believe that the general spirit is yet meliorated in the Irish majority, though so much candour appears in the writings of this particular author. He reprobates, as we reprobated, the shameful indecency of republishing *Ward's* obsolete *Errata*, his objections to faults that had been long corrected; and he contends against the very authors whom we should oppose, for their intolerance against us.

Dr. O'Connor's second Letter consists chiefly of his own necessary justification from the calumnies circulated against him by Milner and others, in consequence of his first

Letter. The *Historical Address* abounds in ecclesiastical learning, applied to the history of what he calls *Ultramontaniam* in Ireland, that is the influence and encroachments of the papal power. Here also we meet with a document, very important to us, which proves, what we have always strongly felt, with what caution our Government ought always to receive the declarations and promises of the liberal Catholics, gentry, and others, which, however sincere *in them* (as we firmly believe they are) are always liable to be rejected, condemned, and even punished, by the bigoted exertions of those who are devoted to papal influence. In the year 1662, a paper called the *Irish Remonstrance* was signed by a most respectable number of the Nobility, Gentry, and Clergy of Ireland, promising *temporal allegiance*, and nothing more, directly or indirectly, to the Government; declaring that "they would bear true allegiance to their lawful King, and defend him with their lives and fortunes, and to the utmost of their power, against all his enemies." Yet were these persons excommunicated by the Pope for so doing, and the persons so excommunicated were never absolved from that sentence, but on condition of their submitting to *corporal chastisement*, and that of the most ignominious description!!" *Hist. Addr.* p. 101. The subscribers to this *Remonstrance*, so rigorously punished, amounted to 69 of the Clergy, five Earls, six Viscounts, two Barons, 24 Colonels and Baronets, and 60 Esquires and Gentlemen. We must be sure then, that foreign-influence is fairly and honestly renounced, before it can be safe to confide even in the sincere declarations of those who mean best towards us. If the good sense, learning, and candour of Dr. O'Connor should so far prevail as ultimately to establish *his* principles in Ireland, even we should then have a very diminished apprehension of any thing that could be done in favour of his Church; but when the Irish papal Bishops declare, without necessity, that they approve of all the proceedings of Pope Pius VII. in crowning Bonaparte, establishing his *Concordatum*, &c. we cannot but feel that the time is not yet come for bestowing full power upon such an hierarchy.

Dr. O'Connor is abundantly, but not unjustly, severe against the Bishop of Castabala, Dr. Milner, for his presumptuous ignorance in ecclesiastical history, his *miraculous* book, as he terms it, on St. Winifred's well, and other delinquencies; particularly his false assertions respecting this author himself. It remains to be proved whether the Irish Romanists in general will adhere to the doctrines of *Columbanus*, supported by the whole tenor of history; or to

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those of Milner, supported only by bigotry* and intemperance; and on this decision much must of necessity depend, with respect to future arrangements in favour of that great body.

ART. X. *Practical Sermons.* By Abraham Rees, D.D.
F.R.S. Editor of the *New Cyclopædia.* 2 Vols. 8vo.
Longman and Co. 1809.

THE term *practical*, applied to sermons, implies two things; first, that they chiefly relate to the *duties of life* and the *precepts* of the Gospel; (this is what it is intended to express *positively*;) but it is, we believe, constantly used to express *negatively*, that doctrines are excluded; and that we are not to expect any thing that may be considered in the light of any elucidation or even discussion of doctrinal topics. When we saw Dr. Rees's name in the title-page, we must confess we could have wished to have seen no such *exclusive* title attached to his discourses. Dr. R. is unquestionably a man of talent and abilities, accompanied by much knowledge, and we are confident might have published sermons much more interesting to the world in general, and much more deserving of public notice, than those contained in the volumes now before us. In saying which, so far from wishing to depreciate what he has thought proper to publish, we mean expressly to do otherwise. We mean to say, what is true, that as Dr. R. is capable of higher things, we heartily wish that these sermons were not so exclusively practical, as to amount to mere moral essays, seldom animated enough to excite the smallest spark of *religious* fervour. As moral essays they are indeed unexceptionable; the language is pure, chaste, and correct; and as a system of Christian ethics, every reader may peruse them with advantage and pleasure: but if the Doctor really had audiences capable of listening patiently to the whole of any one of these printed discourses, (the first and second perhaps excepted,) we must declare that he has a right to boast much of his powers of fixing the attention of a mixed assembly. We are not among those who would banish *morality* from the pulpit. It is in all its branches a fit subject, in our apprehension, for the Christian preacher, we would say, for the evangelical preacher. We are confident, that the commands and precepts both of the Law and the Gospel are still binding upon us, and however men may differ in their sentiments respecting the con-

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nection between faith and works, we feel assured that they ought to be generally regarded as so inseparable, that upon true Christian principles, the one should never be preached in exclusion of the other, nor suspected of being so preached, without the strongest proofs to the contrary. Practical sermons, therefore, may, according to our estimation of matters, be so conducted as to be strictly evangelical, but undoubtedly more or less so, as the morality they contain shall appear to be founded on principles exclusively Christian. While, then, we are willing ourselves to give Dr. R. credit for the evangelical character of the morality inculcated in these volumes, we cannot help being aware, that to many minds they will appear to have too philosophical a cast, and to be more suited to the professional chair than the Christian pulpit. In fact, Dr. Rees appears to us to have done himself an injustice. Had he employed his time more in the illustration of Scripture, he appears to be so competent to do it with effect, that we are persuaded his books would have been much more eagerly read, and the world would have been better satisfied. We judge so, from the relief we have occasionally felt whenever any thing like illustration has occurred, as, for instance, in the xth Disc. Vol. ii. where he treats of St. Paul's allusion to the Olympic Games, which is not only an interesting discourse in itself, but the style throughout appears more animated, as though the Doctor himself felt the relief we speak of, in not having merely to heap argument upon argument in support of some one moral precept.

The two first sermons of vol. i. are also much more interesting than most that follow, as being something more than *practical*. In the former of the two he considers "the accomplishment of prophecy in the circumstances attending the introduction and progress of Christianity," from Isaiah lx. 22. and in the latter, the evidence to be deduced from the "observance of the Sabbath, as a permanent memorial of the truth of Christianity." In the first, there is an excellent sketch given of the history of the progress of the Gospel; and in the second, the argument is admirably handled, and the truth of the Resurrection, and consequently of the Gospel, in our estimation, plainly demonstrated from the change of the Jewish sabbath; the drift of the argument being, that our Lord's first Disciples and Apostles would never have thought of, or acceded to, an institution which superseded the obligation of the ancient Jewish sabbath, but to commemorate the Resurrection, the reason alledged and acknowledged. This discourse is excellent, and we think the Doctor has very ably established his point.

"Let any one," says he, "impartially consider these facts, and he cannot hesitate in acknowledging the reality and importance of the *Resurrection of Christ*, as the only event in the history of the world that can satisfactorily account for so signal a revolution in the sentiments and practice of mankind."

The text to this sermon is Acts xx. 7. "And upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them."—The conclusion of the discourse is directed against those who are disposed to regard the sabbath as not of Christian obligation, and it is ably contended, that it is so marked by the change alluded to, as an especial "tribute of respect to the office and character of Christ," as to be "an argument in favour of the social worship of the day, which cannot less than influence those who have not renounced their faith in the Saviour."—In our opinion, it is an argument for the Divinity of Christ; since, if he were less than God, it would be strange to put his resurrection in the place of God's Sabbath.

In the xith sermon, Vol. i. entitled "a Preservative against mistakes with regard to the Nature and Efficacy of Repentance," there are some excellent remarks. From this discourse we cannot forbear making the following extracts.

"Repentance, or what has been so called, is sometimes the mere emotion of the animal feelings and passions, produced by the operation of mechanical causes, and subsiding almost as suddenly as it was excited, without any permanent effect either on the judgment or the conduct. By this kind of repentance some persons have been deluded. They have called it conversion, and they have supposed it to be an instantaneous act, proceeding from the irresistible influence of divine grace, and transforming the vilest sinners into saints, and evincing their title through faith in the merits of the Redeemer to pardoning mercy and everlasting salvation."—"We should be apt to imagine, from adverting to the language of some of the most popular preachers, that all sinners are alike in the divine estimation; and that the most culpable and most profligate are the most likely to obtain mercy; and that sinners of any class, who repent, are more acceptable to God, than the unoffending and virtuous. No notions, whatever sanction they may have received from the delusion of enthusiasm, can be more erroneous or more pernicious."—"Far be it from me to discourage the hope of any true penitent! and yet it is necessary to guard against the pernicious effects of mistaken notions on this subject. The parable of the Prodigal Son has led some persons to imagine, that God is better pleased with the return of sinners to their duty, after having long neglected it, than with the continued obedience of those who have never offended. This erroneous principle has encouraged the presumption

presumption of transgressors; flattered them with vain and delusive hopes; induced them to defer repentance to an uncertain futurity; and at the close of a mispent life inspired them with a fallacious confidence in the divine mercy and favour, conceiving that their character and state depend merely on their penitence, and that they shall be equally acceptable in the sight of God with those who have devoted their lives to his service.—Repentance in their creed is the whole of religious virtue; this they suppose will produce an instantaneous and entire change in their disposition and character: and when danger is inevitable, this will be a safe refuge to which they may recur.”——“ The repentance which God will accept, and which will ultimately avail to the happiness of mankind, derives its value and use from the sentiments in which it originates, and from the real, visible and permanent change which it produces in their temper and conduct.”

These remarks are certainly very sensible and judicious. We were much pleased also with many passages in the 23d sermon, vol. i. in which “ sobriety of mind is recommended to young persons.” Such a change of late has taken place in the early education, and consequently in the characters and manners, of the younger members of society, that we would earnestly wish this discourse to be carefully perused and considered. We could make many extracts from it, if our limits admitted of it.

In the 2d volume we have been most pleased with the ivth discourse on “ the Victory of Faith,” and the vth on “ the credibility of a future Life,” (though undoubtedly many will think that both these topics might have been handled more evangelically) with the vith discourse, on “ the Victory over Death,” the xth noticed before, the xiiith on “ the Principles of Christian Fortitude and Self-possession,” the xiiiiith on “ the Nature and Benefits of Christian Zeal;” and the xvth “ a Caution against Flattery.” In the xxth discourse, we were happy to find Dr. Rees expressing himself strongly against materialism, the more especially, as we had been led to think, from some articles in the Cyclopædia, that Dr. Priestley stood high in his estimation, if not as a divine, yet certainly as a philosopher. The learned author thus delivers his opinion.

“ It is needless now to enter into any discussion concerning the nature of the human soul. Whilst others, however, strenuously contend that it is no distinct principle of the human frame; that it results from a peculiar organization of matter; and that the doctrine of the soul has been the source of many errors among philosophers

philosophers and divines; we may be allowed to say, that these assertions are much more easily made than proved; and that both reason and Scripture seem to furnish very decisive and satisfactory evidence in favour of the doctrine, which some consider as almost antiquated, and which it is very fashionable to exclude. To me, indeed, the existence of spirit is as easily conceivable as that of matter: and we might as readily dispense with the one as the other. Both are known alike, merely by their properties; their properties are equally discernible, and they seem to be perfectly distinct, and indeed incompatible with each other. That the thinking principle should be material, is, I confess, a dogma in philosophy which surpasses my comprehension. That thought, and will and consciousness should be properties of matter, which is an inert, inactive and divisible mass, itself incapable of beginning, continuing or changing motion; and that any modification or refinement of matter should produce mental powers and exercises, are propositions, which, however allowed by others, cannot command my assent. Of the existence of one Spirit, the source of all being, spiritual or material, and of his action on matter, without any common properties, we are all convinced; and whilst we allow the Deity to be immaterial, many of the difficulties that attend the doctrine of a separate spirit in man are capable of being satisfactorily resolved."

In all this we perfectly agree with Dr. Rees.

As these sermons have already been two years in the hands of the public, we need not enlarge our review of them. The reputation of Dr. Rees for learning and ingenuity is established; and though we are sorry to say he is not a member of the National Church, he is, as a Dissenter, highly entitled to our respect. We should do him great injustice if we did not as liberally allow *him* to differ from *us*, as, from the whole tenor of his discourses, he seems willing to allow *others* to differ from *him*. At the end of the second volume is an Address, delivered Sept. 5, 1808, on occasion of laying the first stone of the Old Jewry Chapel, in Jewin-street, in which the Doctor very becomingly speaks of the moderation of the present times, and the tolerant and indulgent spirit of the Government under which he lives.

"Having taken," says the Doctor, "a retrospect of times that were unfavourable to the principles which we conscientiously maintain and profess, we ought to reflect with gratitude that we live in a happier period; under a Government that protects our religion and our liberty, and that guards our persons and property, in the exercise of our religious profession, from the assaults and depredations of misguided zeal and unrestrained violence."—"Instead therefore of erecting our places of worship in holes and corners, inconvenient and difficult of access, as our forefathers
were

were obliged to do, and of sheltering them from public view, we may now present a modest and ostensible front to the passing stranger: nor will it be thought a disgrace to frequent those assemblies, formerly denominated conventicles, which are now legally established, and sanctioned by the approbation and countenance of an enlightened public."—"Here, therefore, we hope to assemble under the public eye: with that visible respect, which is due to the laws and Government that protect us."

These remarks are very creditable to Dr. Rees, and though we must be allowed still to wish that he could see some things in a different light, (the actual extent of his dissents from the tenets of the Established Church being all the while not clearly understood by us,) we most willingly give him credit for his sincerity, and would not be suspected of an inclination to withhold any praise that may be due to his eminence, as a very learned and distinguished contemporary, and also as a very able writer.

BRITISH CATALOGUE.

POETRY.

ART. II. *Sacred Meditations and devotional Hymns, with some Essays in Prose, composed on various Occasions of Life, and published for the Use of the Intelligent Mind in its serious Moments. By a Layman. 12mo. 6s. Murray. 1811.*

A very pleasing and interesting volume, breathing the spirit of true piety, and solid good sense, without verging in the smallest degree towards superstition or fanaticism. They who retire, as we doubt not many of our readers often do, for the purpose and the benefit of secret prayer and silent meditation, will find a useful and agreeable companion in this publication. We insert one of the poetical pieces.—

"RELIGION COMPATIBLE WITH THE HAPPINESS OF LIFE."

"Religion sings no gloomy tales,
When virtue in the heart prevails.
Her voice is then a seraph's lay,
That calls to rapture's endless day,

"Religion interdicts no joy,
But what would health and peace annoy;
Or disunite our social ties;
Or cloud our prospects of the skies.

S s 4

"She

" She asks a corner of our heart,
But lets earth share its needful part.
She loves not sad exclusive cells ;
But smiles wherever reason dwells.

" Her monarchy is o'er the mind ;
Her subjects are all human kind ;
To all her temple spreads its gates ;
For all her heavenly treasure waits.

" The seaman, wet with fleet and rain,
While watching o'er the midnight main,
May, as the waves around him roar,
With silent gaze his God adore.

" The husbandman, who breathes the dawn,
While striding through the dewy lawn,
Or bending o'er the healthful plough,
His humble mind to heaven may bow,

" The son of trade may still pursue
His useful toil with upright view ;
Yet blest at times with grateful mind,
The benefactor of mankind.

" All ranks their several tasks may tend,
Yet still keep nature's Lord their friend ;
If the pure heart and pious thought,
The tribute to his will be brought.

" With mind unfinning and serene,
Thus may we pass the present scene ;
Enjoy the sweetest fruits of time,
And feel our nature more sublime.

" But when these skies shall roll away,
And heaven disclose its glorious day,
How will the deathless mind rejoice,
And triumph in Religion's voice !

" Then while she calls, her strains obey ;
This is her kind accepted day.
Her claims accredit, and assume
Those habits which will bless the tomb."

P. 28.

ART. 12. *The Patriot's Vision; a Poem. To which is added, a Monody on the Death of the late Right Hon. Charles James Fox.*
4to. 2s. 6d. Gale and Curtis, 1810.

This gentleman, for he is no extraordinary poet, seems to be very angry that the fiftieth anniversary of our gracious Sovereign's accession to the throne should be celebrated as a day of festivity and rejoicing. He is also very severe, or has the intention of being

being so, upon the commendations now so universally, and we believe so justly, paid to the military talents of Lord Wellington. The peroration of the whole is a Monody, rather out of time and place, on the death of Mr. Fox, *partly*, as it is with some modesty stated, in imitation of Milton's Lycidas. This latter part is, however, the best of the poem, and has some lines which are spirited and not unmelodious. We certainly do not agree with this gentleman in his political prejudices, nor think Mr. Fox

“ The angel minister of Britain's fate.”

But we by no means mean to affirm, that this poem does not exhibit some indications of talents, though certainly, as we before observed, not of the most exalted order.

ART. 13. *The Adventures of Ulysses, or the Return to Ithaca: A Classical Drama from Homer. By Mr. James Mendum, jun.* 8vo. 3s. Sherwood. 1811.

The principal incidents in the life and character of Ulysses are taken from Homer, and exhibited in this poem in a dramatic form. Perhaps no very great poetical powers are apparent, but the narrative is agreeably detailed, and some pleasing songs are introduced. The author will, from the modesty which is obvious in his dedication and advertisement, be satisfied with the above commendation; at least we hope he will, for we cannot conscientiously afford him any more.

ART. 14. *A Selection of Psalms and Hymns for Unitarian Worship. By Robert Aspland.* 12mo. 397 p. Johnson. 1810.

Mr. Aspland must allow us to criticize the title of his book. Hymns for Unitarian worship must be held, we apprehend, to imply, that they will not serve for Trinitarian worship, or at least are so selected as to exclude *such doctrines*. As Trinitarians, however, we beg leave to put in our *claim* to by far the greater number of psalms and hymns which appear in this collection; nor do we by any means object to those that are otherwise derived.

Mr. Aspland is very severe in his introduction upon our co-adjutor Mr. E. Nares, of Biddenden, Kent, (we will not call him the *reverend*, for we know that title to be very obnoxious to Mr. Aspland); his severity, however, we will venture to say, is misplaced. Mr. E. N. is no bigot, nor in his work, to which Mr. A. alludes, do we discover any thing that tends to restrain his opponents in the free exercise of their opinions.

His works are defensive, and by no means intended to be otherwise. But we think we have discovered one mistake into which he *may* have fallen. It is possible that in his introduction to the *Remarks on the Improved Version* published in April, 1810, he has mis-

misapprehended Mr. Aspland's meaning, when he (Mr. A.) professes to publish (by selection from Trinitarian writers) "hymns of such moderate length as to preclude the necessity of passing over particular verses." Possibly Mr. A. meant, that he should confine his selection to the *short* and *unobjectionable* hymns of those authors; but Mr. E. N. seems to have supposed that he intended to say, he should curtail the hymns, by *omission* of particular verses in the selection; so that what were originally long, he would reduce to moderate dimensions, for the use of *Unitarians*; and perhaps, seeing things in this light, he felt as jealous of such Unitarian curtailments as Mr. Aspland would be of any Trinitarian insertions. We have been careful to examine matters with this view, and must declare that, though in many instances Mr. Aspland has merely transcribed, what Trinitarian writers had written and published, and has ventured upon no improper curtailment; yet we must as positively declare, that we have found several instances of such *omissions* and *curtailments* as Mr. E. N. suspected, and such as are not strictly fair. One instance will show our meaning as well as a thousand.

In the 326th hymn of Mr. Aspland, p. 251, a stanza is omitted to the following effect:

"Jesus, my God, I know his Name,
His Name is all my trust,
Nor will He put my soul to shame,
Nor let my hope be lost."

As Dr. Watts's hymn in the original, consists only of four stanzas, it could not be *too long*.—Many of Mr. Aspland's selection extend to five stanzas or more. Now let us but suppose that the *three* stanzas selected and published by Mr. Aspland, had been originally an Unitarian production, and that for the purposes of his own worship, some Anti-Unitarian had chosen to insert the discarded verses of Watts—would Mr. A. venture to assert that such proceedings were fair and ingenuous? *Omission* on one side, is surely equivalent to *insertion* on the other, and there we wish to leave the question.

Of the foul and ungentlemanly language applied to Mr. E. N., Mr. A. must be prepared to bear the shame, should his book happen to fall into the hands of those who know any thing of common forms of courtesy and good manners; of which, we have reason to suspect, that he himself is grossly ignorant,

ART. 15. *An University Prize Poem on his Majesty King George III. having completed the Fiftieth Year of his Reign. By Nicholas John Halpin, T.C.D. 12mo. 2s. 6d. Harding. 1811.*

What might be the number or merits of the competitors for the prize which was assigned to this poem, we cannot say; it certainly

tainly cannot boast of any very exalted pretensions as a poetical composition. The last is one of the best stanzas.

“ Oh Thou whose awful voice supreme
From shapeless chaos called this globe,
At whose command the solar beam
Invested earth as with a robe :
To Thee a grateful nation prays,
Imploring health and lengthen'd days
For GEORGE, the glories of whose sway
In one effulgent flood combine
To form a splendor—bright—divine.
BRITANNIA'S star-pav'd milky way.
And may that sun, whose rays of gold
For HALF A CENTURY have roll'd
O'er Brunswick's regal head,
Long show to Europe's wond'ring eyes
A King so favour'd of the skies,
Whose glories from his virtues rise,
And with his virtues spread.”

ART. 16. *The Age; a Poem: moral, political, and metaphysical. With illustrative Annotations. In ten Books. 8vo. 316 pp. 7s. 6d. Vernor and Hood. 1810.*

Whatever the present age may be, the author of this poem will find, we apprehend, that it is not an age to read a long and metaphysical composition like the present, in which the morality is obtrusive, and the satire weak. In a note, towards the end, the poet mentions the author of *Hudibras*, whose style he tells us he “ has imitated in a former part of the work, though in that and other portions it has been avoided.” P. 305. We have long been intimately conversant with the style of Butler, but confess ourselves unable to find the intended resemblance in any part of this poem. Ten books of a very slight delineation of the Age, written in the verse, but without the vigour or wit of *Hudibras*, form a dose too heavy even for the digestion of a critic. But, lest we should seem to do any injustice to the poet, let us introduce a passage, which strikes us as one of the best.

“ Amid' substantial feasts of joy
The greedy sense at length must cloy,
And struggles like a truant child
To roam o'er fancy's boundless wild.
Then bustling all we haste away
To gain a station at *The Play*;
Tho' not in slightest manner knowing
What 'tis to look at we are going;
Or if to bask in Thalia's [Thalia] leer,
Or melt beneath her sister's tear.

We merely care for scenes in which
 The "*spectacle is got up rich,*"
 With gold and silver kings and queens,
 Spectres, and elephants, machines;
 Descending goddesses in air,
 And demons rising here and there:
 The three estates together meeting,
 Gods, mortals, and infernals greeting;
 And on our terra firma met
 A half-way house commodious set.
 Oh nature! to thy purpose true
 Like birds returning whence you flew;
 Thy offspring still can pleasure find
 In what amus'd the infant mind;
 When from the shell escap'd, the eye
 Eager in puppet shows could pry;
 Or peep more curious like young foxes
 Into the myst'ries of show boxes:
 Blest symptoms! in which still we see
 Remains of sweet simplicity." P. 73.

There is a note on this passage, which we omit, as it consists chiefly of a trite quotation from Horace; but the following passage of it, being somewhat better, and indeed livelier than the notes in general, we insert it, on the same principle on which we produced the poetical passage.

"It is astonishing, that some of our lawyers who have lately found certain things to be criminal, which were formerly unknown under that character, have not discovered what a splendid action could be brought under the title of *Ear versus Eye*. We mean, for the recovery of damages sustained by the plaintiff, through the rapacity of the defendant, in depriving him of his usual rights and privileges; and if a man can now obtain ten thousand pounds for the seduction of his wife, that he was puzzling his wits how to get rid of before, we can scarcely doubt, but that the plaintiff, Mr. Ear, would recover under *the direction of his Lordship*, a sum equal to the national debt against the defendant, Eye; and which, as he could not pay, would afford the gratification of incarcerating the fellow for life. At any rate, if the plaintiff could prove his case, he would, by his disappointment at the Theatre, recover at least *one shilling* damages, which would carry costs; as the defendant would certainly plead in justification. So that the chief end of the action would be secured." P. 74.

In this humble attempt at wit, we see reason to suppose that the author is either a lawyer, or what lawyers will say is very different, a justice of peace. That he would not get a verdict in Apollo's court, we think very clear. His politics we admire still less than his poetry.

ART. 17. *Spanish Eclogues, including an Elegy on the Death of the Marquis de la Romana, with other Pieces.* By *Hispanicus*. 8vo. 1s. 6d. Allen. 1811.

We are very glad not to have overlooked this honourable tribute to the heroes and patriots of Spain. The lines are spirited and harmonious, and the author probably has written, and yet more probably will write, still better things.

The Eclogues seem formed on the model of Collins, and for this sort of composition, better could not possibly be taken. The first opens thus:

“ O’er wasted plains, where Ebro’s rapid flood
Rolls its red current, stain’d with native blood,
Where once the olive rear’d its verdant head,
And loaded fig-trees grateful shadows spread;
Where the bright orange bloom’d in native pride,
And grapes hung clustering from the chestnut’s side;
Where once the lime, by genial breezes fann’d,
Diffus’d perfumes around the smiling land;
Where laurel groves with myrtles twin’d their green,
And constant verdure freshen’d all the scene;
But ah how vain! for lo, a spoiler’s hand
Loosed his vile bloodhounds on the lovely land.
Swift at his word these groves were torn away,
And all these charms became a spoiler’s prey.
Where once they bloom’d, lie scatter’d all around
The bones of heroes blanching on the ground,” &c.

The third Eclogue, representing the parting of a lover from his mistress, and called Fernandez and Isabella, is very pathetic and interesting, which also may be said of the Elegy on the Marquis De la Romana, which concludes the pamphlet, for though promised in the title-page, there are no “other pieces,” at least in our copy.

ART. 18. *The Conquest of Canaan, a Jeatonian Prize Poem.* By George Pryme, Esq. M.A. Fellow of Trinity College, Cambridge. 4to. 2s. 6d. Cadell and Davies. 1810.

This is a very respectable composition, in blank verse. There will be found in it much correct taste and occasional vigour. We almost wonder that so beaten a subject should be proposed. The following animated apostrophe concludes the poem.

“ Ill-fated race—a name alone remains
Of all thy dread magnificence and strength.
To thee no home, no native country spreads
Her proud endearments, gives and claims alike
Protection: but through every various clime
Dispersed thou long must roam, a race proscribed

For scorn to point at, and relentless power
To harass with her persecuting hand;
While barbarous hordes possess thy much-lov'd seats,
And Salem, sitting in the palm-tree shade
Disconsolate, laments her slow decay.
Ages on ages roll away, and still
Thy bitter cup of misery is full;
Still must thou drain the unexhausted draught,
And still it mantles to thy pallid lips."

Among the various poems which we have seen on the foregoing subject, the *Conquest of Canaan* by Dr. Dwight, printed at Hartford in America, seems most deserving of attention. It has been reprinted in this country, by Johnson.

ART. 19. *The Influences of Sensibility, a Poem, in three Parts.*
8vo. 64 pp. Mawman. 1810.

This author, whom we conjecture to be young, should read more before he undertakes to publish compositions of this length. Not that he seems to be deficient in natural powers, but because those powers do not seem to have yet had sufficient cultivation. In his preface he acknowledges that, before his poem was completely printed, he found himself anticipated in his subject by two prior writers. The one of these is obscure enough, but the other deserved to be known, being no less an author than Mrs. H. More. To her, indeed, he pays a due tribute of commendation; but he does not seem to feel, as he ought, that his own poem is too inferior to be offered after that which she produced on "Sensibility." More study would have prevented all these mistakes, and we recommend it, because the author seems to have talents which may improve by application. Having said thus much, we would willingly quote some of his best verses. Perhaps these may deserve that character.

"Hail Friendship! source of undissembled praise,
To thee the Muse her cordial tribute pays;
Thou milder light of life, whose genial force
From Love's approaching orb derives its source;
Oh never may diverse opinions rend
Thy tender tie, and sever friend from friend;
For why, without an error of the heart,
Should unessential trifles cause to part?
Or anger oft with jealous haste awake,
Ere Candour's smile explain the rash mistake?" P. 31.

It is unnecessary to point out to any critical reader, that there are faults in these lines; but we could find none without. Perhaps, after all, the author had better take up some other pursuit.

NOVELS.

ART. 20. *The Missionary, an Indian Tale.* By Miss Owenfon; with a Portrait of the Author, in 3 Vols. Stockdale. 12mo. 1l. 1s. 1811.

No one will deny Miss Owenfon the praise of a lively fancy, and most prolific invention, but surely every reader must agree, that this lady has still to cultivate the sober qualities of judgment, without which, alas! her productions will pass in rapid succession from the shelves of the circulating library, to far less agreeable places and purposes. The story of this novel is so outrageously romantic, so beyond all bounds of consistency and probability, so very absurd and preposterous, as almost to excite commiseration for the mind that could combine, or the hand which could write such a complication of extravagance. What does the reader think of a Cadet of a noble Portuguese family, preferring first the gloom of a convent to the splendour of his rank, thence emerging as a volunteer missionary to the extreme parts of India, to convert the Hindus to Christianity. What again does he think of this missionary, who becoming enamoured of a female priestess, educated in all the subtle and mysterious dogmas of her religion, inspires her with the tender passion to such an extreme, that he bears her from her friends, her idols and her country, that both narrowly escape the flames of the inquisition at Goa; and finally——But, gentle reader, we are tired, as we think that thou must also.—To refer thee for more to the book itself, we cannot in honesty attempt; but we still hope that time and reflection may mature and correct the abilities of this lively lady, and that she may still produce works which we may peruse with satisfaction, and consistently with our duty recommend.

ART. 21. *The Loves of Celestine and St. Aubert, a Romantic Tale.* By Charles Philips, A.B. and Student of the Middle Temple, with a Portrait of the Author!!! 12mo. 2 vols. 10s. 6d. Stockdale. 1811.

This foolish, mischievous, and flimsy production might perhaps have passed without notice, but that we cannot help expressing our surprise and concern, that a respectable publisher, for such we conceive Mr. Stockdale, of Pall Mall, to be, should lend his name to such trash and absurdity. In the heroine, all decency is grossly outraged, for she is represented as giving every thing to her lover without even the ceremony of solicitation, and then an impudent and sentimental appeal is made to “heartless prudes who vaunt of abstinence.” If any thing can increase our contempt for such stuff, it is the consummate vanity of this student of the Middle

Middle Temple, who has stuck his portrait in the title page. Let us hope that a little experience of special pleading, and the dry study of Coke and Blackstone, will restrain this young man's intemperate effervescences, and teach him modesty and discretion.

CHEMISTRY.

ART. 22. *The Rudiments of Chemistry; illustrated by Experiments, and Eight Copper-plate Engravings of Chemical Apparatus.* By Samuel Parkes. *Author of the Chemical Catechism, &c.* 12mo. 294 pp. 5s. Lackington, &c. 1810.

The ingenious author of the "Chemical Catechism," of which our latest notice was at page 401 of our last Number, gives the following account of his present book. "He had often been requested," he says, "to compose an Elementary Treatise on Chemistry, which, while it possessed the simplicity and perspicuity at which he aimed, in composing the Chemical Catechism, might, by a reduction of its size, be afforded at a much lower price." His plan, therefore, has been to accommodate the system of that work to the purpose, employing the same division into thirteen chapters, printing the principal chemical facts in a larger type, and supporting each by an experiment or experiments, which prove the truth of the assertion. "This part of the plan," says the author, "is the feature by which it differs principally from the Chemical Catechism, where the experiments stand unconnected with the work; in order that the student might exercise his ingenuity and memory, to discover the different laws of nature by which they are governed."

It is very evident, even from this short account, that the present work, being executed by a person proved and known to be well qualified for the task, must be most admirably adapted to the purposes of instruction. It may be used either as an introduction for students, who may afterwards proceed with more advantage to the Chemical Catechism; or, for those who have already studied that work, it may serve as an excellent recapitulation, for fixing the facts in their memory, and connecting them readily and clearly with the proofs from which they are deduced. At the end is an alphabetical table of the terms now employed in Chemistry, with a short but clear explanation of each.

A person possessed of a very moderate apparatus may go through this book, proving each fact by the evidence of his own senses, the most delightful and effectual mode of instruction. After what we have here said, it can hardly be necessary to add, that we approve and recommend the book.

CATHOLIC QUESTION.

ART. 23. *The Veto. A Commentary on the Grenville Manifesto.*
By Cornelius Keogh, Esq. (Late of Mount Jerome, in Ireland.)
A Catholic, and a Member of some Literary Societies. 8vo.
 80 pp. 3s. 6d. Sherwood, Neely, and Jones. 1810.

This tract, which is chiefly distinguished by violence of declamation, may be found extremely well reviewed in Dr. O'Connor's first Letter, signed Columbanus (p. 106), which we have noticed in a larger article. The following passages from that Letter may excuse us from a more exact examination of the present tract.

"Mr. Keogh may wonder, that what he comprehends so clearly, namely, * that a *Veto* is repugnant to the Catholic faith," is downright nonsense to every Catholic, who is acquainted with the doctrines of his own religion. He will reproach our poor intellects, no doubt, when he ought to blame the confusion of his own. In opposition, however, to his wild assertion, that to grant a negative is to be guilty of a religious recantation, I beg leave to refer him to the preceding pages of this letter. I regret as much as Mr. Keogh can, that the principles and practice of low cunning, mental reservation, and servility, seem to be so much attended to within the walls of *Maynooth*. I question the authenticity even of the bulls of consecration, which *are said to have been received from Italy*, for the consecration of Bishops, *within the last two years*, nisi videro non credam; and even though they were put into my hands, I should examine them with all the minuteness of *suspected diplomas*.

"As I hold, that England and Ireland must ever be united under one civil constitution, I would rather cultivate and improve that union for the *prosperity and tranquillity* of my country, than by commending the rebellion of inexperienced young men against their lawful superiors, [at *Maynooth*] or by speculating on a future separation of the two countries, to lay a foundation for the horrors of invasion, and the implacable malice of civil and religious war." P. 112.

Unfortunately, the moderate doctrines of Dr. O'Connor are at present much less popular in Ireland, than the violent opinions of Mr. Keogh; and even the Romish Bishops of that country are more eager to establish their own assumed power of nominating their successors, than to regulate their church according to its own principles, as proved by the whole tenor of history. While this is the case, the prospect of an accommodation will, we fear, be small.

PHILOSOPHY.

ART. 24. *Practical and descriptive Essays on the Economy of Fuel, and Management of Heat. Essay I. In three Parts. Part I. On the Effects of Heat, Means of measuring it, Fuel, &c. Part II. On heating Mills, Dwelling-houses, and Public Buildings, by Steam. Part III. On Drying and Heating by Steam. By Robertson Buchanan, Civil Engineer* 8vo. 278 pp. 10s. 6d. Glasgow, printed; London, Longman & Co. 1810.

It is sufficient to observe the topics enumerated in the title of this book, to be convinced of the importance of the discussion which it announces. The book is the extension of a tract published in 1807, and entitled, "an Essay on the Warming of Mills and other Buildings by Steam." Since that time, the author having collected much larger materials on other practical applications of heat, determined, rightly in our opinion, to extend his plan to a series of essays, such as is here commenced. The following passage of his preface will show still more strongly the importance of his design, to those who may not at first perceive its whole bearing.

"The advantages which this island enjoys over other countries, from the abundance of coal, are too well known to require to be here enumerated. But in many other things we labour under much disadvantage, which should stimulate us to cherish this superiority which we enjoy over the nations on the Continent of Europe. The economy of fuel becomes a subject of increasing importance, from the increasing price of labour, which would require exertion to counteract its effects on our commerce and manufactures. Every attempt, therefore, to save fuel merits attention; and the subject opens a wide and important field for investigation.

"It is not the *saving* only of fuel which merits attention, but its *safe, easy, and beautiful* application to the various purposes of life.

"The recent destruction by fire, of St. James's Palace, and of the two largest theatres in the kingdom, has directed much of the public attention to the rendering of buildings less subject to so dreadful a calamity. In this important respect, no means of heating buildings has yet been devised, so good as that by steam, and from its novelty, none is yet so partially known or understood. I have, therefore, been induced to make it the principal subject of this Essay. P. vi.

In another place the author says, that he has attempted, in a small compass, to bring into view all the practical knowledge which he could find on these subjects; and that he has endeavoured to give a concise view of the late important discoveries of

of Professor Leslie, and others, respecting heat. These must be universally allowed to be useful designs, and the execution of them appears to us to be good, but as such a work admits not of abridgement, we must refer the reader to the book itself for further satisfaction.

ECCLESIASTICAL.

ART. 25. *The State of the Established Church; in a Series of Letters to the Right Hon. Spencer Perceval, Chancellor of the Exchequer, &c. &c. &c.* 8vo. 88 pp. 2s. 6d. Richardson. 1809.

Till we had read this tract, we thought it rather wrong that we had so long delayed to examine it; after the perusal, we remain perfectly convinced, that by passing it over entirely we should have done neither injustice to the author, nor injury to the public. When we say, that it appears to be well-meant, we grant the utmost that we can in favour of the author; and we say even that with some doubt whether we do not, in so saying, allow too much. The writer very rashly takes for granted what he calls "the decline" of our Established Religion, and having so done, undertakes to point out the causes, and to give his notions of the proper remedies, with a view, he says, of "lending his feeble aid to the support of an Establishment in which he is publicly and individually interested." His aid is indeed a feeble one; and what is worse, it is joined with assertions which tend to injure the Church in a greater degree, than any thing which he proposes is likely to assist it. How will the Clergy thank him for such false and scandalous assertions as the following? "I fear, Sir, that I am but too well justified in asserting, that *the majority* of our Clergy are a set of men wrapt up in secular pursuits, with a total indifference to the spiritual duties of their calling." P. 24. The majority! That some will deserve this description, among so numerous a body, might be expected, and will not be denied; but that one out of an hundred throughout the whole deserves such a character is more than we have ever seen reason to believe. "Call you this backing your friends?"

Another assertion of equal rashness, though not equal odiousness, is this: "Sorry am I to declare, that as far as my inquiries have extended, I find that ecclesiastical visitations are mere forms, productive of very little good, but of much positive mischief. I believe that they often consist but of three things: fee-paying, perjury, and feasting." P. 37. Very candid and elegant! For tithes the author speaks sensibly and justly; but why? his connection with the Church is, if we have not mistaken his words, being a *lay-impropriator of tithes*. Hence he can

see, what all ought to see, that there can be no greater injustice than the thought of seizing such property.

On the whole, it is clear to us, that the Church has had few greater enemies than this pretended or ill-judging friend, whose work strongly reminds us of an old adage: "Heaven defend me from my friends, I will take care of my enemies!"

MEDICAL.

ART. 26. *A Letter on the Study of Medicine, and on the Medical Character, addressed to a Student. By Peter Reid, M. D. 12mo. 59 pp. 2s. Murray, &c.*

This is a sensible well-written letter; and merits an attentive perusal, not by students only, but by practitioners of every rank. The first part treats of the mode in which medical study should be pursued, while in the latter pages the faults of the medical character are exposed. As a specimen of the first, the subjoined extract may suffice.

"There are many who think themselves entitled to the claims of a liberal education, from having read a great many books, and punctually attended all the classes, without ever considering that, while the mind remains passive, nothing valuable can be attained. They, therefore, often find when it is too late, that going over a certain quantity of print with their eyes, hearing lectures, and seeing cases, have imposed on them with a specious shew of activity; that all these are only the means of collecting the materials of knowledge, which, without being weighed and sifted by their judgment, only serve to oppress the memory, without enlightening the understanding. The mind must be early opened, frequently exercised, gradually habituated to enlarge its views, and to examine things in all their bearings, or it never will acquire that freedom and range, that readiness and dexterity, which alone can qualify it to form a sound judgment on whatever is submitted to its decision, and to prosecute the study of science with success. It is this character of mind which alone gives a liberal stamp to our pursuits, and makes the distinction between a man of real science, and him who blindly follows the routine practices of his art." P. 18.

Although we have spoken thus favourably of Dr. Reid's publication, we do not concur in many of the observations in the latter part of the work, in which we think he has sacrificed his judgment and his taste, to a satirical humor which is not warranted by facts. Ridicule, ill-timed and misplaced, should cover the author, not the objects, with shame. How are we to reconcile such puerile stuff as the following, with the sound sense, and judicious advice contained in the first part of the book? On the subject of medical practitioners, the author remarks, "There are

some whom nature has favored with such a physical aspect; that you cannot look upon them without thinking of tartar-emetica, these men have only to whistle on patients."

"There are certain gesticulations of the body which make a strong impression on many beholders, and are even suspected to be connected with some kind of incantation, by which a secret potency is communicated to every drug; and, I know a man who, by sucking his cheeks, made his patients believe that he was deeply immersed in cogitation, when, to my certain knowledge, he had walked about the earth in a continued state of Somnambulism from his birth, his brain being as little worn with reflection as a new born infant's; but nature had given him a most picturesque countenance. We were very near losing this worthy man about twenty years ago, as he was then threatened with a consumption, having a constant pain in his breast; this, however, was relieved by a copious expectoration of putrid matter, which was supposed to be his heart dissolved into *sanies*, as he never has had any pulsation in his breast since." P. 46.

POLITICS.

ART. 27. *A Concise View of the Constitution of England.* By George Cusance. Dedicated by Permission to William Wilberforce, Esq. M. P. for the County of York. 12mo. 474 pp. 6s. Kidderminster, printed; London, Longman & Co. 1809.

The author of this book evidently intends it as an introduction for young persons, to lead them towards an accurate knowledge of the constitution. The books principally employed by him in this compilation, are Blackstone's Commentaries, De Lolme on the English Constitution, Burke on the French Revolution, and Hume's History of England, with Smollet's continuation. He professes his obligations also to Burn's Ecclesiastical Law, Gibson's Code, Furneaux's Letters to Blackstone, and other authors, whose names he does not mention.

We are happy to say, in favour of the author, that he seems to have made a judicious and patriotic use of very sound authorities, and we have no hesitation in recommending his book to the use of such schools as enter into studies of this kind; useful undoubtedly to every Briton. The good sense with which he ridicules the absurdity of a representative being instructed by his constituents how to vote, gives a very favourable specimen of his judgment and principles. He supposes a member, so fettered, after hearing a difficult question discussed, thus to address the chair.

"Mr. Speaker, I highly approve of the measure now under consideration, having been convinced by the learned arguments

I have just heard, that it will be very salutary to the whole kingdom, and in particular to my own constituents; I am sorry, therefore, that I have their *positive instructions* to vote against it; the more so, as I have no doubt that, had *they* been here, and heard the debate, they would have directed me *to support the motion.*" P. 74.

ART. 28. *A Review of the Conduct of the Allies, with Observations on a Peace with France.* 8vo. Richardson. 2s 6d, 1810.

The reasoning of this political writer is sufficiently calm and temperate, but he assumes premises which cannot be allowed. It is useless at this period again to discuss the treaties of Pavia and Pilnitz, on which subjects we think very differently from this author. The immediate question is, whether a secure and honourable peace can be attained with the present ruler of France. It is the object of this pamphlet to assert the affirmative, but with what claim to attention can it be said, that "Buonaparte's views are not directed to these kingdoms; he looks only at the Continent. His commercial enmity is but a temporary measure, and never intended to be acted upon a permanent policy." These, indeed, are said to have been the sentiments of Mr. Fox, but would Mr. Fox, if alive, make the same affirmative now, or if he did, would any man of common sense believe him?

DIVINITY.

ART. 29. *A Christian's Survey of all the Primary Events and Periods of the World, from the Commencement of History, to the Conclusion of Prophecy.* 12mo. 226 pp. 7s. 6d. Miller. 1811.

It is quite impossible for us to give a sufficient commendation of this little work, which, though anonymous, well deserves to obtain a distinguished name for its author. The clearness of its views, the distinctness of its statements, the judicious and admirable use of various and most sound learning, the total absence of all folly and fanaticism, which have been so frequently united with speculations on prophetic subjects, all unite to place it, short as it is, very high above many modern efforts to interpret the of past and present times.

The author sees in the present French empire, not a fifth power, but the little horn arising out of the fourth or Roman empire. "France," he says, "was always comprehended in, and constituted an integral part of *that* IMPERIAL body. The power of France, therefore, which has now so suddenly risen up into supreme dominion, in the Christian church, although it assumes the title of EMPIRE, can only be regarded as a prominent part of the

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LAST BODY of EMPIRE, that of ROME; and as it were growing upon it, and out of it; and not as a distinct and extraneous power, as the chief powers of all the four great empires, were distinct and extraneous from each other." P. 133. Far removed from the vanity of attempting to prophesy by the aid of the sacred prophecies, this author interprets every thing future in so general a way, as to leave to Providence its own mode of fulfilment, without pretending to limit or ascertain too exactly, what is to happen.

We hasten to notice this tract, and prefer giving it this short and vigorous commendation, to the attempt to analyze it more exactly in a longer article. Suffice it to say, that the author is clear and learned in his views of past times, correct as to the present, and modest as to the future.

ART. 30. *The Duties of Patriotism consistent with Christianity. A Sermon.* By Francis Skurray, B. D. Fellow of Lincoln College, Oxford. 8vo. 39 pp. Hatchard. 1811.

This Sermon was preach'd on the 28th of May, 1809, in the Church of Warminster, by the author, as honorary Chaplain to a regiment of Local militia; (we presume the 5th regiment of Wiltshire Local militia, commanded by Lord George Thynne, to whom, in conjunction with the other officers it is inscribed). It is now published as seasonable at this particular period, when those military corps are re-assembling, Mr. Skurray, whose writings we have before had occasion to notice and commend*, has managed in this discourse, to notice, though in a most cursory manner, many important points, of which he seems to us to entertain such just views, (that is, views so conformable to our sentiments and feelings,) that we are only sorry he felt compelled to write upon them, as though the hour-glass were at his elbow. In former days, Sermons were allowed to be of that length, that there was room for the fullest discussion of almost any subject the preacher had to handle, but then, indeed, they were less frequent. Now, that they are so common, and so generally considered as a certain limited portion of the church-service, it is difficult to find time to treat any topic properly, and there is no possibility of treating it fully; nor is it discreet to rely more upon the patience of readers of Sermons, than upon the auditors of such public discourses. A Sermon to be at all popular, must to a certainty be of a prescribed length. From Mr. S.'s mode of handling the topics he does touch upon, we should have been glad to have had him more diffuse, on the pretended incompatibility of "*Patriotism with genuine Christianity*," on the "*attestations of Divine agency*," and favorable interposition,

* See Brit. Crit. vols. xxii, xxxii, and xxxv.

"*exemplified within the compass of our own experience and recollection,*" on the striking contrast between the *Volunteer corps* of British soldiery, and the miserable *conscripts* of enslaved France; on the necessity of war, as arising naturally out of the present constitution of things, and on the compatibility of the duties of a soldier and a Christian. These and other very important topics are all briefly touched upon in this discourse, and so neatly, properly, and discreetly, that we could not upon perusal, help lamenting that the discourse was so short. The following tribute to the memory of Mr. Pitt, we think most just, and are glad to see it supported by reference in the notes, to Mr. Goldsmith's strong attestation, in regard to the opinions of certain most conspicuous French Revolutionists.

"On reference to this critical period, we should prove unjust to the memory of the dead, did we not recal to our grateful recollection, the merits of that intrepid Statesman, who seemed an instrument in the hand of Providence, to snatch us from the precipice of impending desolation.

"When there was upon the Earth distress of nations with perplexity,—the sea and the waves roaring, he, like a skilful Pilot, who participates in the dangers of the vessel which he navigates, stood unappalled amid the political agitation. By dexterous management, under Divine Providence, he brought the vessel of state, safe from among the rocks, which threatened her with shipwreck, and from the vortex which yawned to engulf her. At length his exhausted frame sunk under the fatigue of duty at the helm, when he breathed out his ardent spirit, in mingled accents of piety and patriotism."—

To every sentiment of the above, we cordially subscribe.

ART. 31. *A Dialogue between a Minister of the Church of England, and his Parishioner, on the Excuses alledged by those who absent themselves from the Holy Communion.* By the Rev. George Hutton, D. D. Vicar of Sutterton, and Rector of Algharkirk cum Fosdyke, near Boston, and sometime Fellow of St. Mary Magdalen College, Oxford. 8vo. 30 pp. 6d. Kelsey. 1811.

In our 34th vol. p. 424, we recommended a Dialogue by this author, on the subject of *Infant Baptism*. With much satisfaction, we see another specimen of his attention to the spiritual welfare of his parishioners. The opening of this Dialogue prepares us to expect the happy effect of it:

"*Minister.* Good morrow to you, Neighbour, I am glad to see you looking so well.

"*Parishioner.* I thank you kindly, Sir, God be praised, I am pretty well in health, considering that my best days, as I may say, are gone by.

"*Minister.*

“*Minister.* I hope, John, that some of your best days, as you call them, are yet to come : and that every day added to your life, will add to the improvement of your time.

“*Parishioner.* I heartily join with you, Sir, in that hope.”

At p. 20, the Parishioner says, very properly, “ I am much obliged to you, Sir, for the information you have afforded me. You have indeed set these matters in a clearer light than I ever saw them before. And I will endeavour to profit by your instructions.”

We earnestly join with the author in his hope, that his endeavours may not be entirely without effect, in restoring a much-neglected ordinance to its due regard and estimation.

ART. 32. *A Discourse delivered on board his Majesty's Ship Trident, in Malta Harbour, Nov. 19, occasioned by the Death of Sir A. J. Ball, Bart. his Majesty's Civil Commissioner for administering the Affairs of Malta and its Dependencies, Rear-Admiral of the White, &c. &c. &c. By Richard Cruttwell, LL.B. Chaplain of the said Ship, and late Secretary to the Rear-Admiral.* 8vo. 21 pp. 1s. Cadell. 1809.

There is nothing in this sermon which can demand particular notice, nor would any thing have deserved reprehension, had the author forborne to introduce some verses, which, besides their incongruous appearance in a sermon, have neither poetical expression nor even correct versification to recommend them. No author is quoted for them, and the natural conclusion is, that they are the production of the preacher himself. No man, indeed, who did not write them, could have been partial enough to quote them.

ART. 33. *A Sermon preached at the Archdeacon's Visitation, June 22, 1808, in the Parish Church of Thirsk. By Thomas Newton, M.A. Rector of Tetwin, Herts, and Curate of Coxwold, in the North Riding of Yorkshire.* 4to. 17 pp. 1s. 6d. Rivingtons. 1809.

Plain and sensible arguments in favour of religion in general, and our Church in particular, are offered to the reader in this sermon. Studious himself not to use reproach against those who differ from us, this author is well entitled to ask, why are such weapons employed against us. “ Why are our hearers told in every town, and almost in every village, that their lawful minister *does not preach the Gospel* ;” or, that they “ preach up *self-righteousness*,” because they preach, as St. Paul did, that we ought to “ maintain good works ?” These are certainly questions to be asked, and more easily asked than satisfactorily answered.

ART.

MISCELLANIES.

ART. 34. *Microcosmography; or a Piece of the World discovered; in Essays and Characters.* By John Earle, D.D. of Christ Church and Merton Colleges, Oxford, and Bishop of Salisbury. A new Edition. To which are added Notes and an Appendix, by Philip Blifs, Fellow of St. John's College, Oxford. Cr. 8vo. 340 pp. 10s. 6d. Harding. 1811.

This republication of a scarce and curious book, and valuable as well as curious, which is not always the case, is executed with diligence and taste; and will be very acceptable to those who are attached to our early literature. The last complete edition appeared in 1732, and from that edition, collated with the first, which appeared in 1628, the present has been taken; very carefully noting the several variations. On the whole Mr. Blifs notices ten editions, before his own, of which the last was anonymously printed at Salisbury in 1786, and contained only 74 characters instead of 78.

To the work itself Mr. Blifs has subjoined an Appendix, (commencing at p. 211) which contains some account of Bishop Earle; characters of him, written by contemporaries and others; several of his minor compositions, some of them now first published from MS., with a chronological list of "Books of Characters" from 1567 to 1700; a few corrections, &c.

Mr. Blifs's notes are in general instructive and judicious; explanatory of old words and customs, or otherwise illustrative of the text. Of the game called *one and thirty*, however, he has found no account (p. 62). We will therefore tell him, that it was, even within our memory, a common English game, and was nearly on the same plan as the French *vingt-un*, or one and twenty. Another variety of it, called "One and thirty, Bone-ace," or "Bone-ace" alone, is described in the *Compleat Gamester* (1680), p. 91. The number of cards dealt to each person was three, and he who attained 31, or came nearest to it, won. We have not the older editions at hand, but we doubt not that "queen," in page 101, was "quean;" the epithet proves it. "Imputation," in page 183, is also similarly used in page 162, and implies the pride of conferring a favour.

The writing of characters was, after the appearance of Sir Thomas Overbury's book, a very fashionable employment, and Mr. Blifs has given a curious and entertaining list of such productions; among which the name of *Microcosmographia* itself ought perhaps just to have been mentioned, in the tenth place, to mark its chronological situation. Such a list cannot be expected

pected to be complete, but we have perceived only one material omission. This is a publication which accident has thrown into our possession, bound up with the *Characterismi* of *Clitus Alexandrinus* (No. xi.), and Saltonstall's *Picturæ Loquentes* (No. xii). It is entitled, "Characterismi: or Lenton's Leafures. Expressed in Essayes and Characters, Never before written on. By F. L. (Francis Lenton), *Gent.* London. 1631." 12mo. It is dedicated "to the Right Honorable Oliver Lord St. John, Baron of Bletfoe." The characters are, 1. A State Politician. 2. A gallant Courtier. 3. A young Barrister. 4. A Commissary. 5. A Parasite, or Flatterer. 6. An uxorious Man. 7. A country Widdow. 8. A Chambermaid. 9. A broken Citizen. 10. A Bawd. 11. A Pander. 12. A Darling. 13. A Lawyer's Clarke. 14. A Farmer Tenant. 15. A double-beneficed Parson. 16. A Schoole-master. 17. A country Alewife. 18. An Alderman's Daughter. 19. A Prodigall. 20. An Usurer. 21. A Broker. 22. A Bragadotio. 23. A Sempster. 24. A Prostitute or Whore. 25. A Gamester. 26. An Host. 27. A common Drunkard. 28. An elder Brother. 29. An Innes a Court Gentleman. 30. A Low Country Souldier. 31. A Gentleman Usher. 32. A Cuckold. 33. An Informer. 34. A Bachelour. 35. An Undershrieve. 36. A Drawer. 37. A good Husband. 38. A constant Man. 39. A jealous man. 40. A desperate man. 41. A true Friend. These characters are short, but pointed, and often ingenious.

ART. 35. *Confessions of a Methodist.* By a Professor. pp. 184. Tipper. 1810.

We do not feel competent to say how far this satire may be just or not. It is evidently aimed at Mr. Huntington. What we know of that enthusiast's writings, would clearly induce us to agree to the greater part of the ridicule cast upon him in this book. We are not scrupulous of avowing, that we look upon much that he has written as amounting to little less than blasphemy; yet we know, that there are many who are prepared to defend him, and have much to say, not only in vindication of his principles, but of the quaint and strange titles of his publications *, and even of the familiar and gross terms applied in those publications to the Deity. We cannot agree with such defenders. We give them leave to think Mr. H. honest and sincere: if he be so, we have no hesitation in questioning his sanity; but if he be really *able*, we have still less hesitation in questioning his sincerity. We think it impossible, that any wise man could write upon such topics, in the way Mr. H. writes, unless with a design to impose upon the ignorant: if therefore he be sincere he is not wise, and if he be wise he is not sincere. In drawing upon his heavenly *banker*, and in praising

* See our Review for March, page 241, where many are recited, in a note from Mr. Crabbe's preface.

his heavenly *taylor* (as he scruples not to express himself in his writings), we think he lays himself open to no common or moderate satire; but that he is fair game to the wits of the day, whether their abilities lead them to the exposure of folly, or the detection of knavery: Our decided opinion of Mr. H. very clearly coincides with the determination of the gentleman, who being asked whether he deemed a certain person to be most fool or most knave, gravely answered, that he thought there was much to be said on both sides. In the perusal of this book, some difficulty arises as to the use of the inverted commas; but we believe, from pp. xiv. xv. of the introduction, that the intention of the editor was merely to *mark*, as quotations from the writings of Mr. H., such passages, as, though they are not literally transcribed from his books, are yet so managed as to convey the drift of his opinions, in the most plain and intelligible language.

ART. 36. *Felissa; or, The Life and Opinions of a Kitten of Sentiment.* 12mo. 3s. 6d. Harris. 1811.

A pleasing book for children, in which, together with the history of a favourite but unfortunate Kitten, many excellent lessons of instruction are conveyed to the young reader, and these are rendered still more impressive by the aid of some coloured prints.

ART. 37. *Il vero Modo di piacere in Compagnia. Opera dedicata all' Istruzione e Ricreazione della Gioventù. Da Carlo Monteggia.* 12mo. 315 pp. Colburn, &c. 1810.

There is a French as well as an English title to this book; and the whole is given in Italian and French, printed on opposite pages. That such a publication may be useful to students in both languages, is evident, and we see no reason why this should not be recommended.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons, by Thomas Lawrie, D. D. Minister of Newburn. 8vo. 10s. 6d.
 Sermons on various Subjects. By the Rev. Thomas Jervis. 8vo. 10s. 6d.
 Pure Evangelical Religion Restored, or Charity, Faith, and Good Works re-united. A true History. 2s. 6d.

Christ's Resurrection the Cause and Pattern of ours: a Sermon, preached in Trinity College Chapel, April 14, 1811, being Easter Day. By the Rev. T. Young, Fellow of Trinity College, Cambridge. 1s.

Religious and Civil Union. By John Crook, of Lyon's Inn, Temple-bar, London. 6s.

A Christian's Survey of all the Primary Events and Periods of the World: from the Commencement of History to the Conclusion of Prophecy. 8vo. 7s. 6d.

A Plain Statement of some of the most important Principles of Religion, as a Preservative against Infidelity, Enthusiasm, and Immorality. By the Rev. Thomas Watton. 8vo. 6s.

An Outline of the Principles of Natural and Revealed Religion. 6d.

A Sermon, preached at Oundle, Northampton, on the 27th of March, being the Anniversary Commemoration of the Charities founded by the Rev. N. Latham. By William Eliot, L.L.B. Rector of Shelton, &c. 2s. 6d.

St.

St. Paul's Epistle to the Romans paraphrased, with introductory Remarks. 12mo. 4s. 6d.

Christian Righteousness; a Sermon preached in Trinity College Chapel, on Sunday, March 24, 1311. By the Rev. T. Young, A.M. Fellow of Trin. Coll. Cambridge. 1s.

HISTORY.

A Historical Tour through Pembrokehire. By Richard Fenton, Esq. F.A.S. 4to. 3l. 13s. 6d. royal 6l. 6s.

The History of Ancient Wiltshire. Part II. comprehending the Stations of Wily and Amesbury. By Sir Richard Colt Hoare, Bart. 4to. 4l. 4s.

Sketches of the present Manners, Customs, and Scenery of Scotland; with incidental Remarks on the Scottish Character. By Eliz. Isabella Spence. 2 Vols. 12mo. 12s.

Travels in the Spanish Provinces of Andalusia, Granada, Murcia, Valencia, Catalonia, up to Montserrat, and also in Majorca and Minorca, during the Year 1809. By Sir John Carr, K. C. 4to. 2l. 2s.

Observations on the Tin Trade of the Ancients in Cornwall, and on the Ictis of Diodorus Siculus. By Sir Christopher Hawkins, Bart. 6s.

BIOGRAPHY.

Memoirs of the Life, Writings, and Correspondence of the late Mr. William Smellie, Printer, Secretary and Superintendant of Natural History to the Scottish Antiquaries, F.R.S. By Robert Kerr, F.R.S. and F.A.S. Edin. 2 Vols. 8vo. 1l. 7s.

Letters of Anna Seward, written between the Years 1784 and 1807. 6 Vols. 3l. 3s.

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A Friend has written again, to inform us that we have mistaken his 26 and 30, for years of *Sir R. Sadler's* age,—whereas they really referred to the years of Henry the 8th's reign. *Sadler* was two years old when Henry began to reign, consequently was 28 in the King's 26th year, and 32 in his 30th, which were the periods when he was first noticed, and afterwards employed by his Sovereign. We are happy to correct this mistake, as it tends to settle the correct history of that eminent man.

LITERARY INTELLIGENCE.

Mr. Baber, of the British Museum, who lately published Wickliffe's Version of the New Testament, with a Life of that eminent man, has since issued proposals for a *fac-simile* Edition of the *Psalms* from the Septuagint Version as it stands in the *Alexandrian MS.* He has given a specimen of the type, which is in part that used by *Woide*, with some additions.

Mr. Britton, so distinguished by his accurate and beautiful works on English Antiquities, is preparing for publication an exact Account and History of *St. Mary Redcliffe, Bristol.* He is also proceeding with his other works, of which, the 25th number of the *Architectural Antiquities*, and the fourth of the *Fine Arts of the English School*, will appear in a few days.

Mr. Dymock, of the Grammar School of Glasgow, has in the press a corrected Edition of *Cæsar's Commentaries* for the use of schools, with English notes, and a minute Explanation of the Roman Antiquities, alluded to by Cæsar, at the end.

Mr. Bloomfield, Author of the *Farmer's Boy*, &c. will speedily publish a Poem, entitled the *Banks of the Wyre.*

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Mr. Millard, of the Surrey Institution, will publish very shortly, *A new Pocket Cyclopædia*, designed for the higher classes in schools, and young persons in general.

A new edition of *Miss Mitford's Miscellaneous Poems*, with considerable additions, will appear in the course of the month.

Marmion, or *Flodden Field*, a dramatic poem, founded on the poem of Mr. Walter Scott, is printing in octavo.

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